

The Lambeth Commission - Reception

Windsor Report Reception Process

The work of the Lambeth Commission on Communion was commissioned by the Archbishop of Canterbury in October 2003, following the special meeting of the Primates and Moderators of the Anglican Communion at Lambeth Palace in that month.

The official process of reception for the Windsor Report 2004 therefore began in February 2005 during the regular meeting of the Primates and Moderators which was held in February 20th - 26th in Northern Ireland.

In order to prepare for this meeting, the Archbishop of Canterbury, in conjunction with the Primates' Standing Committee, appointed a Reception Reference Group (RRG), under the chairmanship of the Most Revd Peter Kwong, then Primate of Hong Kong, to assist the Primates by monitoring the way in which the Windsor Report had been received across the Anglican Communion and by our ecumenical partners. In a letter to the Provinces, Archbishop Peter wrote, "My hope is really to be able to gain some sense of where Anglicans, Episcopalians and members of the United Churches stand on the issues raised in the Report, and the recommendations made...This is a formidable challenge but I feel it is vital that the Primates are able to have the widest and best possible information for their meeting next February."

The members of the Reception Reference Group were:

- Archbishop Peter Kwong, Primate, Hong Kong, Chair
- Archdeacon Jim Boyles, Provincial Secretary, Canada
- Bishop John Gladstone, Bishop of South Kerala, South India
- Dr Ishmael Noko, General Secretary, Lutheran World Federation
- Bishop Kenneth Price, Suffragan Bishop of Southern Ohio, USA
- Bishop James Tengatenga, Bishop of Southern Malawi
- Bishop Tito Zavala, Bishop of Chile

Staff Consultants were:

- Canon Gregory Cameron, ACO, Secretary
- Canon John Rees, ACC, Legal Adviser
- Revd Sarah Rowland Jones, CPSA

Responses to the Windsor Report

Several questions were developed for consideration by groups around the Communion as they considered the Windsor Report.

The questions posed by the Primates' Standing Committee to the Provinces of the Anglican Communion were:

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 Anglican Communion?
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?
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?
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 questions offered to our ecumenical partners by the Archbishop of Canterbury and the Secretary General of the Anglican Communion were:

1. What do you find helpful in the Windsor Report 2004?
2. What questions does the report raise from the perspective of your church?
3. If the recommendations of the Windsor Report were implemented, how would this affect your church's relationship with the Anglican Communion as an ecumenical partner?

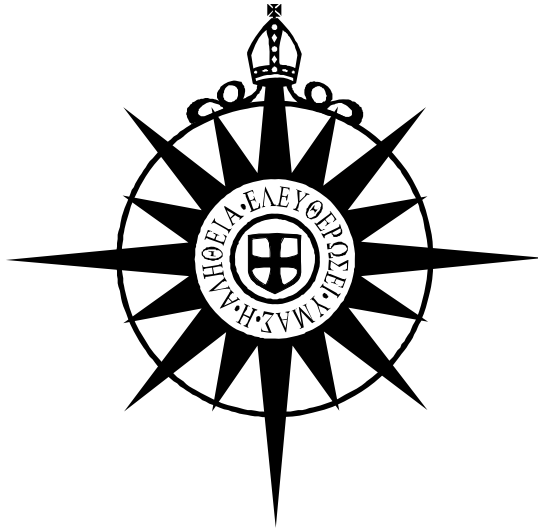
Some more general questions of a non-specialised kind were also formulated for consideration by those who didn't have a knowledge of the Windsor Report:

1. How can the 44 churches of the Anglican Communion be helped to stay together?
2. How should a Christian behave when another Christian does something which they believe is deeply offensive to the Gospel?
3. Would you like to see Anglican/Episcopal churches moving closer together or going their separate ways?

A total of 322 responses were received. These were of varying size: some in the form of short, one-paragraph emails; others, two or twenty pages of thought-out views; others in book form representing a more in-depth analysis of the Windsor Report.

Related Information

- [Report PDF \(116K\)](#)
- [Responses](#)
- [Presentation made at the Primates Meeting by the Most Revd Bruce Cameron PDF \(46K\)](#)
- [Powerpoint Presentation made at the Primates Meeting PDF \(517K\)](#)



THE WINDSOR REPORT

2004

Reception Reference Group
Report on responses

THE WINDSOR REPORT

Reception Reference Group report on responses

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 prelacy, 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 IASCEC 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).

Consequently, 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

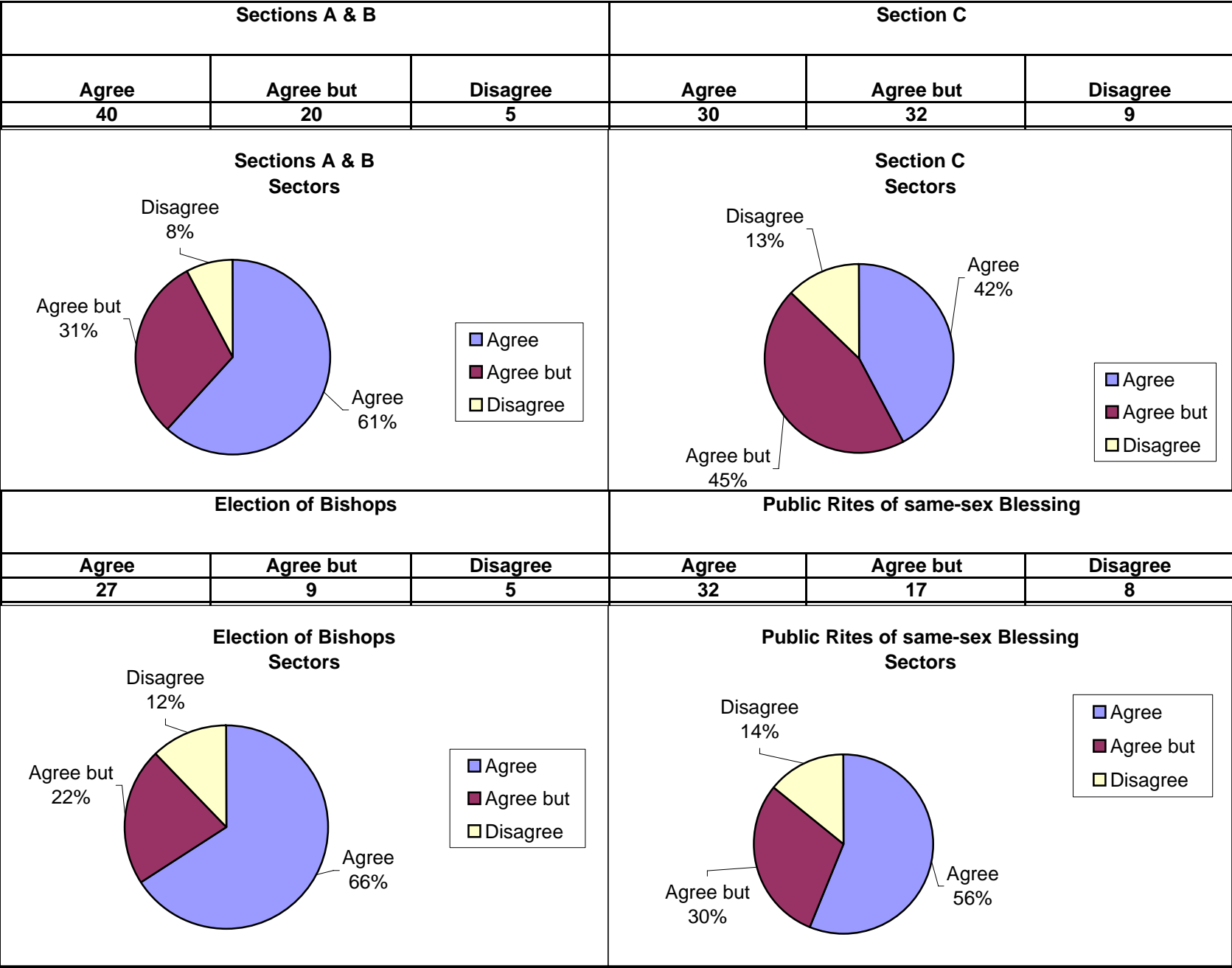
- Orientation and practice are different – there should be greater clarity.
- What about celibacy for all unmarried bishops, clergy, Christians?
- What about remarriage after divorce?
- What about issues of holiness more generally?

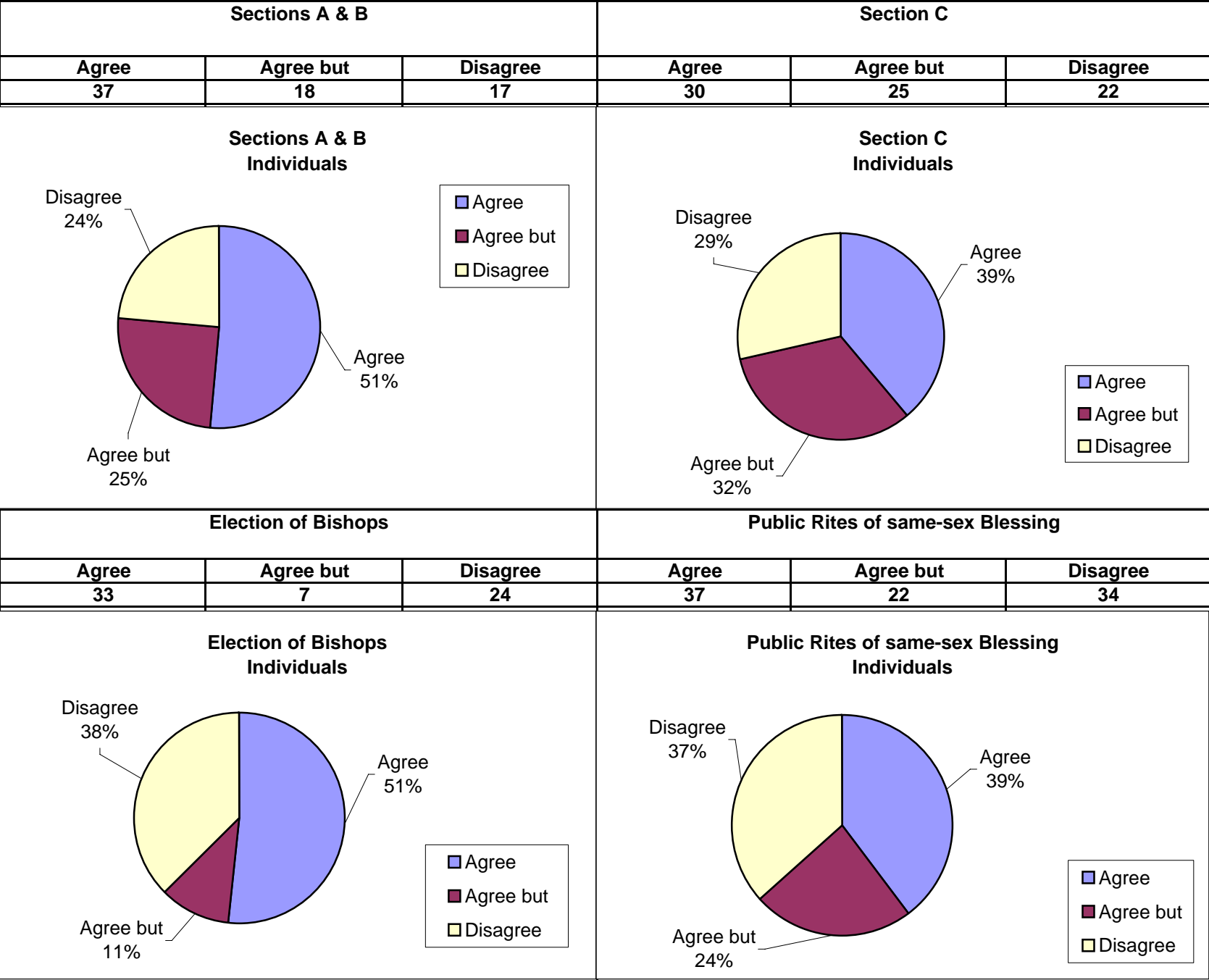
Sin

- 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.





Reception Process - Responses

Bishops / Diocese	Download (405k)
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From: purely lyngdoh [bishopdnei15@hotmail.com]
Sent: 01 December 2004 15:20
Subject: Comments on the Windsor report

Message Flag: Follow up
Flag Status: Flagged

COMMENTS ON THE WINDSOR REPORT.

I appreciate and congratulate the Lambeth Commission, under the Chairmanship of the Archbishop of Armagh, in producing the Windsor Report 2004. It is a tremendous work of tremendous value to the Churches within the Anglican Communion, at a time when the Communion is faced with a serious set-back in its life, growth and witness.

Section A and Section B remind us of the basic principles of who(the Churches) we are! Why we are in the Communion! The purpose of the Communion!

These Sections are important to us at this juncture when we are threatened with a split or division. On the basis of Sections A and B, all Provinces need to recommit themselves (in spite of what had happened in the diocese of New Hampshire and in a diocese in Canada) to the Purpose, the Fundamental Principles and Benefits of Communion. If we all say: "We want to stay together", then I believe that we can, by God's grace, find out ways and means to do so.

Section C is of vital importance at this stage. Though we accept the fact that in Jesus Christ we are One; though as Anglicans as well as United Churches, we agree and accept the Three criteria of our distinctiveness: Book of Common Prayer, Holy Scripture, History-- through the See of Canterbury, it is high time that our Communion is held together by a concrete means of Unity.

So the recommendation on the Instrument of Unity is a good one. Of course, these Instruments are already there. What is needed now is to define them more elaborately: their roles and functions, Up to what extent each of them can decide and act on their own, To whom one is accountable to, and how they are to relate to each other.

Yes, I endorse the Recommendations of the Windsor Report. However, I would like to make the following suggestions:-

a) The adoption of a common Anglican Covenant is good and necessary. But I would also suggest that each Province in their own Constitution or Canon Laws should have a Section/Clause of reference to the Communion, and its commitment to the Instrument of Unity.

b) When we invite American and Canadian Bishops to "express regret" that the "bonds of affection" were breached by their certain actions, we should make it clear that it is not all American and Canadian Bishops who have done this. Also, we invite those responsible to do this not with any element of vindictive spirit, but wholly with a spirit to restore fellowship and strengthening of bonds as one body.

c) At this stage we recommend Moratoria. But I also suggest that we need to sit and talk over these matters (especially the Issues that have caused breaches), face to face with the homosexual brothers and sisters. Only then, I believe, we can find ways of solution and staying together.

Bishop Purely Lyngdoh, Diocese of North East India, Church of North India.

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DIOCESE OF ONTARIO PRELIMINARY RESPONSE TO THE WINDSOR REPORT

Question 1

The Commission is to be commended on having produced a unanimous Report under very difficult circumstances. We affirm whole-heartedly the assertion that our communion with one another is a gift of God.

The treatment of the authority of scripture is helpful. How we apply it in practice is not so clear. For one thing, there seems to be a concentration on the Pauline epistles, with no quotations from the Gospels or Acts or elsewhere. For example, Jesus' treatment of the topic of divorce, or the apostles' handling of the reception of Gentiles into the church, might usefully have been referred to.

Although there is a scriptural basis to the Report, many of the terms used are not scriptural, e.g. autonomy, adiaphora, subsidiarity. It seems to us that the key biblical concept we need to affirm is that of the Body of Christ. There should be more emphasis on the world-wide Body of Christ, and on ways in which this understanding of our church and churches could be enhanced.

The idea of autonomy-in-communion, or freedom-within-interdependence, Paras 72 to 86, is hardly articulated at all in the provinces of the Anglican Communion. In Canada, for example, the over-riding concept appears to be autonomy in an absolute sense, the diocese, the province, and the national church each considering itself to be a law unto itself. The idea of mutuality on a global scale is almost completely absent. This is not only true in Canada, but other provinces we have experienced world-wide are often highly monarchical in style, and view themselves as completely independent entities.

The example given as a model of decision-making, namely the ordination of women and the consecration of women to the episcopate, is idealized. It was nowhere near as smooth a process as the Report makes out, and it is still a source of conflict in the world-wide church. Nothing is said of those who left the church over the issue, nor of those women priests or bishops who still cannot function as such outside their own provincial jurisdictions.

Para 25 gives an example of how this communion *should* work in cases of disagreement: international debate, statements issued by Instruments of Unity, affirmed and re-affirmed, having moral weight throughout the Communion, and intended to be accepted by all. But it *didn't* work! So how is the proposed process likely to be superior?

Question 2

We discern a move towards a more authoritarian structure for the Communion, which does not flow naturally from the description of communion in sections A and B. We are most disturbed at this trend. Authority should be moral, not legislative. There seems to be a slide into a corporate organizational model, versus the *consensus fidelium*. We believe that there should be freedom and even encouragement to stretch the boundaries, which is an exciting adventure and a way in which the church discovers new leading from the Holy Spirit.

The Report concentrates on developing rules of procedure in decision-making, whereas the urgent need is to find ways of fostering our bonds of affection, that is, our mutual love, and of finding new and improved ways of being together. It is more important to concentrate on improving the bonds of affection within the Communion than on clarifying authority and process.

We need to learn to live with tension, rather than finding ways to avoid it. To express one's disagreement with another part of the Communion by voting with one's feet (or one's wallet) is sin. ECUSA and New Westminster are challenging us by their actions, and we need to live with that tension and engage in discussion, rather than waiting for some curia or individual to tell us what to do. At times, we need to be able to do things one way in one place and another way somewhere else and yet stay together in love and fellowship.

Is the issue before us really big enough to justify the official establishment of alternative forms of oversight? We have our doubts. We are already living with diversity from province to province over the remarriage of divorced persons, and the ordination of women and their consecration as bishops; can we not live with one more diversity? We have been "living common-law in a dysfunctional family" throughout our history; does everything now have to be made legal and regularized?

There is some disagreement with the contention that New Westminster acted without "any formal attempt to consult the wider province or Communion on the theological issues, or to delay processes to allow such consultation to take place" (Para 137). While the issue was struggled with and the proposal voted on three times at three separate synods, it is not so clear that consultation took place with other provinces of the Communion.

add yet one more bureaucratic level to the mix. A group of specialist advisers can be called together by the Archbishop of Canterbury to consider any given issue whenever he or she wishes, and the right to do this might be spelled out in the Covenant. The proposed permanent Council smacks to us of being a kind of “creeping Curia”.

The Commission, through its Report, appears to be setting itself up issuing instructions (e.g. demands for statements of regret, moratoriums, etc.) which many do not believe it has the authority to do. In practice it is setting itself up as a sixth Instrument of Unity. Proposing that certain bishops consider in conscience whether they should withdraw themselves from representative functions in the Anglican Communion is authoritarian and arrogant and surely beyond the mandate of the Commission. We feel we are being talked down to.

Question 3

The result of proceeding in the fashion set out in the Report is just as likely to be destructive as constructive, since some parts of the Communion are entrenched in their positions on either side of the current question. Rocks have been thrown from both sides, and this could well intensify. The Instruments of Unity have already spoken clearly on this issue over a period of decades, and their statements have not been accorded the weight due to them, so how are further consultations and pronouncements likely to resolve the impasse?

We do not believe that the issue of the acceptance or non-acceptance of committed homosexual relationships by the Anglican Communion as a whole will be amicably resolved to everyone’s satisfaction in our lifetime, so the focus of our energies should be on our ability to live with the existing diversity rather than on fruitless efforts to find a universally acceptable resolution of the issue. There is great theological poverty in our Communion, and this has to change.

The proposed enhancement of the power and authority of the Archbishop of Canterbury causes us great concern. Among the subjects giving rise to anxiety are the proposals that “the Archbishop of Canterbury be regarded as the focus of unity and that [the other three Instruments of Unity] be regarded more appropriately as Instruments of

person has the right to call or not to call to these gatherings whomsoever he [or she] believes is appropriate”, and “should invite participants to the Lambeth Conference on restricted terms at his [or her] sole discretion” (Para 110). The Archbishop is not church-appointed or elected, but is a political appointment in the U.K. (admittedly following a process of consultation), so how can we be sure that he or she represents the ethos of the Anglican Communion as a whole? If the authority of the Archbishop of Canterbury is to be enhanced in these ways, the means by which he or she is selected has to change, and must involve the world-wide Anglican Communion. The geographical limitation of candidates to the U.K., for example, may have to be broken. If some such process is written into the Covenant, the Covenant may come to replace the concept of Empire for the Anglican Communion.

Question 4

The proposal for a Covenant is good in principle, but all depends on how directive the content is, and where its main focus lies. It seems to many of us that a simpler Covenant, affirming and exploring our desire to live and work together, would be more acceptable than the detailed “legalistic” document suggested, which may not give room for the Holy Spirit to work.

There is a general feeling among us that the five-part outline of the suggested Covenant is acceptable, but that the actual suggested wording is far too complex and indigestible. It should be drastically shortened and simplified.

The statement “To the extent that [the Covenant] is largely descriptive of existing principles, it is hoped that its adoption might be regarded as relatively uncontroversial” (Para 118) seems to us to be wishful thinking. We are probably looking at a long process of discussion, amendment, and re-writing, which will take more time than appears to be currently envisaged. By the time the process is completed, the present conflict will probably have painfully resolved itself one way or another.

There are contradictions in the Report regarding the role of the Covenant. For example, in Para 118 we read that “of itself ... it would have no binding authority”, yet in Para 119 churches are told that “the solemn act of entering a Covenant carries the

Should the draft covenant remain as it is, we strongly oppose the idea that each church should have an Anglican Communion Liaison Officer (Article 25 of the suggested wording).

In terms of the implementation of the Covenant, statements causing concern are those in Article 27 of the suggested wording: “The Archbishop of Canterbury shall decide all questions of interpretation of this Covenant...” “The decision of the Archbishop of Canterbury shall be regarded as authoritative in the Communion until altered in like manner...” “[The Archbishop] shall act upon such reviews as he [or she] deems appropriate...” The suggestion that the Archbishop may wield an unquestioned authority, with the requirement that Provinces agree with the Archbishop “*or else...*”, smacks of papacy.

Conclusion

We believe that the desire for “radical holiness” (Para 3) is the motivating factor on both sides of this present disagreement. How may the universal desire within our Communion for “radical holiness” be shared and explored more fully?

The Diocese of Niagara Response to *The Windsor Report*

The Diocese of Niagara is a compact, populous, and diverse diocese, comprising some 110 parishes in southern Ontario. A group representing the Diocese met for a day to reflect on the Windsor Report and to offer responses for our Primate, on behalf of the Diocese and our Bishop.

Introduction:

The Windsor Report represents a tremendous amount of hard work carried out by members of the Eames Commission, and we commend them on the work they have done, the sincerity with which it is offered to the Church, and the obvious affection which the members of the Commission have for each other and for the fabric and essence of our Church across the globe. We find the report to be rich and challenging and, while it does not offer solutions or recommendations which everyone can agree upon, we value the ways in which it has sparked debate, discussion, and reflection among members of our Diocese.

We are aware that our Diocese finds itself in the ‘eye of the storm’, as it were, given recent decisions by our Diocesan Synod and by our Bishop. While we lack unanimity amongst our group on these issues, we are not unconcerned that certain recommendations of the report, if adopted, would have made the kind of debate and vote which took place at our recent Synod much more difficult, if not impossible, and we are sensitive to the possible disconnects which that causes.

A theme which emerged through our discussions is a concern generally about what we perceive to be a lack of appreciation in the report for some enormous sociological changes which have taken place in the world and in our church over the last two or three decades. We believe that, at over 100 pages, the report is unduly long and that it will not be read by the vast majority of The Church. We see this as one of the report’s fundamental problems.

Where the report seems to ask the Church to undertake a certain set of recommendations and, therefore, to ‘act’ on the matters the report addresses, we are much more comfortable supporting the report as an excellent way to begin a dialogue. We felt, in our discussions, the notion of being ‘forced into a corner’ by some of the report’s recommendations. We found that an uncomfortable place to be and would urge the Church to use the report as a way to continue to meet, discuss, learn, and grow.

Response to Sections A & B:

Our greatest consensus was in response to these sections of the report. We find the ‘snapshot’ presented to be reasonably accurate and fair, albeit somewhat Anglo-centric in its presentation. We have some concerns about the language of ‘illness’ - it seems pejorative and unnecessarily judgmental. We wonder about the relationship between ‘achieving consensus’ and ‘acting prophetically’ and how we reconcile that tension. The other item we would want to mention is our reflection that the report essentially ignores the role and power of the media.

The ways in which information is distributed and received has a huge impact on the ways in which people respond. The immediacy of the Internet, television and live streaming creates a climate of instant editorializing on all sides of presenting issues. This has perhaps, in some cases, contributed to polarization more than to enhanced dialogue and discussion. One member of our group commented that many things are written on the Internet which we would not say to one another were we meeting face to face, or had a week or two to ponder what we might say to one another to open up dialogue in a conflicted situation. We wonder if the perceived lack of 'crisis' over previous conflicts in the Anglican communion was due not so much to the issues being 'adiaphora', as to the fact that we did not previously have the technology to know instantly what our brothers and sisters were thinking and doing, nor able, as a consequence, to make instant public statements about it without appreciating the wider context in which decisions are being made. We find the report weak in its attention to those elements of our common life.

The report identifies inconsistencies that are at work in the Church which need to be addressed. Generally, though, we find the inconsistencies much less critical; indeed, in our discussions, we identified inconsistency (or rather, the lack of requirement for universal consistency) as a hallmark of Anglicanism!

Responses to Sections B & C:

Not surprisingly, it was in this part of our discussions that the greatest divergence of opinion, and passion in expression, emerged.

The Instruments of Unity: We find the Anglican Consultative Council to be the strongest instrument of unity, with the Primates' Meeting a close second. We have concerns about both the Lambeth Conference and the Archbishop of Canterbury as Instruments of Unity, primarily because of the nomination/selection process of the ABC, and the nature of the Lambeth Conference, as the expression, solely, of the Archbishop of Canterbury. We are particularly concerned about outcomes of Lambeth Conferences and Meetings of Primates which seem to be seen by many as 'binding', almost 'canonical'. We see this as a problem for the communion. Similarly, we see the suggestion of a 'Council of Advice' as simply providing another place for extra-synodical decisions which could have this same feeling.

While we have vastly differing views on the presenting issues which gave rise to the Commission and its report, we are troubled by the way in which recommendations are made. There seems to be a lack of compassion for issues of orientation or the realities facing certain provinces of the Church. There is a strong feeling of the Anglican Communion disciplining her errant children; an impression which does a huge injustice to the nature, history, and strength of various provinces of the Church.

Proposal for the Anglican Covenant

We responded very positively to the 'notion', and to Articles 1-5. However, we find the remaining articles problematic; they are too detailed and would inevitably result in delay. They are also seen as overly restrictive.

We would like to see something in place which could provide a mechanism for dealing honestly with matters of deep conflict. A set of principles or covenantal statements is perhaps not the optimum way to address the fundamental question - how do we allow, deal with and perhaps even welcome conflicts (prophetic movements?) within the communion? The covenant statements seem to be attempting to buttress the foundations so as to prevent further divisive conflict. We find the descriptive material around the Covenant as possibly putting something in place which could prevent us from dealing honestly and forthrightly over matters of deep division which, it needs to be said, are probably inevitable.

The understanding of the *divine foundation of communion* is a laudable one; but we caution against imbuing the idea with an excess of weight. The extreme interpretation would be that breaking the communion is breaking faith with God! We strongly believe that communion is a gift of God, but not an institution of God. The communion must strive to live with sufficient flexibility to allow for the prophetic work of the spirit.

When discussing Section D and the recommendations, we agreed that as a first principle, ANY recommendations proposed by the commission and endorsed by the church should be those which enhance and promote mutual encounter, listening dialogue, and discernment. We agreed that dialogue - opportunities for it and the will to engage in it - is of paramount importance in addressing this or any other divisive issues.

General Comments:

Like any group which might discuss *The Windsor Report*, we are diverse; we come from a wide breadth of backgrounds, and approach issues in the Church from a broad and differing set of assumptions, beliefs, and opinions. Our discussion of this report did not transform any of us, nor did it, in the writer's opinion, fundamentally change anyone's position. It did, however, remind us, in a powerful and moving way, that we are The Church: that we come together, in prayer and in charity; to listen; to hear, if we can; to struggle with issues and disagreements; to reach out in love to each other and to acknowledge, that *communion* happens because we try to live the love of Jesus in our lives. If *The Windsor Report* can remind us of that, as we discern its meaning for our church, as we do what the church does - we *meet* - then it has been a powerful gift to us all.

The Rev. Dr. Canon Mark McDermott, Grace Church, Milton
Dr. Geoffrey Purdell-Lewis, St. George's, Lowville
The Rev. Peter Scott, St. Mark's, Orangeville
Ms. Jude Steers, Church of the Transfiguration, St. Catharines
Ms. Carol Summers, St. John's, York
Dr. John Watts, Christ's Church Cathedral, Hamilton

*The Very Reverend Peter Wall, Dean of Niagara
Convenor*

7 January 2005

Bishop Peter R. Coffin,
Diocese of Ottawa,
71 Bronson Avenue,
Ottawa, Ontario,
K1R 6G6

Dear Bishop Peter,

In an email to me of 5 November 2004, you requested of the Faith Worship and Ministry Commission of the Diocese of Ottawa a response to the *Windsor Report* of the Lambeth Commission on Unity. I am pleased to present the fruits of our study and reflection to you.

Our first meeting took place on 23 November at Trinity Church, Bank Street. After an initial discussion of the document, members of the commission divided into four smaller working groups, which met separately over the ensuing two weeks to examine the four major sections of the report. Our secretary, Marion Saunderson, requested that the group responses be submitted to her by 9 December in preparation for our next plenary meeting on 15 December; as secretary, Marion collated our responses, and has been our electronic point of contact with one another. At our second meeting, we were able to see and reflect on the diversity of responses to the *Windsor Report* arising from our serious study and reflection over the intervening weeks. Our third and final plenary meeting on the *Windsor Report* took place today, 7 January 2005, and it is from this meeting that we forward to you the results of our work. Each of our meetings took place within the context of prayer.

Our report is not a consensus statement. We are not of a common mind on every aspect of the *Windsor Report*. We respectfully disagree with one another on both portrayals of, and proposals for the life of the Anglican Communion within the report; we are not agreed on ways in which the report is to be interpreted. We are sending you our report as it stands, however, because we do believe that it represents an accurate “profile” of where members of the Diocese of Ottawa stand in regard to the *Windsor Report* at this time.

We would like to signal to you some Common Threads in our study and reflection on the Windsor Report. I should note our joint concern about the difficulty of preparing a report which was based on appropriate reflection, and which was a reasoned and reasonable response to a complex document, within a period which included Christmas and yet was to be presented in time for the Primates' February meeting. With respect to the Report itself are the following thoughts:

- Our recognition of the way the report succeeds in providing our mission/ecumenical partnerships with an understanding of *who we are*.
- The Report's failure to mention the pain and exclusion felt by gay and lesbian Christians in regard to our churches.
- Our understanding of interdependence as a gift that we as Anglicans bring to the Body of Christ and that should be celebrated and upheld.
- The Report's primary focus on structures and authorities rather than a wider mandate that might have included common discernment, prayer, Bible study and other fields of knowledge.
- The Report's theological emphasis on Pauline text with very little from other Biblical writers or, surprisingly, from the words of Jesus.
- Our acknowledgment of the Commission's efforts to search for common ground, healing and reconciliation but uncertainty how this might be accomplished and encouraged in the Communion.
- Our appreciation of how the Commission came together as such a diverse group and created something so thoughtful and rich.
- Our concern about the connotative meaning of certain terms, including autonomy, interdependence, unity, respect.
- Our concern for the completeness and interpretation of the historical descriptions, notably historical developments in the Anglican Communion, and in the ordination of women.
- Our concern for what seems a proposed centralization of authority in the "Instruments of Unity."
- Our concern for the pastoral care of gay persons living in those Provinces, Dioceses and parishes led by very conservative Bishops and other clergy.

Unfortunately, your letter to us from the Primates' Standing Committee came too late in the process to be incorporated into our process. With the approach of the Christmas season following after our 15 December 2004 meeting, provision for individual responses to the four questions was made and the results are attached as an addendum.

We trust, however, that the present response will be of assistance to you, and in whatever ways you choose to use it. In commending the report of the Faith Worship and Ministry to you, I would also like to note the high level of calibre, commitment, and sheer hard work of the members of the commission on this project, in such a short period of time, and during one of the busiest seasons of the year.

Respectfully submitted,

The Rev'd Dr John Gibaut,
Chair, Faith Worship and Ministry Commission,
Diocese of Ottawa

January 7, 2005

**The Windsor Report:
Commentary
by Faith, Worship and Ministry Commission**

Foreword by Archbishop Eames

The foreword sets the background of the report in the context of divisions caused by actions taken in New Hampshire and New Westminster. It assumes that the key to unity has to do with authority and instruments of authority. While the foreword speaks of the “human face” of these divisions, the report does not really address the pain and exclusion experienced by gays and lesbians in the church over issues of blessings and ordination, nor of women over the issue of ordination.

The foreword speaks of the large number of faithful Anglicans “bewildered” by the debate. This seemed to us a patronizing comment. Where is the Via Media here? Is it not possible, for instance, that the majority of Canadian Anglicans are not bewildered but represent a middle ground on these issues, showing a more open understanding of Scripture and a more inclusive stance? The foreword speaks of “a degree of harshness and a lack of charity which is new to Anglicanism.” A study of Anglican history will show many bitterly divisive issues in the past. What may be new here is the language of threat. We wondered if in the future, every time a disagreement arises between provinces, the authority of Canterbury or visiting bishops will be invoked. We are concerned that this intervention, either by the Archbishop or by “flying bishops”, constitutes a significant departure from Anglican practice.

We commend the foreword for directing our attention to the many other issues confronting the church today – poverty, violence, HIV/AIDS, famine, injustice – from which some of our energies are being distracted by the current dispute. However, we would also note that the principles of inclusivity and respect for the dignity of all human persons are central to this dispute just as they are to the other social injustices named. Anglicanism’s strong emphasis on the doctrine of the Incarnation remind us that we are called to minister to a world in need of healing.

Mandate

The first paragraph focuses on the legal and theological implications and speaks of “canonical understandings” and “ecclesiastical authorities.” We noted the number of experts in canon law on the committee. The focus of the mandate then is on structures, canons and authorities.

In paragraphs 2 and 3, the emphasis is on the provision of alternative episcopal oversight. We feel that such intervention in another diocese is a dangerous precedent and contrary to

Anglican history and tradition. Further, though it has been tried in England, we have not heard any evaluation of whether such a system has worked well.

In paragraph 4, which calls for attention to work already done by Lambeth conferences, we feel that there are a number of Lambeth statements that should be addressed, in particular those statements that call for acceptance and inclusivity.

Those who have a homosexual orientation are equally assured of full membership in the Body of Christ, and the bishops called on the Church to end any discrimination on the basis of sexual orientation. (Lambeth 1998, section report summary, page C.)

We believe that the Church should therefore give active encouragement to biological, genetic, and psychological research, and consider these scientific studies as they contribute to our understanding of the subject in the light of Scripture. (Lambeth 1988 report, section 154)

[This Conference] calls each Province to reassess, in the light of such study and because of our concern for human rights, its care for and attitude towards persons of homosexual orientation. (Lambeth 1988, resolution 64)

Lambeth has called for an affirmation that homosexuals are full members of the church and welcome in its life. We would hope that churches are encouraged to affirm this in their life and practice. We would be interested to hear how the above Lambeth resolutions are being carried out in the Provinces of the Communion.

Membership

We note the membership of the committee is diverse, representing all three orders, men and women, and a wide geographical distribution. If people of “homosexual orientation” are now “equally assured of full membership” in our Communion, it is fair to ask if their voices were also heard in the work of the commission.

Section A

Biblical foundations

We found in this section a heavy emphasis on sin despite the description of the gospel as “God’s action in Jesus Christ to deal once and for all with evil and inaugurate the new creation.” (par. 3) All the Biblical references come from Paul. We felt it might be important to explore some of Jesus’ own teaching, particularly passages such as the High Priestly prayer and those passages that speak of inclusivity in the life of the faith community. Indeed, there are other Pauline passages on inclusivity that might be quoted, and the example of Gamaliel’s response to church controversy might also be instructive. The phrase “hostile and divisive powers of the world” sets a tone for a dark view of humanity and the world that is not characteristic of the whole of Anglicanism. Indeed, the report seems to reflect more of the “evangelical” aspect of Anglican theology and less of the “catholic” approach which is an important part of our life. The report needs to take into account the breadth of Anglican theological method, reflecting on scripture, on tradition, on contemporary scientific evidence.

The ordination of women

The story of the ordination of women to the priesthood is described from the perspective of bishops and decision makers, and not from the perspective of women. We need to acknowledge the pain and the cost that is involved in our decision-making process, both in the past and present. This section of the report shows that the Anglican Church of Canada is already in impaired communion with many Provinces, even though all the appropriate steps were followed. If we can exist with a measure of impairment on this issue, why can we not exist now with a similar measure of impairment? Paragraph 17 refers to a 1988 report whose first chapter is titled “Listening as a Mark of Communion.” Listening is two sided. We would like to feel some sense that those who are opposed to the granting of full membership to homosexuals are also listening and are open to new understandings. The report seems to assume that the need for listening is all on one side.

Illness

We were concerned about the use of “illness” as a metaphor for these discussions in the church. When linked with the biblical foundations material, this presents a strong statement of sin and judgment. This debate in the church may not be a symptom of illness at all, but a healthy opportunity for development and growth.

In paragraph 25, which reminds us of resolutions taken by Lambeth 1998, we need to remember that that conference called for an end to any discrimination on the basis of sexual orientation. What statistics do we have which show how Provinces are doing in this regard? The Primates have reaffirmed this resolution. How are they accountable? It is important to remember too that the Lambeth 1998 resolutions were not unanimous. A letter signed by a significant number of bishops expressed their concerns about the resolutions.

In paragraph 27, we thought the language describing Bishop Gene Robinson as a “divorced” man was prejudicial. Divorce is not the issue here (although it is another example of impaired communion which exists already in the Anglican Communion.)

Paragraph 28 speaks of the “overwhelming response” of other Christians. In fact, the response quoted is only from Roman Catholic and Orthodox Churches. No mention is made of Lutheran and Reformed churches who are themselves struggling with similar issues. In Canada, the second largest Christian denomination (the United Church of Canada) has been ordaining practicing homosexuals since the 1980s. We are already in impaired communion with Roman Catholic and Orthodox churches over other issues, so that impairment would continue no matter what is decided. Eighteen Provinces (fewer than half the Provinces) have broken communion with the churches in North America. Were we already in impaired communion with many of them over issues such as the ordination of women and divorced persons? What has been the effect on the life of the communion by this previous impairment?

Regarding the provision of alternative episcopal oversight by bishops of another jurisdiction, we would like to say strongly that such a practice has always been contrary to Anglican understanding and practice. We feel that it is fraught with peril and will only serve to contribute to the disunity rather than the unity of the church. We hear only of

conservative bishops being invited to minister to parishes who feel themselves out of step with their diocese. Within a conservative diocese, will there be a willingness to allow a bishop of more liberal views to come in to minister to those who wish a more open and inclusive church? These practices must work both ways.

Underlying features

Theological development

Anglicans place a high importance on the doctrine of the Incarnation, the belief that God chose to become human and share our life. So we do not distance ourselves from the world where we are placed but we try to live out the meaning of the gospel in the midst of our community and society. In Canada, the civil law now permits marriage between persons of the same gender and grants rights and benefits to these spouses. We cannot therefore simply refuse to discuss the issue but must try to decide how we can live out the gospel imperative in this particular society. Anglicans of other cultures must likewise address the demands of the gospel in their particular situation. All of us are trying to determine what faithful enculturation might be, and it will be different for each of us.

In paragraph 33, the charge is made that New Westminster and the Episcopal Church (USA) did not make a serious attempt to consult with the Communion. In fact, the issue was raised at Lambeth 1988 but the African bishops refused to discuss it. It was raised a number of times at the ACC.

Ecclesiastical procedures

Both New Westminster and the Episcopal Church (USA) followed the correct procedure in their own jurisdictions. Paragraph 35 says that neither “went through procedures which might have made it possible for the church to hold together.” Since the issue was raised at Lambeth and ACC meetings over a couple of decades, what might these procedures have looked like in order to achieve acceptance of the decisions of these dioceses? Dioceses and Provinces have agreed ways of making decisions. We wonder how long a bishop or a Province should delay implementing a decision of synod which was arrived at by due process. Certainly the bishop of New Westminster waited for the decision of three synods before acting upon the synod resolution – hardly a hasty action.

Adiaphora

How might we then decide that this is a matter on which Christians might have legitimate differences?

Subsidiarity

If our practice is that matters should be decided as close to the local level as possible, how do we decide what is appropriate? We are not a communion that in fact decides much on the communion level. Do we have to bring every act of a local synod to the communion? We will become burdened with a heavy table of laws about what can be decided where.

Trust

We would urge that there be a **mutual** exploration and explanation of our theological beliefs. We are called to listen “intently and with good will.” We would hope that listening happens on both sides.

Authority

We question the statement “The Anglican Communion has always declared that its supreme authority is scripture.” In fact, Anglicanism from its early days has looked to a balanced authority. Richard Hooker said that Scripture must always be read in the light of tradition and reason. The Bible goes hand in hand with Tradition – the historic creeds, the collective wisdom of the church throughout the ages. This is perhaps more of an emphasis of the catholic side of Anglicanism. The Bible is always to be interpreted by the light of reason. Anglicans tend to use current scholarship to interpret the scriptures, and reject a narrow literalist understanding of the Bible. As well, Anglican scholarship has always studied and used where appropriate contemporary scientific knowledge. This was evident, for example, in the challenge to traditional Anglican thought of Darwin and the new science in the late 19th century. We should be wary of forcing a narrow understanding of authority on the Communion.

Section B

Three perspectives on Part B of the report are presented here.

1. First Perspective

Fundamental Principals

The Lambeth Commission on Communion, formed with the specific task of creating the Windsor Report has, I believe, succeeded in adhering to the mandate set before them and has satisfactorily provided answers to what was requested of them. The Commission was asked to "make recommendations in relation to, the formal results in terms of our Communion one with another within Anglicanism of the recent events" which have been described.

Section B:43 examines the *bonds of Communion* with God and with one another; the specific elements of our common life which bind us and equip us for God's mission. The [44] *Bonds of Affection* are listed as having to do with our status as God's Children and our shared and inherited identity in a covenanted relationship. This is a good way to begin addressing our status and proceed with our shared understanding of what the Anglican Communion is and what it does.

The Bonds of Communion

One of the common threads that wove through the document of section B: 51 was the word "*oblige*." Part of our shared communion includes and is founded on each church and Christian being *obligated* to maintain respect and common marks of identity. We are called to seek a common mind and to act interdependently not independently. Much like any healthy and successful family operates by using boundaries, discipline and form in order to create an atmosphere of love, respect and charity we are obliged to follow specific procedures in order to show our communal family respect and love.

The Authority of Scripture

I agree and applaud the Commission's understanding of scripture as being "part of the means by which God directs the church in it's mission, energizes it for that task, and shapes and unites it so that it may be both equipped for it's work and itself part of the message" [55.] An understanding of scripture in this sense encourages and fosters a sense of how the Holy Spirit dwells and moves within Christ's Body.

For this work, it is vital that scripture be "read at the heart of worship", that it should be "heard, understood and reflected upon" as God's living and active word" [57.] This is, in fact, what we are called to as Christian followers of Christ and end up forgetting or neglecting much of the time!

We are challenged by the report to look at a healthy model of communion [59] as *being ready to learn from one another*- an area that we as followers and leaders (lay and ordained) have possibly failed in the past. We see examples of this even in our parishes and deanery meetings. We struggle to listen to one another, to love and be charitable to one another. We so long to have our own voices and agendas heard, and often at the expense of learning from one another. We know that this behaviour is not scriptural. Which raises the question: do we, in fact, understand the nature of and know scripture? Perhaps we are more immature in our faith than we think. We are told "it is by reading Scripture too little, not by reading it too much, that we have allowed ourselves to drift apart" [67.] This is, I believe, true and a great charge to the Church.

Process

Examined in the report was the way in which decisions, ideas and concepts are to be processed. What was written in this section was a direct challenge to the Church- reminding us that we have no right to introduce an idea that goes *against* teaching - we are *obliged* to seek out appropriate channels [69.] In a sea of "Lone Rangers", this is often overlooked and disregarded.

Autonomy- What is the Nature of This Word? [72-75]

We celebrate autonomy in the Anglican Communion- but not to the point of fragmenting our communion. I struggle with the use of the word "autonomy" as it is described in this report. To me, autonomy implies a complete separation. And it is my understanding that the Communion desires a relationship of an interdependent nature. However, I do like the fact that the report speaks directly to the malaise of our society in which radical individualism reigns and is celebrated at the demise of interdependence. We have a "wider obligation" to others within this community of believers! This is something we would do well to remember and live out.

The report stresses that autonomy does not mean unlimited freedom. Again, we are [76] *obligated* to have regard to the *common good* of the Global Anglican Community and the Church Universal. Community and autonomy need one another. Section B 82 addresses the need for limits and an understanding of autonomy for the good of the Church. The Anglican Communion because of its heritage and diversity celebrates creative tension, ambiguity, wrestles with questions, and struggles with concerns. However, within our [84] autonomy and diversity there are limits defined by "truth and charity" [86] amidst the restraints of "truth and love."

We are not free to deny the truth.
We are not free to ignore fellowship.

It seems to me that these statements are a direct chastisement to our communal body. A gentle but firm reminder that we are *obliged* to act with truth, love and charity so as not to harm a brother or a sister. The commissions' understanding of the body, scripture, and authority is, I believe, in alignment with the Anglican understanding of faith and living out the truth in the World God loves so much. There is no question this is what we are called to. The worldwide church is being asked to examine protocol, repent of its' uncharitable ways and to fulfill our *obligation* to carry out our mission to the world.

2. Second Perspective

The Commission is to be applauded for the gracious way it has responded to its mandate (p.13). The diverse voices that the commission represents gives me cause to celebrate. It also makes me take very seriously the report that has been submitted. I sensed no hidden agendas, just some healthy tension and diversity. The commission has through its members many gifts, offered us a challenge and a way forward.

The way forward begins with a self-understanding of our Anglican communion that was made explicit in 1963. Anglican life in communion was there described as “mutual interdependence and responsibility in the Body of Christ”. Although the world and the Anglican Communion have changed greatly since 1963, this “mutual interdependence” is the vision the commission has as our hope. I support this vision as in keeping with our past, alive in the present and the hope of our future together. I concur with the commission’s understanding that we are “obliged” to restore this “mutual interdependence” , through “mutual discernment” (12, p.23).

Section B of the Report explores the bonds of Communion with God and one another through our shared history and as our communion is presently expressed.

Sadly, the historical component of Section B brushes aside our divorce from Papal authority, as it does with the resulting link to the monarchy and in turn the government of the U.K. (a case in point is the selection process of the Archbishop of Canterbury). The report doesn’t link this to the current “State” connection with the Church with regard to marriage (i.e. clergy being licensed by the state). Would we be in the present conflict if State-Church link was not in place???

I would second the use in the above perspective of the fact that “scripture as being “part of the means by which...” and also “God’s living and active word”!!! I am pleased to see the emphasis on the Bishop’s office as being the teaching of this “living and active word”. Bishops are all too often inundated with the legal/administrative aspects of their jobs. The commission goes on to offer a wonderful vision of the theological support that will be given them. The commission sees Biblical scholarship as being called upon to “enhance the central core of the Church’s faith.”

The commission clearly sees the episcopate as vitally important in restoring the interdependence that Runcie was witnessing the fragmentation of “in embryo twenty-five years ago” (66, p.44). This fragmentation may have in part resulted due to a shift in various parts of the communion’s understanding of “autonomy”. The Anglican

Communion decision-making has been generally independent of other denominations and certainly, on a provincial level, independent of the British Crown. Recently, the understanding of, “provincial autonomy” and in turn diocesan autonomy, has been expanded by some. This “new” understanding of autonomy has led to a fracturing of some long held ties. Surely, any family whose members see themselves as “autonomous” will break apart. We are rightly chastised for this breaking of fellowship, breaking of the “bonds of affection”.

A more appropriate word for our communion to use may be autocephalic. The theologians may wish to consider this?

It appears that some would see the truth and the working of the Holy Spirit as only being found in (autonomous) diocesan synods. I am pleased that the commission supports the work of the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meetings as the means of unity and the working of that same Holy Spirit. I do not fear that the support of these instruments will diminish the gains we as a communion have made. In fact, the use of these instruments has caused us to grow in the spirit of justice and truth in Christ. The commission gives the ordination of women as one such example. I, with the commission, find it strange that those propelling a particular agenda would bypass the instruments of unity through which so much has been gained in Christ, in our communion.

I, too, believe we are called to act with truth, love and charity. The commission’s understanding of the body, scripture and authority is consistent with our Anglican past and is also consistent with who we are being called to be into the future. And, this understanding will help us live into said truth, love and charity. Unlike the commission, I believe, that with proper care, the instruments of unity can effectively be used for the building up of the body of the communion without the use of a “covenant”. If we shore up the existing Instruments of Unity we will move beyond the individualism of this age, not losing our diversity, but finding the common call we have in Christ for the world.

3. Third Perspective: Bonds of Affection or Bonds of Control?

The Windsor Report envisions the Anglican Communion as a worldwide Church with a strong legislative body to enforce uniform teaching about any matter the Archbishop of Canterbury and his Council of Advice sees fit.

This ecclesiology is very different from a vision of the Anglican Communion as an extended family. In the latter approach to Christian unity, individual families (provinces) of churches are independent though linked by bonds of mutual affection and a shared life in Christ.

While individual families are independent and autonomous in many ways, and can even do things that their relatives might object to, they are deeply linked by their family identity, shared history and mutual care for one another. As in the Communion, family relationships are nurtured by regular gatherings and occasional celebrations and reunions, as well by ongoing prayer, conversations and, when necessary, financial support.

The kind of companionship and spiritual support that a healthy extended family offers is a gift of God as, indeed, is the companionship and spiritual support that can be experienced within the Communion.

Friendship is another way of expressing this vision of the Communion: people connected by bonds of affection rather than bonds of control. Friends, like families, meet because they want to, not in order to control the other. Just as shared values are important to healthy friendships; so too the Communion shares its faith in Jesus Christ as Lord and its mission to proclaim the Good News to the entire world.

Jesus himself used the language of friendship and family to describe the spiritual connection with and among his followers. Not only that, such language is in keeping with our distinctive Anglican tradition. In contrast, what the Report offers is, though admittedly a development of the direction recently proposed by some in the Communion, a quite drastic change in Anglican ecclesiology.

The Report's concern for unity overrides any interest in how the Holy Spirit speaks to the Church about how it is to move into the future.

An underlying assumption of the Report seems to be that the Holy Spirit can only guide the Church in directions approved by its Instruments of Unity. Yet Scripture in both the 'Old' and 'New' Testaments gives ample evidence of the Holy Spirit giving fresh and sometimes what appears to be scandalous guidance via prophets and other individuals, seemingly almost in preference to authorized religious bodies.

Young men and slave girls, old men and women do not make up Church councils and ecclesiastical legislative bodies! We must admit that at times the Church has lumbered slowly behind as the Holy Spirit called the Church to change direction, sometimes even resisting. The Report itself does admit to a phenomena known as "the dynamic in-breaking of God's Kingdom". Should not our structures be sensitive and supple enough to respond to new directions God might wish us to go?

In the Report "unity" seems to be a code word for "uniformity and/or conformity".

It is clear about its desire for uniformity on contentious issues: "... the divine foundation of communion should oblige each church to avoid unilateral action on contentious issues which may result in broken communion. (51) Fortunately St Peter did not follow this principle when he received his vision of unclean creatures, reptiles and birds (Acts 10) and impulsively began sharing table fellowship with Gentiles!

The Report makes a false assumption about the existence of widespread desire for its particular vision of unity:

"The very existence of the Instruments of Unity points to the desire of the Communion to work together, with bishops, clergy and laity all involved as fully as possible." (66) The existence of the Instruments of Unity does *not* indicate that all share the desire for what is called 'interdependence', replacing our traditional 'independence'.

Rather, the long quote by Archbishop Runcie from as recently as 1988 (66) actually gives the lie to the Report's assumption that 'interdependence' is a goal shared by all parts of the Communion. Indeed, Runcie regards it as a choice still to be made, without a

foregone conclusion in sight. He asks rhetorically, “... are we being called... to move from independence to interdependence?” Although he argued for interdependence, the choice is still up to us.

I disagree strongly when the Report intones (regarding Runcie’s comments): “What this bears witness to is the understanding that the churches of the Anglican Communion, if that Communion is to mean anything at all, are obliged to move together, to walk together in *synodality*. (66) This vision of the Communion is the Report’s opinion only, neither fact nor truth. The Communion could mean, if we choose, an extended family related by faith in Jesus Christ, a shared tradition and deep Christian love.

Although it is true that “successive Lambeth Conferences have urged the primates to shoulder the burden of enhanced responsibility for the unity of the communion” (65) it does not follow that they should. To do so would be a new development and would permanently and irrevocably change the nature of the Anglican Church in many provinces, let alone the nature of the Communion as a whole.

Note: Many scholars would dispute the assertion that St Paul held authorized authority in the sense the Report is arguing for: “This request draws on that theology of wider apostolic and episcopal leadership which is expressed in the New Testament by the apostles themselves (e.g. Paul, writing with authority to various churches including some he had not himself founded)...” (65) Rather, Paul was writing in a time where the reigns of power and the structures of ecclesiastical authority had not yet been clearly delineated. To use his writings in this way is not respecting Scripture in the way developed in the section on Scripture and Interpretation.

‘interdependence’ seems like a code word for ‘control by the majority’

While it is true that “Bishops represent the universal Church to the local and *vice versa*” it does not follow that the election of bishops must be able to be confirmed by the Communion. Yet this is what the Report appears to be arguing for, presumably confirming elections through the Instruments of Unity. (64) As has recently been noted by a Canadian bishop, six Canadian bishops would not be recognized by the worldwide church. It is unfortunate but true that “the episcopate, instead of being in its very existence one of the bonds of unity in the Communion, quickly becomes an occasion and focus of disunity.” (64) This would state of affairs would end however if provinces were seen as independent families, linked informally to the Communion.

The Report talks about provinces “putting the needs of the global fellowship before its own.” (49) The desire for unity must never override the expense of truth and the leading of the Holy Spirit.

Scripture, the teaching of Scripture, lay ministry

The Report says some helpful and balanced things about the authority of Scripture (54 – 57) especially in its treatment of how it is God who is the Church’s “supreme authority.” (54) Also helpful are its comment on the importance of the need for more widespread Bible study for the church. (61)

However I am disturbed by some of the things the Report says about the *teaching* of Scripture as well as biblical scholarship as an academic discipline. Rather than simply noting the limitations the discipline has as a cradle of faith and nurturer of devotion, Sections 58-62 is basically a harsh criticism of the work of biblical scholars who use the methods of biblical criticism.

The Report appears to undermine the work of biblical teachers who are not bishops: "... it is the bishop's role as teacher of scripture that is meant, above all, to be not merely a symbolic but a very practical means of giving the Church the energy and direction it needs for mission..." That is true as far as it goes, but in its over-emphasis on the teaching ministry of bishops, the Report could undermine the gifts and vocation of lay people who teach scripture.

In addition, the Report increases the power of clergy, particularly bishops and primates, by entrusting almost the entire responsibility and authority to teach Scripture to them. This would, if accepted, contribute to a dangerous clericalism in the Church.

Unbelievably, the Reports says, "Biblical scholarship needs to be... constrained by loyalty to the community of the Church across time and space." The Report even goes on to say that "Where a fresh wave of scholarship generates ideas which are perceived as a threat to something the Church has always held dear, it is up to the scholars concerned, on the one hand, to explain how what is now proposed not only accords with but actually enhances the central core of the Church's faith." (61)

If the principles of this Report are accepted by the Communion I can imagine a time when theological books will be stamped (or not!) with an Anglican *nihil obstat* and *imprimatur*. This is not the Anglican way.

The findings of this Report do not bode well for the free, objective and/or prophetic understanding of Scripture. Nor do they appear to respect the ministry of theological colleges that create a safe space for creative academic thinking and that value the importance of reason and reflection as much or more than received Church teaching. Surely the Church in its wisdom can be trusted to discern where the truth does and does not lie in new and fresh academic work.

Discernment in Communion and Reception (*Consensus Fidelium*)

The Report says that this ancient means of theological development "cannot be applied in the case of actions which are explicitly against the current teaching of the Anglican Communion as a whole, and/or of individual provinces. No province, diocese or parish has the right to introduce a novelty which goes against such teaching..." (69)

The Report is disingenuous when it says, "It is important to note that these Bonds of Unity are different in kind from those which operate in the Roman Catholic Church." (70) Denying any resemblance to the Curia does not make the resemblance disappear.

Autonomy

The Report removes any real sense of a province's autonomy by being so restrictive about the areas in which so-called autonomy can be exercised. ((75-86) It envisions autonomy only "provided those internal decisions are fully compatible with the interests, standards, unity and good order of the wider community..." (79)

Adiaphora (what is essential/non-essential)

According to the Report, the decision about what is *adiaphora* lies in the hands of those who are opposed to a proposed change. All one has to do is say that something is "essential" and the authority to make decisions about it is promptly removed from the hands of the province or diocese.

Anglican Covenant and the ordination of women & remarriage after divorce

If the Report is accepted and implemented it would be possible that an Anglican 'curia' could seek to reverse the decisions of some provinces' regarding the ordination of women and the blessing of a marriage after divorce.

We observe in the New Testament how the freedom to minister in the name of Jesus experienced by women disciples was very quickly eroded to the point that it was revoked completely, even before the final books included in the canon were written. Things change, and consenting to an Anglican Covenant would leave the Anglican Church of Canada without a basis to resist such changes, let alone to guide the Church in the direction we Canadian Anglicans believe is right.

Miscellaneous Comments

The Report ignores the role of the government of the United Kingdom (not just the monarchy) in appointing the Archbishop of Canterbury. To say this is a serious flaw is an understatement.

The Report's understanding of history seems naive, considering its confident reference to the "ancient undivided Christian faith and life" (53). In a similar vein it asserts that the three fold order of bishop, priest and deacon is clearly "reflecting the practice of the *very* early Church" (63) (emphasis mine)

As has been pointed out elsewhere, a grave deficiency of the Report is the omission of any expression of the pain and suffering that homosexuals have experienced as a direct or indirect result of the Church's teaching about human sexuality.

The Report also ignores the way in which current teaching about human sexuality damages our mission to the world and the spread of the gospel

Section C

Section "C:" Overview

The first part of Section C is largely descriptive of the Instruments of Unity, or Communion, though the Virginia Report speaks rather of "Structures of Interdependence.

Though the historical background is informative, it is interesting how the American connection with the role of the Archbishop of Canterbury is mentioned, while the Canadian connection with the origin of the Lambeth Conference is not, though it had been clearly noted in the Virginia Report. It is also noteworthy that both the Lambeth Conference and the Primates' Meeting emerged in time of crisis, though the Windsor Report does not mention the Primates' Meeting in conjunction with the ordination of women controversy in the 1970s.

It seems that the Report has been written out of a sense of fear and reaction, rather than in a spirit of vision, which makes it a document of necessity and not a document of development. In introducing the "instruments of unity," the Report indicates that "dispersed authority" is a great strength, but it fails to show how it is a strength, what is valued in dispersed authority and what should be preserved. The operative position seems to be that "its inherent weakness" has been highlighted by recent issues.

Overall, Section C and Appendices 1 and 2 point to a "tighter structure" without asking whether it is the structures or the people in the structure that are the problem. Will a tighter structure also mean slower progress and less vision, prophecy, and discernment?

Section C of the Windsor Report, taken together with Appendices 1 and 2, contains the operative proposals of the Commission for structural mechanisms of governance and authority in the Anglican Communion. The Commission has revisited the "Instruments of Communion," here renamed "Instruments of Unity," which were identified in the Virginia Report, also under the chairmanship of Archbishop Eames.

Section C begins with a reiteration of the renamed Instruments of Unity: the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the Primates' meeting and expands upon their development historically. There follow recommendations on the instruments of unity and proposals with regard to canon law and for a covenant to be entered into by each church of the communion.

With regard to the instruments of unity, the Commission claims not to "favour the accumulation of formal power by the Instruments of Unity, or the establishment of any kind of central 'curia.'" Yet the Commission asks if the Lambeth Conference should "have a 'magisterium,' a teaching authority of special status." It asks also if the Anglican Consultative Council is the body "which can take something approaching binding decisions for the Communion." These queries would appear to presume both 'conciliar' authority and 'curial' decision-making. Instead, instruments of Unity should be few, simple, and allow for the member churches to manoeuvre easily.

The Commission sees the Archbishop of Canterbury as "*the* significant focus of unity, mission and teaching" who can "articulate the mind of the Communion especially in areas of controversy." The Archbishop of Canterbury should have authority "to speak directly to any provincial situation on behalf of the Communion;" and "[s]uch action should not be viewed as outside interference in the exercise of autonomy by any province." The Archbishop of Canterbury should determine the invitees to the Lambeth Conference. He should have a new advisory instrument, termed a Council of Advice to assist him in "attempting to exercise authority on behalf of the entire Communion." The

Report recognizes and enhances the existing role of the Archbishop of Canterbury: to articulate the mind of the Communion, especially in areas of controversy and to be able to speak to any provincial setting. What is new is the articulation: one could mention the pastoral letters of the Archbishop of Canterbury to the Communion, notably the recent Advent Letter.

The proposed Council of Advice appears to lack any ecclesiological significance, and it actually hampers the role of the Archbishop of Canterbury, who already has a formal staff at Lambeth Palace. What is proposed seems to be nearly a curia, and not one that necessarily enables the episcopal ministry of the successor to St Augustine, but which may well dictate and control it.

With regard to canon law, the Commission endorses the development of a “Statement of Principles of Canon Law” applicable to the whole of the Communion. The Commission does not foresee, however, more than a brief, common “communion law,” on the ground that attempting the adoption of a more elaborated canon, or series of canons, by all 44 member churches is not feasible. It is interesting to note that while there are five pages of reflection on canon law there is only one on the role of the Archbishop of Canterbury and no recommendations on the Lambeth Conference, the Anglican Consultative Council, or the Primates’ meeting. Canon law needs to take into account the intra-Anglican reality, as it has considered the ecumenical reality. The linking of canon law and ‘Covenant’ is worrisome; though the idea of covenant itself is a good thing and is a common feature of the ecumenical agreements between Anglicans and other churches, such as the Waterloo Declaration. What is missing in the idea of “covenant” is the principle of “dialogue.”

As already mentioned, the Commission proposes the adoption by all churches of an “Anglican covenant.” A draft covenant is set out in Appendix Two to the Commission’s report and is outlined below. The covenant “could deal with: the acknowledgement of common identity; the relationships of communion; the commitments of communion; the exercise of autonomy in communion; and the management of communion affairs (including disputes).” The proposed “common law” mentioned above would authorize each primate to accede to the covenant. The Commission provides a possible formula of words.

The Commission then makes the case for a covenant, primarily in terms of the need to avoid future “inter-Anglican conflict such as that engendered by the current crisis.” The Commission does not explain how securing the commitment of 44 churches to a covenant which greatly centralizes authority would be easier than securing agreement to a body of canon law.

In general, Section C is defensive; and it reflects division, rather than unity. Does the proposal for a Covenant imply that national churches come into communion with one another, or that they derive their authority from the Communion? Does the Communion receive its authority from the national churches, or the other way ‘round?

Specific comments on Section C:

Paragraph 101 refers to the understanding of the episcopacy within Anglicanism, and from that understanding comes the assumption that the Lambeth Conference is the “appropriate body” to express views on doctrine. Given the “changed” view of episcopacy coming out of “flying bishops” and “alternate episcopal oversight” and acceptance by practice of breaching territorial boundaries, has the understanding of episcopacy changed?

Paragraph 104 The Commission makes the statement that the Primates Meeting claims no more than consultative and advisory authority, but recent events indicate that seems to hold until someone does not either accept the advice or follow the counsel.

Paragraph 106 Though the Report seems to acknowledge that Anglicanism is emerging from its colonial roots and discovering that independent churches have differences in terms of the gospel imperative which may need tolerance and flexibility, there is in the “Covenant” little room for flexibility and even less for tolerance.

Paragraph 108 If a bishop receives “authority” by right of ordination to that office, but specific authority to function in a locality by right of “election” or “appointment” depending on the national church, by what means should the Archbishop of Canterbury gain authority to function as “Head of the Communion”?

Paragraph 110 Should the Archbishop of Canterbury determine who can or cannot be part of the discussion at the Lambeth Conference and Primates’ Meetings. With the current practice of appointing alternating evangelical and Anglo-catholic “men” to the position it is possible for the Archbishop of Canterbury to “stack” the “decision making” bodies as they give counsel and advice to the church. Unity is given an absolute priority.

Paragraph 111 Should we not reconsider the relationship between the Archbishop of Canterbury and the secretariat of the Anglican Consultative Council rather than create another body to complicate the system.

Paragraph 116 The movement to define the Communion by law and structure changes the whole nature of the Communion from the company of the “willing” to a body of the “compelled”.

Paragraph 117 The use of a “communion law” in each national church complicates not simplifies the matter and reduces dialogue to compliance.

Paragraph 118 The legislation of “loyalty” and “affection” never works, as history teaches us.

Paragraph 119 This clause presupposes that continued “unity” is the same as continued “communion” and that it is the only option. What are the consequences of “communion without unity”? Does the covenant imply “rule by majority”? The Archbishop of Canterbury could have asked for the Lambeth Commission to develop a mechanism to resolve “the issue”. No covenant or structure can resolve irresolvable differences. The resort to “law” means certain schisms automatically, which has already been assumed by

some as a result of the current issue. Does what is proposed simply make it easier to declare things “heretical”?

What is proposed is different from ecumenical covenants in that if things change those covenants may end. There is no “opting out” from this covenant for churches called uniquely to a different path. Can there be no secession without the remaining body declaring the departing body “heretical?”

In relation to secular society this would slow down progress when secular society shows the way forward and may prevent the church from doing what may be the right thing to do locally, e.g. the remarriage of divorced persons)

Paragraph 120 This paragraph reinvents what we already have: the “Communion” exists because we are “in communion” with the Archbishop of Canterbury. “The Communion” exists because we meet.

Section D

Section D of the Report, in accordance with the second of the Eames Commission’s four mandates, was to present “practical recommendations ...for maintaining the highest degree of communion that may be possible in the circumstances...”.

Though the conclusion speaks of healing and reconciliation ¹, there is little in Section D that speaks to healing and that is deeply disappointing. Rather, the focus is on the negative: the need for those who have taken action which is disturbing to or which has broken the bonds of affection with others to express regret for their actions and to refrain from acting in that manner again. Further the Report recommends the need for those who have consecrated a gay Bishop and approved the use of liturgies in respect of same sex relationships, to explain how their actions fit within the scriptural and apostolic tradition of the Anglican Communion and to consider withdrawing from ‘representative functions in the Anglican Communion’².

Though there is a call for those provinces already engaged in study and discernment on this matter to ‘engage the Communion in continued study of biblical and theological rationale for against same sex unions’³ and even a call for ‘processes and structures to facilitate ongoing discussion’⁴, no practical or concrete proposals for such discussions are presented.

The report is not quite even handed. While the tone is neutral, some of the conclusions drawn are not. The Report writers comment that they ‘fully understand the principled concern’⁵ of those who have intervened in other dioceses and ascribe intentions to them based in ‘believ[ing] it is their conscientious duty to intervene in provinces, dioceses and

¹ The Windsor Report, para 156

² Ibid, paras. 134, 144

³ Ibid, para 145

⁴ Ibid, para 146

⁵ Ibid, para 149

parishes other than their own'⁶ while not imputing the same conscientiousness or principled concern to the ECUSA, ACC or the Diocese of New Westminster. It does not even refer to the letter from Bishop Griswold to Archbishop Eames wherein the background to the actions of the ECUSA is referenced⁷. This is not to imply that there was not a breach of communion but that breaches are breaches whoever commits them.

Further, the statements for reconciliation are not particularly onerous. They only call for expressions of regret for the breach of communion. It is noted that the expressions of regret are not strong, implying that what was done was not necessarily wrong, only implying that the way things were done was a breach of communion. What proposals are there for healing of the rift? Regret seems weak although certainly necessary.

This leads to a major criticism. While discussion of human sexuality was deliberately excluded from the Report, particularly homosexuality, a study of this has been on the agenda of the Communion since at least Lambeth 1978.⁸ The ECUSA in particular has been dealing with this issue: "For at least 35 years the Episcopal Church has been engaged in a process of discernment about the question of homosexuality in the life of the church."⁹ One can hardly maintain that this was a surprise. Further study is called for but not highlighted in the 'official summaries'.¹⁰ This study and review should be strongly stressed as it is the used basis for the controversy (the roots may well be deeper). In the case of the ordination of women some 24 years elapsed from the first incident until the Communion began to address the issue and 10 years passed between 1968 to Lambeth 1978.¹¹ Here there is a gap of 26 years from the first official notice at Lambeth to this report. Hence the statement of unilateral action is a bit overdrawn.

Section D attempts to hold in tension two antagonistic elements: ministry to gay people, and the desire for unity throughout the Anglican Communion which includes a number of people opposed to gay persons in the church. Tension can be creative, but in this case it seems that sometimes institutional unity is seen as a greater good than pastoral ministry. People are more important than institutions. The church exists to minister God's love to people, and its continued existence, though precious and important, is not the greatest good. In balancing the independence of national churches and the interdependence of the provinces of the Anglican communion, primacy ought to be given to the independent nature of the national churches.

⁶ Ibid., para. 155, 59.

⁷ This document is found on the Commission web-site at <http://www.anglicancommunion.org/commission/documents/doc1index.cfm>, under Supporting Documentation, *Letter from the Presiding Bishop of ECUSA to the chairman of the Lambeth Commission* (6 February 2004), Internet, accessed 4 December 2004,

⁸ Ibid., Appendix 3: Supporting Documentation, 2 and 3, Lambeth resolutions., 73-4.

⁹ *Letter from the Presiding Bishop of ECUSA to the chairman of the Lambeth Commission*.

¹⁰ *The Windsor Report*, para. 25, 17; para. 145, 57; para. 146, 57.

¹¹ Ibid., 14ff.

The recommendations of Section D address themselves to two “offending” groups of people: those who support ministry to and by gay people (ECUSA, ACC and New Westminster), and the archbishops and bishops who intervened in other bishops’ dioceses. Paragraph 134 recommends that those who have acted in an inclusive way toward gay people should express regret for what they have done, especially for having broken the “bonds of affection”. On the other hand, paragraph 155 enjoins the intervening bishops to express regret for the consequences of their intervention, though what those consequences are is not specified. Such lack of specification leaves one wondering if these latter consequences are to be taken as less serious than those associated with ECUSA, ACC and New Westminster. It seems from these paragraphs that caring pastorally for gay people is much worse than acting badly as a bishop.

Throughout Section D, there are several references to the concept of actions being taken “without attaching sufficient importance to the interests of the wider Communion”¹². The implication is that, if ECUSA or ACC or New Westminster had only given more thought to the anti-gay sentiment prevalent in other parts of the world, they might have not been so hasty in including gay people in the fullness of Anglican life. In practical terms, it is entirely likely that the “interests of the wider Communion” are among the things that caused Bishop Ingham to withhold his consent for many years. How much importance is “sufficient” in this case? Should this aspect of ministry be deferred indefinitely, while we wait for a change of heart in the people who oppose the inclusion of gay persons in the full ministry and the liturgical recognition of their relationships? “Bonds of affection” which oppress people are bonds which the Church ought reject outright.

Section 128 suggests that perhaps those in ECUSA or New Westminster weren’t acting out of malice toward more conservative Anglicans; in their innocence, they simply hadn’t realized just how deeply the exclusion of gay people from church structures is fixed in some people’s minds, and thus by wanting to extend the church’s blessing to gay couples, they inadvertently ‘offended’ some brethren. Or perhaps, alternatively to what the Windsor Report notes, we wonder if the Gospel imperative to proclaim liberty to the oppressed weighed upon their hearts with such spiritual force that they could no longer be constrained by the delays in resolving this matter at the international church level.

It is clear from this report that it’s worse to be gay than to be a woman. Paragraph 19 explains that provinces who couldn’t accept women as bishops were enjoined to “respect the decision and attitudes of other provinces, ... maintaining the highest possible degree of communion with the provinces which differ.” Paragraphs 133 and 134 outline how to deal with a gay bishop: not only should he not be admitted to the councils of the Communion, but those who consecrated him should be shunned as well. Ordained women represent “a degree of impairment which the Communion could bear” (paragraph 126), but ordained homosexuals are somehow a mortal wound to the church.

We live in different cultures and yet need to minister to those both inside and outside the church whose culture is different. Who is standing up for gay people in Africa?

¹² Ibid, para 123

Obviously the words and actions of some bishops could contribute to the oppression of gay and lesbian people in Africa. How will the Anglican Communion act to ensure gay Africans receive the appropriate pastoral care?

There would seem to be a distinct clash between the principles of communion and the principles of pastoral ministry, particularly in the multi-cultural environment of the Communion in the West. This raises the question: Is 'communion' the top priority? Is the matter of unity more important than pastoral care?

Appendix 1

Overview:

From an historical perspective, both synods and houses of bishops have reflected a church synodically governed and episcopally hamstrung. At the least, the primates must commit to the furtherance of issues "within a reasonable time" and not simply block issues indefinitely.

The appendix considers, in turn, the Anglican Consultative Council, the Lambeth Conference, the Primates' Meeting, and the Anglican Communion Office. With regard to the Anglican Consultative Council, the Commission proposes some measures to regularize its structure.

With regard to the Lambeth Conference, the Commission proposes that a special category of resolutions with more binding authority; given the shifting demographic balance of the Communion, this would represent an impending shift of influence and authority from the more "liberal" to the more "conservative" provinces.

With regard to the Primates' Meeting, the Commission proposes that Primates actually meet on a more regular schedule "as the Standing Committee of the Lambeth Conference" and "as an instrument through which new developments may be honestly addressed;" whether this proposal would constitute a collegial focus of authority is unclear. With regard to the Anglican Communion Office, the Commission proposes that the Office cover all four "instruments" and that it have an intelligence gathering and dissemination function in addition to serving as a Communion secretariat.

The Report makes the substantial suggestion that the character of the Lambeth Conference be changed by redefining the status of some of its motions. While this may make sense, its working out in practice will be enormously complicated. Also, while constituting the Primates' Conference as the standing committee of the Lambeth Conference seems administratively reasonable, it seems to be weak ecclesologically: the Lambeth Conference represents the global Anglican episcopate and not the national churches, while the primates represent provincial churches, which exemplifies a different ecclesiological principle.

Appendix 2, draft Covenant

Overview:

The appendix is a draft covenant document. In it, each of “the churches of the Anglican Communion” would covenant and agree in five areas: “Common identity,” “Relationships of communion,” “Commitments of communion,” “Exercise of autonomy in communion,” and “Management of communion issues.” While the concept of a covenant may be praiseworthy, what is actually presented is a “contract.” One seeks in vain for the “bonds of affection” and finds instead only those that bind. Even the term “instruments” has unpleasant connotations, as Galileo would have remarked.

With regard to common identity, the Commission expands upon the Chicago-Lambeth Quadrilateral, with additional commitment to mutual tolerance, understanding, and respect. With regard to relationships of communion, the Commission proposes that there may be no breaking of communion by individual churches, that is, no church can or may secede; and the Commission further proposes that each church commit to “fostering and protecting a common mind in essential matters.” Whether recent actions of the African bishops with regard to the training of African candidates for the priesthood have overtaken these proposals may require further reflection.

“Commitments of Communion” would bind churches not to take any action which would breach “fundamental compliance with all of the parts of this Covenant” or which could “jeopardise the unity of the Communion;” in addition, each church would commit to “respect the counsels of the Archbishop of Canterbury, Primates’ Meeting, Lambeth Conference, and Anglican [Consultative] Council.” While these may not represent a categorical denial of the power of a bishop or primate to act in accord with a diocesan or provincial synod, they may appear to be an unconditional step in that direction. Does a commitment to “respect the counsels” constitute a commitment to be bound absolutely by those “counsels?”

With regard to “autonomy in communion” the Commission proposes that the autonomy of churches be subject, in areas affecting a broader spectrum of the communion, to “agreement with the appropriate Instruments of Unity.” This restriction is further addressed under Management of Communion Issues.

With regard to “management of communion issues,” the Commission proposes that the Primates’ Meeting and the Lambeth Conference “[provide] direction to the whole Communion” and “[exercise] collegial responsibility in doctrinal, moral and pastoral matters,” and that the “Archbishop of Canterbury shall decide all questions of interpretation of this Covenant,” seeking such advice “as he deems appropriate.”

Specific Comments:

Part 1: Article 1:3 The word “essentials” is a loaded word in Canada.

Article 4:2 Churches can apparently differ in theological opinion, sacramental devotion, or liturgical practice but does it mean that there can be doctrinal differences

(outside of the Creedal statements) or is it only in the “doing of theology” that we can differ? Can we freely think but not be free to act on our thoughts?

Article 4:4 An alternative reading might be: “Every church has the same concern for a conscientious interpretation of scripture in the light of tradition and reason, to be in dialogue with those who dissent from **such** interpretations and to heal divisions. The original wording was too much a “line in the sand” reading.

Article 7:4 What does it mean to achieve greater unity? Is this conformity? Is this agreement? Is this structural?

Part iii

Article 9: 1 What does this mean? Are struggle, dissent, and questioning compatible with belonging to the One, Holy, (c)atholic and apostolic church? What, or who, determines “compatibility?”

Article 9:2 Will all progress end or slow to a snail’s pace when national churches find themselves dealing with unique situations? The Communion may need to admit that what is not good in one place may be vital in another for the work of the Gospel, e.g., polygamy in Africa, women as bishops in North America, or same sex blessings in Canada.

Article 10:1 There may never be agreement on anything but the basics in some areas. The treatment of women in Africa is a moral issue in Africa, as is the treatment of committed, faithful same-gender unions in other parts of the Communion. Agreement won’t easily be reached. The more we require for “unity” or “communion”, the less chance of reaching it. The moral values and vision of humanity received by the Canadian Church may be very different from those received by the Nigerian Church, each in its own cultural context.

Article 10:2 An alternative reading might be: “*Through the life of the member churches*, ensure that biblical texts are handled respectfully and coherently, building on our best traditions and scholarship believing scriptural revelation must continue to illuminate, challenge and transform cultures, structures and ways of thinking, *and be illuminated by these in turn.*” The statement that this might happen primarily through the bishops puts fewer in the focus group and provides a narrower view which is more likely to produce personal or party bias. Wider involvement means wider possibility for the Holy Spirit and the collected wisdom of the church to work.

Article 13: 2 What is “unreasonable;” and who determines the definition of “unreasonably?” Is thoughtful dissent reasonable or unreasonable?

Article 16:3 What is a working definition of “respect” with reference to the Archbishop of Canterbury’s “counsel?” Does “respect” mean listen and include, or does it mean comply and obey? Is this another case of “legalism?”

Article 20: 3 What touches all should be counseled or *discussed* by all. The original use of “approved by all” would effectively reduce the church to doing nothing that was not “approved” by the entire Communion. This could have serious cultural, social and other implications for a church that will in the foreseeable future be dominated by Africa and Asia. Had this been in place previously, Communion-wide approval would have meant no women clergy or bishops in some parts of the world, and no divorce and remarriage in others.

Article 21 represents more legalism.

Article 25:1 Though mentioned earlier, the word “defend” in reference to the Communion Liaison Officer reveals the atmosphere of crisis that has produced the Covenant, suggests the inclusion of canon law in it and provides little if any room for dissent or opting out. “Defend” should be replaced with “promote,” to take away the “watch-dog” image and in fact be a liaison.

Article 27:1 Too much power is given to the Archbishop of Canterbury. A diocesan bishop or Primate has, in matters of the interpretation of documents, a “chancellor” to consult. If the Council of Advice is in place to do that, we will have added another level of “authority” in the system. On the other hand, vesting sole authority in the Archbishop of Canterbury to interpret the Covenant may also not be the way to go.

January 7, 2005

APPENDIX TO THE WINDSOR REPORT: COMMENTARY
RESPONSE TO THE PRIMATES' QUESTIONS

The following are responses from individual members of the Faith Worship and Ministry Commission of the Diocese of Ottawa to the four questions raised by the Primates of the Anglican Communion on the Windsor Report 2004.

Some comments on the Windsor Report questions

Patricia

Bays

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

I see in the description many things which are consistent with my understanding of the Anglican Communion:

- The grounding of our understanding of communion in scripture, in tradition, in the history of the community of faith as it tries to live out the meaning of the gospel under the guidance of the Holy Spirit.
- A good description of the process followed in order to bring about the ordination of women, although more might have been said about the pain felt by women in their exclusion from full participation in the life of the Anglican Church.
- A call for more listening and discussion on the part of member Provinces.
- A good description of the Instruments of Unity and the ways in which diversity has been our great strength, even though it has caused us some problems and a degree of impaired communion.

I see a number of things in the report which I believe are not consistent with my understanding of the Anglican Communion.

- The biblical material focuses on the writing of Paul and seems to have a heavy emphasis on sin. The phrase “hostile and divisive powers of the world” seems to set the tone for a dark view of humanity and the world, that is not characteristic of the whole of Anglicanism. The report seems to me to reflect an emphasis on one stream of Anglican theology. But there are within Anglicanism other streams of theology which point us to the fundamental goodness of God’s creation, the availability of forgiveness and grace, and the importance of tradition as one of the strands of authority. I would like to see the whole range of Anglican theology expressed in the Report.
- I regret the use of “illness” as a metaphor for the life of the Communion at present. This seems to me to prejudge the issue – people raising questions about inclusivity are seen as causing trouble for others. Is it not possible that our disagreements are a sign of health and growth?
- Communion is already impaired, with the ordination of women and of divorced and remarried persons. If we can exist with this measure of impairment, why can we not allow a diversity of practice in dealing with homosexual persons in order to see how this unfolds?
- Traditionally as Anglicans, we have not decided much on the Communion level but

rather on the diocesan and provincial level. The report suggests giving more power to the Primates' Meeting and to the Archbishop of Canterbury with his council of advice. This would be a departure from Anglican practice.

- The whole idea of bishops entering the jurisdiction of another bishop is contrary to Anglican tradition and practice, and is a threat to the authority of the bishop in his/her diocese. While it has been tried in England, there has been no evaluation as to how this has worked. Did the Church of England seek the approval of the Communion before instituting what is clearly a departure from customary Anglican practice?
- I question the statement "The Anglican Communion has always declared that its supreme authority is scripture." Anglicanism from its early days has looked to a balanced authority of scripture, tradition and reason – each informing the other under the guidance of the Holy Spirit. Anglicans use current scholarship to interpret scripture and reject a narrow literalist understanding of the bible. Anglican scholars study and use, where appropriate, contemporary scientific knowledge. The tradition of bishops as teachers of scripture is an important one, but equally important is the tradition of laity and clergy as teachers and scholars.
- There is some quoting of Lambeth resolutions. It is important that equal space be given to those Lambeth resolutions which speak to acceptance and inclusivity.
- We need to give greater weight to the discussion of adiaphora, subsidiarity and ecclesiastical procedures. In fact, in New Westminster and New Hampshire appropriate procedures were followed at the local and provincial levels, the level at which our tradition says most matters should be decided.

2. In which ways do the proposals in C and D flow appropriately from the description of the Communion's life in A and B?

The use of the word "appropriately" is not helpful here. It suggests that the proposals for greater centralized authority and a greater role for the Archbishop of Canterbury to intervene in the life of a Province are consistent with our understanding of the Anglican Communion. I would argue the opposite. It is not clear to me what is meant by the phrase "We recommend that the A of C be regarded as the focus of unity and that the Primates' Meeting, the Lambeth Conference, the Anglican Consultative Council, and possibly others, be regarded more appropriately as the Instruments of Communion." What does this mean in practical terms? The right of the Archbishop to intervene in the life of a Province (109, 110) would suggest something more than a "focus."

Other concerns:

- There seems to be an enhanced role for the Primates' Meeting which was not envisaged when that meeting first began. We are beginning to develop a more top-heavy structure, with less emphasis on provincial autonomy and a smaller place for laity and priests in the councils of the church.
- Should the Archbishop of Canterbury continue to be a Crown appointment particularly if there is an enhanced role?
- The formation of the Council of Advice seems to me to be a new direction for the Communion. Who appoints this group? To whom are they accountable? How does this differ from the present ability of the archbishop to call for advice from different parts of the communion?
- While a Covenant may have some desirable aspects, it should be as brief as possible. The principle of Anglican canon law, based on English common law, is

that it should contain few laws but those are to be strictly observed. (See *Pastoral Guidelines for Interchurch Marriages* p. 8.) The process of devising a law or covenant to which all could subscribe might be difficult given our Anglican approach to canon law.

- Re the acceptability of episcopal appointments, this will be difficult to enforce. Already women bishops and bishops who are divorced and remarried are unacceptable to parts of the communion. Perhaps bishops with a literalist understanding of scripture might be unacceptable in parts of the communion. This surely goes against the long-standing tradition of Provinces choosing their own bishops in accordance with their canons.
- If there is to be provision for alternative episcopal oversight, it must work both ways, so that those in favour of the blessing of same-sex unions can be assured of pastoral care. Similarly, if listening, respect and dialogue are to be the hallmarks of communion, then I would hope that this might be exercised on all sides of the debate. We have not yet heard expressions of regret from all involved.

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?

I think that moving towards a more centralized structure will not be good for the life of the Communion. I think we are in danger of forcing upon Anglicanism a greater conformity than has been our custom. I think this will also cost us a lot more money as we beef up our international structures and processes of consultation! I think that allowing bishops, including the Archbishop of Canterbury, to intervene in the life of another diocese or province is a dangerous precedent. Will every decision of local and national synods come under scrutiny? Will any bishops elected by Canadian dioceses have to be approved by all the member churches? Who will appoint the Council of Advice? What will be its term? Will it be representative of the whole communion (including representative of the provinces, men and women, lay and clergy) or will it be representative of the British church? I think that the Report shows an evangelical and conservative bias, which is not representative of the whole of Anglicanism.

4. How would you evaluate the arguments for an Anglican Covenant (119)? 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 arguments for an Anglican Covenant make some sense though I think “the crippling prospect of repeated worldwide inter-Anglican conflict such as engendered by the current crisis” is fairly extreme language. Certainly we have found it appropriate to enter into a covenant with the ELCIC. I understand that the covenant in Appendix Two is only a draft. I am concerned that we will be developing an unwieldy structure in which national decisions must be postponed in order to go through a lengthy process of consultation with all the member Provinces. I wonder where the prophetic voice of the church can be heard or where there will be opportunities for one part of the communion to try and evaluate something new before it becomes common practice. I welcome the statement (4b) “Communion does not require acceptance by every church of all theological opinion, sacramental devotion, or liturgical practice that is characteristic of the other.” Article 7 (“Ordained and lay persons in

each church are in personal communion with those of other member churches.”) would ensure that the ministry of our women clergy is accepted in other parts of the communion.

Questions For Consultation As Formulated By The Primate's Standing Committee *Andrea Christensen and Craig Bowers*

Preamble

In a society where the romantic notion of *tolerance* is considered to be a key ethical principal, but not often found when groups meet together, it is clear that the Eames Commission must have walked very humbly with their Lord to find such a rich and embracing voice. We must not forget to act with humility and recall our own sinful natures before we push our agendas forward. Upon reading and discussing this report with this particular Episcopal group, we are confident that healing and restoration do come after a call to repentance and holiness.

1) The diverse voices that the commission represents give us cause to celebrate. They also cause us to take very seriously the report that has been submitted. We sensed no hidden agendas, just some healthy tension and diversity. Healthy tension and diversity are indeed part of what it is to be Anglican. The commission has through its members many gifts, offered us a challenge and a way forward.

The way forward begins with a self-understanding of our Anglican communion made explicit in 1963. Anglican life in communion was there described as “mutual interdependence and responsibility in the Body of Christ”. Although the world and the Anglican Communion have changed greatly since 1963, this “mutual interdependence” is the vision the commission has as our hope. We support this vision in keeping with our past, our present and the hope of our future together. We concur with the commission’s understanding that we are “*obliged*” to restore this “mutual interdependence” through “mutual discernment” (12, p.23).

Part of our communion's principals and authority are founded on biblical cornerstones. Section A:2 of the report addresses this by using the illustration of Paul's letter to the Ephesians. In it "God's people are to be, through the work of the Spirit, an anticipatory sign of God's healing and restorative future for the world. Those who, despite their own sinfulness, are saved by grace through their faith in God's gospel are to live as a united family across traditional ethnic and other boundaries, and so are to reveal the many-splendoured wisdom of the one true God to the hostile and divisive powers of the world as they explore and celebrate the astonishing breadth of God's love made known through Christ's dwelling in their hearts."

The Faith, Worship and Ministry Committee in Ottawa suggested that the clarification of words used in the report was a necessity. Some of these words are as follows: *unity, respect, autonomy, magisterium, compatible* etc. To a certain extent, we need to understand the nature of the words as intended. However, we are not a curia that defines *to the letter* what a word means. We are not confined to specific words, but live in the tension as part of our ongoing Anglican scholarship.

The first challenge we have for the report is that it seems to be a *reactive statement* instead of being an *active approach* to discipline and process in our church. However, this too is in line with our common practice of process in the Anglican Church.

The report also fails to describe how our life in communion went from a centralized (episcopally governed) communion to a more diverse colonial (decentralized individualistic) communion. The report is however, looking for a more balanced outcome, perhaps an outcome more in line with the third Anglican conference of 1963.

2) The language of the word "Covenant" is not necessarily consistent with our history of the Anglican Communion but it is very clear that having principals for partnership is consistent with our understanding of the statement of 1963. Site App. 3.5

We were pleased with the general outcome of the proposals. Part of the reason we are Anglican is because of the four instruments of unity. We are comfortable with the role of the Archbishop and his authority over the life of the communion.

However, section C does not flow from sections A and B in the area of describing the instruments of unity. It does agree with the four instruments, but it doesn't address all four within the body of Section C. We were hoping for a more linear and expressive approach, instead they break it up into three parts: the Archbishop, the Council of Advice and Canon Law and Covenant.

3) We understand that the recommendations and proposals are significant to the life of the communion because as section D:134 proclaims: "the bonds of affection have been breached". Following this, the supporters of Gene Robinson are invited to express their regret- at first, we were not sure this was a sufficient disciplinary action. However, after spending time thinking on these things and waiting on the Lord, we feel that perhaps this is a very appropriate, loving and Anglican way of expressing the communion's sadness and disappointment with the process used by Gene Robinson. If our "wandering" Primates expressed regret for their actions and affected a moratorium on any further interventions, we might be a lot further ahead in expressing our affections and forwarding God's mission for us in the world.

4) The word Covenant is a loaded word for Anglicans. We are not "Covenanters". We do agree that we need principals for partnership however, while we do have covenant externally with other churches, we have not known "covenant" internally in our own tradition. We do like the notion of expressing our:

- *Common identity
- *Relationships of communion
- *Commitments of communion
- *Exercise of autonomy in communion
- *Management of communion issues

These elements [119] represent an appropriate development of the existing life of the Anglican Communion. It is simply the idea of the words "Covenant" and "Autonomy" that will prove to be troublesome in our Western culture and society.

C. Responses to the Primates' questions **Brewer**

David

- 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?**

The overall impression given by these two sections is one of a somewhat rosy view of Anglicanism, given its history of sectarianism and political factionalism. In general the impression given in Section A and B of the *Windsor Report* is fairly idealistic but does reflect the ideal of the Anglican Communion I have come to know over these many years in Canada. However, in detail there are bits that give some pause.

At the end of the discussion of “The practical consequences of a healthy communion”¹³ the report places itself in the context of “attempts to develop a common mind about how this great Communion might actually function together in those situations in which mutual discernment is necessary to sustain the life of the body.”¹⁴ In particular this seems to be a reference to *The Virginia Report*. However, this report is itself a matter of some controversy. Some of this thinking would seem to be reflected in the notion of ‘The Instruments of Unity’ which seems rather a curious term for what more appropriately has been means of consultation, means which have been available when questions have arisen. In the sense in which the term is used in the report it is given a more magisterial tone.

In the discussion of “*Recent mutual discernment within the Communion*”¹⁵ the presentation of the ordination of women is somewhat rosy. To this day, there is ‘impaired communion’. For example, a person ordained by a Canadian female bishop is not considered to be in orders in even The Church of England — some impairment!

The term ‘illness’ used in the following two sub-sections seems somewhat polemical and prejudices the argument to a degree.

As noted in the report, there was some discussion of human sexuality at both Lambeth 1978 and 1988.¹⁶ However, there is a feeling among some observers that there was not a discussion as such; some people would simply not enter into it. It must be admitted that the resolutions were quite clear as to the position against blessings and ordination. It must also be admitted that the topic had been raised prior to 1978 and that there has been little in the way of reasoned theological arguments, including the theology of inculturation, that has been made available. However, the topic simply hasn’t gone away. There cannot be a dialogue when one party is deaf. Hence, the comment that “it appears to the wider Communion that neither the Diocese of New Westminster nor the Episcopal Church (USA) has made a serious attempt to offer an explanation to, or consult meaningfully with, the Communion as a whole about the significant development of theology which alone could justify the recent moves by a diocese or a province”¹⁷ seems overblown. Admittedly, the proponents of blessings and ordination did not themselves offer a detailed argument in a formal way. But the issue has been on the table for a long time.

The discussion of *procedures* gives me pause.¹⁸ There is a danger that legalisms and systems will take precedence over open theological discussion. There is a danger of a bureaucratic approach which can kill the spirit – “for the letter kills but the spirit gives life.” The term ‘approaches’ may

¹³ *The Windsor Report*, para. 11, 14.

¹⁴ *Ibid.*

¹⁵ *Ibid.*, paras. 12-21, 14-16.

¹⁶ *Ibid.*, para. 25, 17.

¹⁷ *Ibid.*, para. 33, 20.

¹⁸ *Ibid.*, para. 34. 20.

be more appropriate. The ACC asking people to use the procedures of the *Virginia Report*¹⁹ hardly is prescriptive but rather suggestive. These procedures are not the rule of the Communion.

The appeal “that we have reached the point where urgent fresh thought and action have become necessary”²⁰ should be viewed very cautiously as noted above. Is authority the solution?

Turning now to “Section B: Fundamental Principles.”

¹⁹ Ibid., 21.

²⁰ Ibid., para. 42, 23.

The discussion of “Scripture and its Interpretation”²¹ is somewhat rosy and idealistic on the role of bishops as the primary teachers of scripture. Would that it were so, but reality of the life of a bishop means that this is left to parish priests and laypeople including academic researchers. This is not to imply that the current fancies of academe reign, God forbid, but rather that they are a vital contribution to our understanding of the Bible. The ‘two hands’²² must both be engaged.

The reference to the Archbishop of Canterbury as “the chief pastor of the entire Communion”²³ is overdone even granting the high respect in which the office is held. In modern Anglican use, the Archbishop of Canterbury is rather *primus inter pares*, not chief pastor.

As a side note, the notion of *synodality*²⁴ does imply listening as much as speaking. This in itself, listening or lack thereof, could well be a strong part of the current issue. This thought also applies to the section on Diversity.

In summary, sections A and B do reflect the ideal of the Anglican Communion but do gloss over some of the reality. In this sense, they do not seem fully balanced. There seems also to be a strong underlying acceptance of the notions of the *Virginia Report* but taken a stage further.

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

If one accepts the prescriptions of the *Virginia Report* then the proposals in the latter half of the *Windsor Report* would seem to follow. However, these prescriptions have not been received. A strong question is raised: is the more centrist approach the appropriate one? This strikes me as a key question. While it appears to be urged, it is not clear to me that the argument is persuasive. Rather, given the involvement of two of the Commission, Eames and Dyer, were members of the *Virginia Report* commission, one gets the impression that if the only tool to hand is a hammer, all problems look like nails.

The sub-section on *The Instruments of Unity*²⁵ seems overdrawn. “Very early on ...”²⁶ really means the middle of the 19th century with the arguments over ‘establishment’ of the Church in the colonies and the increasingly restive attitudes in the colonies given the remoteness of England, culminating in the Colenso affair. Out of the need for consultation rather than direction, the Lambeth Conferences were called into existence. The actual discussion of these four instruments seems rather factual.²⁷ In particular, the authors note that Lambeth, the Anglican Consultative Council, and the Primates’ Meeting all stress their consultative nature: “an advisory body”²⁸,

²¹ Ibid., paras. 57-62, 29-30.

²² Ibid., para 60, 30.

²³ Ibid., para 65, 31.

²⁴ Ibid., para 66, 32.

²⁵ Ibid., Paras. 97-104, 41-44.

²⁶ Ibid., para. 98, 41.

²⁷ Ibid., paras. 99-104, 41-43.

²⁸ Ibid., para 103, 42-43.

“disavowed any intention to develop a more formal synodical status”²⁹, “refused to acknowledge anything more than a consultative and advisory authority.”³⁰

Hence, while there is the disclaimer that “We do not favour the accumulation of formal power by the Instruments of Communion”³¹, there is a strong centrist approach. This is, in a sense, contradictory to the preceding discussion of these instruments.

The stronger role of the Archbishop of Canterbury has to be viewed in the light of his appointment by the British Crown on the advice of Cabinet — a political appointment. While the results to date have been largely salutary it is hardly a representative appointment. The custom in the majority of the Communion is the election of an Archbishop by synod containing all three levels, episcopal, clerical and lay.

²⁹ Ibid., para.103, 43.

³⁰ Ibid., 104, 44.

³¹ Ibid., para. 105, 44.

The Council of Advice does offer the Archbishop of Canterbury support; any pronouncements are visibly backed by others. It reduces any appearance of arbitrariness. Such councils exist in, at least, the Protestant Episcopal Church of the United States of America.³² However, the proposal in the Report could well create a clique, an inner cabinet, a *curia*; human nature being what it is.

The notion of a common set of canons is, in and of itself, innocuous. However, codification leads to the code to become the 'game' rather than the broad intent. As noted earlier, "the letter kills but the spirit gives life". Legalities and the written word become dominant, not the spreading of the 'good news' to the world. The how becomes dominant over the what — a disaster in our multicultural environment, not only locally but globally.

With regard to the covenant, we do have the Lambeth/Chicago Quadrilateral. We also have the notion of Mutual Responsibility and Interdependence. How much detail need be added to this.

Section D causes some concern. It seems somewhat unbalanced. While the tone is neutral, it uses the expression "bishops who believe it is their conscientious duty to intervene in provinces, dioceses and parishes other than their own"³³ while not imputing the same conscientiousness to the ECUSA or to the Diocese of New Westminster. It does not even refer to the letter from Bishop Griswold to Archbishop Eames wherein the background to the actions of the ECUSA is referenced³⁴. This is not to imply that there was not a breach of communion but that breaches are breaches whoever commits them.

Further, the statements for reconciliation are not particularly onerous. They only call for expressions of regret for the breach of communion: "the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached by such authorization",³⁵ "that bishops who have authorised such rites [same sex blessings] in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorization"³⁶, and "those bishops who believe it is their conscientious duty to intervene in provinces, dioceses and parishes other than their own: to express regret for the consequences of their actions".³⁷ It is noted that the expressions of regret are not strong, implying that what was done was not necessarily wrong, only implying that the way things were done was a breach of communion. What proposals are there for healing of the rift? Regret seems weak although certainly necessary.

³² However, these Councils of Advice are elected, one clerical and one lay member each year for a term of three years.

³³ Ibid., para. 155, 59.

³⁴ This document is found on the Commission web-site at <http://www.anglicancommunion.org/commission/documents/doc1index.cfm>, under Supporting Documentation, *Letter from the Presiding Bishop of ECUSA to the chairman of the Lambeth Commission* (6 February 2004), Internet, accessed 4 December 2004,

³⁵ *The Windsor Report*, para. 134, 53.

³⁶ Ibid., para. 144, 57.

³⁷ Ibid., para. 155, 59.

This leads to a major criticism. While discussion of human sexuality was deliberately excluded from the Report, particularly homosexuality, a study of this has been on the agenda of the Communion since at least Lambeth 1978.³⁸ The ECUSA in particular has been dealing with this issue: “For at least 35 years the Episcopal Church has been engaged in a process of discernment about the question of homosexuality in the life of the church.”³⁹ One can hardly maintain that this was a surprise. Further study is called for but not highlighted in the ‘official summaries’.⁴⁰ This study and review should be strongly stressed as it is the used basis for the controversy (the roots may well be deeper). In the case of the ordination of women some 24 years elapsed from the first incident until the Communion began to address the issue and 10 years passed between 1968 to Lambeth 1978.⁴¹ Here there is a gap of 26 years from the first official notice at Lambeth to this report. Hence the statement of unilateral action is a bit overdrawn.

There would seem to be a distinct clash between the principles of communion and the principles of pastoral ministry, particularly in the multi-cultural environment of the Communion in the West. This raises the question: is ‘communion’ the top priority? This has to be addressed. We live in different cultures and yet need to minister to those both inside and outside the church whose culture is different.

In summary, there seems to be a distinct thrust toward centralisation and codification which may well be inimical to the proclamation of the Gospel, sapping energy away from our call as Christians.

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 Church is much more than an organization and even organizations have to be very careful as to the nature of centralization. It can lead to stasis and sterility. The proposals go some distance along this road and with the continuing studies in the Inter-Anglican Theological and Doctrinal Commission from the roots of the Virginia Report. There is a danger of attempts to place more uniformity on the Communion rather than merely attempts to strengthen unity. Thus, the future is not at all clear. Given the nature of the current controversy and, in particular, the responses to the ECUSA and the Diocese of New Westminster one senses conservative narrow fundamentalism and biblical literalism, which can stifle the mission to the world. This behaviour is much more appropriate to the chaplaincy mode than the apostolic mode. Chaplaincy is quite necessary but the mission is apostolic.

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 covenant proposal as presented is not overwhelming. The concept may well be useful but the details and degree of prescription need considerable discussion. The new Twenty-seven Articles need as much interpretation as the original Thirty-nine. As a first draft it is not bad but contains internal inconsistencies as to interpretation, e.g. Article 4 vs. article 5; the Commitments

³⁸ Ibid., Appendix 3: Supporting Documentation, 2 and 3, Lambeth resolutions., 73-4.

³⁹ *Letter from the Presiding Bishop of ECUSA to the chairman of the Lambeth Commission*. 6 February 2004; Internet; available at <http://www.anglicancommunion.org/ecumenical/commissioins/lambeth/documents/>, accessed 10 November 2004.

⁴⁰ *The Windsor Report*, para. 25, 17; para. 145, 57; para. 146, 57.

⁴¹ Ibid., 14ff.

and Autonomy and their exercise. In particular, the Management of Communion Issues need much more consideration, particularly Article 27.

D. Comments on Primates' Questions

Ivan Timonin

Herewith some thoughts with regard to the "questions re: Windsor." Not having been long an Anglican, at least formally, I don't have a truly osmotic feel for Anglicanism, writ-large; but my intellectual view is tempered in Hooker, and I don't see much of Hooker's basic reasonableness in the description portrayed by the Commission. So the proposals are moot. Their impact on the Communion will inevitably be even more divisive than the present dissensions. The draft covenant is a truly dangerous document. The remaining three questions seem merely naive.

E. Primates Four Questions

Marion Saunderson

1. What in the description of the life of the Communion (A & B) can you recognize as consistent, or not, with your understanding of the Anglican Communion? Since I was a child, I have seen the Anglican Communion grow in an inclusive way, to enhance the role of the laity, to ordain woman, and to reflect the various cultures of Canada and around the world. It does not seem to me that what is contained in Parts A and B reflects that inclusiveness but rather seems a return to the church of the 1960's.

2. In which ways do the proposals in C and D flow appropriately from the description of the Communion's life in A and B? The proposals do reflect the view of the Communion and the foundations of our faith as described in A and B. However, I do not find A and B reflect my own view of the Communion and its foundation.

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? I think the Report could result in a polarization and isolation of viewpoints rather than encouraging the hearing of different perspectives and the healing of rifts and the hurts that have come from the angry and intemperate comments by various parties. I also see the proposals as centralizing and moving our Church toward a model more similar to the Roman Catholic style. There is also a certain colonial attitude that I thought we had grown beyond.

4. How would you evaluate the arguments for an Anglican Covenant (119)? 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? While I agree that we should avoid conflict that would rend the world-wide Anglican Communion to pieces, I am not sure that a formal covenant is the way to solve the situation. Though the authors argue that withdrawal from the Covenant could not be unilateral, I do not see why not: a church could simply decide to withdraw. That action would certainly be public but nothing could prevent it happening. I am not sure why the covenant would be more supportive of a church dealing with a State government's demands on it than the current more informal structures of our Communion. The draft covenant goes beyond my understanding of the current relations of the Communion toward more formal and more structured relationships, focused on a set of centralized bodies surrounding the Archbishop of Canterbury. How well would this centralization sit with 44 autonomous churches? While it currently is the North American parts of the Communion whose actions are the cause of concern, how will the churches of other parts of the Communion react if they are pointed out as acting in a manner not for the common good of the Communion? Would the covenant be building a structure that would promote and not avoid the shattering of our Communion? Though the Report's authors claim the covenant would provide a mechanism 'to allow the parties ... to adjust relationship[s] and resolve disputes...' (119), there is still a significant opportunity built in for disagreements over whether a decision or action lies within a church's purview or is an 'essential matter of common concern' and over the meaning of other terms used in the covenant and the Report itself.

A Response to the Windsor Report
by
The Rev. Canon John H Heidt, D.Phil (Oxon)
on behalf of
The Bishop of Fort Worth
The Rt. Rev. Jack Leo Iker

Very shortly after his appointment as Archbishop of Canterbury, Rowan Williams informed all the primates of the Anglican Communion of his conviction that all bishops should uphold and proclaim whatever is believed by the vast consensus of Anglican provinces, *the sensus fidelium*, and that those who do not do this “threaten our sacramental communion.” Following the decision of ECUSA “to confirm the election of a priest in a committed same sex relationship to the office and work of a bishop” and of the Canadian Diocese of Wesminster “to authorize a public Rite of Blessing for those in committed same sex relationships,” the Anglican primates, meeting at Lambeth Palace in October 2003, declared that these decisions did indeed “jeopardize our sacramental fellowship with each other.” They added that many provinces would likely consider themselves out of communion with the Episcopal Church (USA), and that “this will tear the fabric of our Communion at its deepest level.” – that “deepest level” being our “our sacramental fellowship. Following their meeting, and at their request, the Archbishop of Canterbury established a Commission to examine “the legal and theological implications” of the above actions, and specifically the “canonical understandings of communion, impaired communion and broken communion.” The Windsor Report is the result.

In a statement following its publication, the bishop of Fort Worth pointed out that it once again made abundantly clear that the positions taken by the Episcopal Diocese of Fort Worth are in full accord with the practice and teaching of the worldwide Anglican Communion. That being so, he could personally accept most of the Report’s recommendations. Nevertheless, there seems to be a fatal flaw running throughout the Report which in the long run may very likely make it impossible for us to walk together as a Communion.

As far back as the Lambeth Conference of 1978 [Resolution 18: 1 and note] the assembled bishops said: “It is a matter of urgency that we have a further theological enquiry into and reflection on the meaning of communion in a trinitarian context for the Anglican Communion. Such an enquiry should relate to ecumenical discussions exploring similar issues. This, more than structures, will provide a theological framework in which differences can be handled.” They saw the primary issues as theological, trinitarian and ecumenical, rather than structural and juridical.

Since that time the above statements of the Archbishop of Canterbury and other primates have made it abundantly clear that communion centers in sacramental fellowship, *communio in sacris*, and in particular eucharistic communion, for this is the greatest effective sign of the co-inherence we are all capable of sharing with the unity of Persons in the Blessed Trinity. It is this sacramental co-inherence that is under threat by

the actions of ECUSA and Westminster. But the Windsor Report has, without explanation, altered this understanding of Communion, and now says that it is “all about mutual relationships,” and “expressed by community, equality, common life, sharing, interdependence, and mutual affection and respect.” The defining character of communion, which subsists in “visible unity, common confession of the apostolic faith, common belief in scripture and the creeds, common baptism and shared eucharist, and a mutually recognized common ministry” (Sections 45 and 49), is no longer sacramental fellowship but “bonds of affection.”

This hardly seems an adequate response to the urgent Lambeth request of 1978. There are bonds of affection between myself and my dog, but this hardly expresses the unity of persons within the trinity. (See Section 45) And in the Windsor Report the “trinitarian life and purposes of the one God” gain only a casual reference in Section 3.

Having lost our theological nerve as a Communion, it would seem that we have moved from an intellectual and theological objectivity to a subjective and secular sociology. In spite of Our Lord’s promise that the Holy Spirit shall lead us into all truth, we have substituted affection for truth as the sufficient ground of communion. Here the Commission follows in the footsteps of August Comte, the atheist inventor of positivist sociology who proclaimed: “The necessity of assigning with exact truth the place occupied by the intellect and by the heart in the organization of human nature and of society leads to the decision that affection must be the central point of the synthesis.” And again: “The foundation of social science bears out...that the intellect, under Positivism accepts its proper position of subordination to the heart.” (As quoted by Etienne Gilson in “The Unity of Philosophical Experience.”) August Comte substituted sentimentality for metaphysics, and the Windsor Report has done much the same - substituting sentiment for theology as the central point of its ecclesiology. Lambeth 1978 urged the Communion to provide a theological framework for communion in the context of the trinity and ecumenical discussion rather than structures, but the Report has offered us new political and juridical structures rather than adherence to a given and objective sacramental faith as the necessary safeguard of communion.

This is surely why the Commission is so sanguine about the effect of the ordination of women on the entire Communion. They hold up the juridical decisions of 1978 and after, as a model of reconciliation within a diversity of theological opinion, and one rather thinks that they hope a similar resolution will be forthcoming in the debate about homosexuality. But what the Commission ignores is that the ordination of women broke communion at its deepest level - at the altar, and this brokenness shows no sign of healing even though we all remain within the same socio-political structures.

Because the Report defines communion in terms of socio-political structures rather than orthodox faith, it is understandable that it believes that the crossing of diocesan boundaries by other bishops threatens communion just as much as the actions of ECUSA and New Westminster. But this is bad sociology as well as bad theology. Given the mobility of our contemporary world, geographical boundaries are no longer relevant; geography has become history. And belief in the absolute sovereignty of the diocesan bishop, no matter how heretical his or her teaching may be, runs contrary to the teaching and practice of the early church.

Finally, the socio-political understanding of communion undermines any serious ecumenical interests, and it is no wonder that in all the Report’s discussion of

communion there is scant reference to ecumenism. We have no way of talking with members of other ecclesial bodies about unity if we see unity as primarily juridical; we have experimented with juridical mergers and they have all failed, because other Christians do not necessarily want to be Anglicans no matter how much we compromise our inheritance for their sake. But many do want to be united with us in a single communion of faith and sacraments. And this is not just true of non-Anglican Christians. There are many ecclesial bodies that consider themselves to be faithfully Anglican but are not recognized as constituent members of the Anglican Communion. Most have broken their juridical ties with their former Anglican provinces over the ordination of women. Though they uphold our common Anglican tradition of faith and sacraments, they are not mentioned in the Windsor Report. And one wonders if this is because their existence gives the lie to the Commission's insistence that the ordination of women does not impair the communion that once existed among us.

I am thankful that the Windsor Report, following consistent Anglican tradition, rightly upholds the primacy of scripture as the ultimate test of faith and primary source of communion. However, the present divisions within Anglicanism do not concern the primacy of scripture but standards for its proper interpretation. Here I find the Report sadly deficient. Like us, the 16th century Anglican Reformers also had to inquire into the necessary criteria or standards for maintaining communion among Christians of diverse opinions., and for them the question had national as well as ecclesial urgency, for in the 16th and early 17th centuries virtually no-one thought it was possible to have one nation with more than one church. Anglican divines from Jewel and Hooker onwards declared that tradition and reason were the proper means of interpretation. But in doing so they had only a pre-Kantian understanding of reason as the intellectual means for grasping objective truth, rather than as the culturally formed reason of the Virginia Report. And by tradition they were not simply appealing to cultural history but specifically, as embodied in the Canons of 1571 and 1603, to the teaching of the ancient and catholic fathers of the undivided church. Whereas the Windsor Report alludes to the ancient fathers as of historical interest and value, classical Anglicanism treated them as essential standards of scriptural interpretation. The canons of 1571 state that preachers shall "teach nothing...save what is agreeable to the teaching of the Old and New Testament, and what the catholic fathers and ancient bishops have collected from this selfsame doctrine." And they then go on to say that "whoever does otherwise, and perplexes the people with contrary doctrine, shall be excommunicated" - a judgment stronger surely than just "breaking bonds of affection!" Their appeal to the faith and practice of the primitive church and ancient fathers was based on their conviction that the Holy Spirit was leading the church into all truth and that this truth could be perceived by the consensus of the whole church, by its consistency with the church's original apostolic teaching, and by its common expression in a variety of countries and cultures. In other words, the court of appeal for such Anglican divines as Andrewes, Hammond and Thorndike was to the so-called Vincentian Canon: that which has been believed *ubique, semper, et omnibus*. Lancelot Andrewes could thus write: "Let that be reckoned Catholic which always obtained everywhere among all, and which always and everywhere and by all was believed." He then goes on to say that the English church did not need "a coercive jurisdiction" but a "moral authority" which he found in the continuity of Anglicanism with the primitive church. [As quoted by Arthur Middleton in *Fathers and Anglicans*]

The Windsor Report only refers to the Vincentian Canon's threefold standard of interpretation tangentially and never by name (Sections 62 and 68), because throughout the Report the Vincentian Canon like the early fathers are only treated as of historical interest rather than upheld as objective standards of faith for judging the differences among us.

The Chicago-Lambeth Quadrilateral is alone cited as objectively authoritative for all Anglicans in that it "commits Anglicans to 'a series of normative practices...'" (Section 51). But the Quadrilateral was never designed as a fourfold standard of normative Anglican belief and practice but as a minimal requirement for entering into any form of ecumenical discussion with other ecclesial bodies. It was not seen as specifically Anglican but as normative for the entire church catholic and therefore inadequate as a means for settling the differences among us and with fellow Christians.

The Windsor Report has offered a possible program for restoring full communion among us by strengthening and initiating new juridical structures within the Anglican Communion, many of which are undoubtedly long over due. I commend the Commission on many of their suggestions. Nevertheless true communion has to be a spiritual and moral reality based on an objective adherence to scripture and its right interpretation. In this area the Windsor Report seems to me to be woefully inadequate. I fear that we shall never walk together again until this Commission, or another like it, repudiates the current drift of Anglicanism into subjective sociology and restores the objective criteria for scriptural interpretation once upheld by Anglican divines.

Dear Colleagues in Ministry,

As you requested a couple of months ago, I have been working to facilitate several workshops for clergy and lay people in the three Dioceses of Newfoundland and Labrador. One diocese preferred to arrange its own process, but along with a colleague here at the College, I did lead two workshops, one in Central Newfoundland and the other in Eastern Newfoundland and Labrador. Around 50 people attended these two events. In these we dealt primarily with sections A, B & C of the report, since most people were already better briefed on the final section. My own experience of leading the discussions was very good, and found myself very appreciative of the readability and logical flow of the arguments presented in the report. I am impressed at the depth of theological thinking, with respect to biblical material and previous documents of the Anglican Communion relating to the way in which we work at theological issues in the Communion. This made the case for interdependence monitored by the “instruments of unity” very compelling indeed. The idea of a covenant as a means of giving effect to communion without needing to develop new structures of canon law at the international level is a brilliant idea.

Most of the concerns expressed at the workshops centred around a fear that the office of the Archbishop of Canterbury might become more “papal” in character, and the Report’s challenge to an inherent assumption here in North America around local autonomy. I think the report deals quite compellingly with the balance between autonomy and interdependence, and relating that to the concepts of adiaphora and subsidiarity. However, I do need to note that this is an area of concern in North America.

Personally, I rejoice greatly in the report. It named a number of the concerns I felt as I watched events unfold in Canada. I admire the forthright way in which the report names the problems and attempted to address them. For me it embodies a clear way forward as a Communion, and I would welcome its adoption by the Primates at their upcoming meeting. My prayers will be with them as they seek the leading of God’s Holy Spirit in their time together later this month.

Yours in Christ,

John

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Anglican Church Diocese of Sydney

Dr Peter Jensen – Archbishop

11 February 2005

The Most Rev. Peter Kwong Kong-kit
Bishop of Hong Kong Island
Bishop's House
1 Lower Albert Road
HONG KONG

Dear Archbishop Peter

I write to extend my greetings to you on the eve of the Primates' Meeting in Ireland.

By now you have probably received a book entitled *The Faith Once for All Delivered: An Australian Evangelical Response to the Windsor Report*. This book was prepared by three members of the Sydney Diocese.

At the request of our Standing Committee, they also prepared a brief response to the Report, and I am pleased to attach a copy for your information.

Please be assured of our continuing prayers for the Primates as you embark on this important meeting.

With best wishes.

Yours sincerely

Peter F. Jensen
Archbishop



Anglican Church Diocese of Sydney

Dr Peter Jensen – Archbishop

THE WINDSOR REPORT: A RESPONSE FROM THE STANDING COMMITTEE OF THE SYNOD OF THE DIOCESE OF SYDNEY

RESPONSES TO THE 'QUESTIONS FOR CONSULTATION'

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

The Windsor Report applies to the Anglican Communion categories and notions that the New Testament applies to the church as such. Rhetorically, this is a powerful move, but it is an illegitimate one, particularly given the lack of any recognition that this is, at best, a derivative application. Such a derived application shifts the centre away from the church to what is – when working at its best – a means of fellowship which supports the local congregations. In shifting the centre to not just the diocese, nor the province, but the Anglican Communion, there is a danger of ignoring the God-given dignity of that network of personal relationships which is the local congregation. The report is also in danger of 'over-legalizing' the Anglican Communion. Although there is, from time to time, a welcome statement that the Anglican Communion has no legal status, this is lost in the overall focus on process and the thrust towards what amount to quasi-legal solutions, such as the proposed Anglican Covenant. The report also shows no real awareness of the vastly differing situations that prevail – ecclesiastical, legal and constitutional - in the various parts of the Communion. The Anglican Communion is not an 'entity' as such, but an association of confederations that are historically related to each other, and these confederations are groups of dioceses which, in turn, are associations of congregations. Any attempt to tighten the relations between the various 'parties' in a quasi-legal way, could only be at the expense of local diocesan and congregational life. It should be resisted.

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

Firstly, insofar as the proposals flow from flawed assumptions, the proposals are also likely themselves to be flawed.

Secondly, section C discusses the four 'Instruments of Unity' and the possibility of a common canon law emerging as a fifth. It is pleasing to see this section, from time to time, reminding the reader of the non-legal status of the various bodies, and their consultative, advice-giving role. It is important that these statements should not be overlooked. However, given the tendency for 'advice' to be viewed or utilized as 'law', this requires constant re-iteration and any action by the various 'instruments' needs to be carefully formulated so that there is no chance of the status of these actions being misconstrued. On these premises, the wisdom of attempting to establish a



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common canon law across the Communion seems of questionable value, since there is little possibility at all of the descriptive task resulting in future prescriptive practice. Thirdly, the four Instruments of Unity are already well situated to perform their designated tasks within the Communion and there needs to be no 'strengthening' at all. Each of the Instruments can speak in its own way, and each can withdraw its fellowship in its own way. There is no need for an Anglican Covenant, and this suggestion is unlikely to succeed, given the legal manoeuvres that would be required in the various provinces to institute it. But, more importantly, such a covenant should be resisted as a further move towards international centralism, which has little value, and much potential danger, for the life of the congregations of Christ's people around the globe.

Fourthly, the recommendations of Section D, in regard to the current 'crisis', suggest that the problem is one of due process not being followed, whereas the supposed 'due process' thought to be the correct one (namely, the process of 'reception', as exemplified in the ordination of women) is a sanitized portrait and the reality is really much more difficult. In other words, it is not a precedent at all. Those who have taken steps to ordain or bless practising homosexuals could also argue that they did, in fact, follow due process, as understood by them. The real problem is not process, but it is the breach of the apostolic faith that is involved in condoning homosexual activity in any way.

Fifthly, this is the real issue that is glossed over by *The Windsor Report*. By privileging the notion of a world-wide 'communion' focuses upon the structures of the 'amorphous' end of the Anglican Communion, rather than the congregations of Christ's people at the 'concrete' end, the recommendations fall a long way short of what is required. If the issue was focused upon the apostolic faith and the responsibility of churches and their bishops to continue to believe this apostolic deposit as found in the Scriptures, and not to 'drift away', then the required action becomes clearer. The present crisis has been provoked by a clear turning away from the explicit teaching of Scripture on a matter which Scripture itself regards as a salvation issue.

Sixthly, focusing on the apostolic faith, i.e. the real issue, offers a further critique of *Windsor's* proposals. The actions of New Westminster and ECUSA cannot be placed on the same level as those bishops who intervened on behalf of congregations who resisted them, due to their desire to stand for the apostolic faith. The principle of interdependency actually *requires* such action, for when schismatic actions are taken, care of the faithful remnant is imperative. Rather than calling for these bishops to express 'regret', the authors of the *Windsor Report* should have clearly stood by the faithful congregations, and alongside these bishops who acted properly, and it should have commended their action to the rest of the Communion.

Seventhly, all 'Instruments of Unity' need to speak out against the actions of New Westminster and ECUSA and call for, not just regret, still less regret over mere consequences (not the actions), but for repentance and the reversal of the actions taken. Until such actions are taken, given the high scriptural significance of the presenting issue, the Instruments of Unity ought to withdraw their fellowship, by



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means of not issuing invitations to the offenders to their various meetings. If and only when such repentance is forthcoming, there should be a willingness for fellowship to be restored, but, once again, a fellowship that is in the apostolic faith, not merely in order to gain some structural unity.

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 the proposals are not built on the realities of God's way of working (as revealed in the Scriptures), they will be seriously flawed and will therefore be seriously damaging. Attempting to build structural unity by international centralism does not accord with God's view of the church as expressed in the New Testament, and so it is bound to produce damage. There is also no historical precedent that such increased centralism will succeed, and there is plenty of evidence from history and the present day that such steps simply lead to persecution, and other forms of coercion. The gospel way is persuasion, exercised locally through the ministry of God's word. Any denominational structures ought to support this grass-roots activity. If there is any strength in 'international' statements, then this ought to be turned to the protection of congregations who stand for the apostolic faith.

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?

Firstly, the assumption of the question is that the Anglican Communion needs such 'development' and we just want to find the appropriate form. This is misguided. What is needed is a 'looser' association, not one that is tighter and more centralised on the international structures. These, by virtue of their very nature, ought to be loose and consultative, not presuming to speak on behalf of world Anglicans, or to legislate, or to do anything that is considered binding in any final sense at all.

Secondly, contrary to par. 119, the case for *rejecting* such an Anglican Covenant is overwhelming. Further comment has already been made in answering the questions above. The 'covenant' our churches already have is the apostolic faith as delivered in the Scriptures, explained by the Creeds, and enshrined in the Anglican Reformation formularies. Every baptismal candidate, confirmer, ordination candidate, deacon, priest and bishop, before God and a local congregation, in fact already solemnly affirms these things.

Thirdly, some new quasi-legal covenant seeking to ensure structural unity is therefore not required, but what is needed is encouragement at all levels that this apostolic faith ought to be maintained and taught by Anglican Churches world-wide. Churches who continue to do so, are automatically drawn to fellowship in their common faith and may from time to time express this communion in practical ways,



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such as prayer support, money, or supply of ministry. But those congregations or dioceses, or indeed provinces, who depart from the apostolic faith as revealed in Scripture automatically break communion with those churches who stand by it. The 'orthodox' need to call for the offending churches to repent, and to undo any schismatic actions that they have taken. Until this is done, there is no real fellowship, and so the orthodox churches can, or should, also take the action of withdrawing their 'structural' fellowship from the offenders as well.

Fourthly, if the desire is to assist local churches in their relations with the States in which they exist (par.5), then such assistance can probably be afforded at the present time without such a Covenant. The urgent need at the moment is to prevent faithful congregations from losing their property at the hands of hostile bishops. If the Archbishop of Canterbury declared immediately and publicly (and the other Instruments of Unity in due course) that he was in communion with those congregations who stand for the apostolic faith, then this is likely to assist them in the eyes of the State in their desire for natural justice to hold their property.

Fifthly, the Anglican Communion, at every level, already has the 'power' to exercise this kind of action and the problem is not a failure of structure, but perhaps a failure of nerve. If this is so, then the solution is obvious.

7th February 2005

Forwarded by the Standing Committee of the Synod of the Diocese of Sydney.

• For another Australian response, see *The Faith Once For All Delivered. An Australian Evangelical Response to The Windsor Report* (Camperdown, NSW: Australian Church Record, 2005). For details: www.australianchurchrecord.net

From: Anglican Synod Office
Sent: 04 January 2005 20:28
Subject: Response from Bishop Ronald Ferris, Algoma

I send this response as a Canadian Diocesan Bishop as a first response to the Windsor Report.

I am fully supportive of the Windsor Report, its teachings, observations, and recommendations.

I believe the report is moderate and insightful. I also believe its recommendations are a minimum requirement to prevent a growing rift within the Anglican Communion and the Anglican Church of Canada. I am apprehensive that the General Synod seriously underestimates the rift that has already taken place and the consequences for the shape of Anglicanism in Canada in the future.

I found the teachings on "Autonomy in Communion" particularly applicable to the Canadian situation. There seems to be a mood when the General Synod meets that it has the power and the democratic freedom to decide matters at will. The Solemn Declaration which is the very basis of our Constitution requires that the General Synod "shall continue, in full Communion with the Church of England throughout the world, as an integral portion ...". The General Synod is required "to hold and maintain the Doctrine, Sacraments, and Discipline of Christ ...". Because we believe in a received faith and discipline, innovations cannot happen without overwhelming consensus. That consensus does not presently exist, and attempts to promote and implement such an innovation without consensus will only result in further fragmentation of the community.

A common Anglican Covenant would help Canadian Anglicans re-engage with the existing obligation and boundaries outlined in our present Constitution.

In short, I feel tremendously supportive of the Windsor Report, and Anglicans must now choose whether we want to be a family of churches with a common past and a divergent future. My hope is that we will choose to be a Global Communion, not only with a common past but also with a convergent future. That convergent future cannot happen without restraint, reassessment, repentance, and redirection.

Thank you for this opportunity to contribute a response.

Sincerely in Christ,

+Ronald: Algoma

Ronald C. Ferris
Bishop of Algoma
RCF:mw

Name: Bishop Christopher Epting
Denomination: The Episcopal Church in the United States of America
Location: USA

Subject: General Comments

To: Reception Reference Committee From: Bishop Chris Epting Presiding
Bishop's Deputy for Ecumenical and Interfaith Relations Re: Response to the
Windsor Report

Questions for Consultation with the forty-four Churches of the Anglican
Communion as formulated by the Primates' Standing Committee 18 October,
2004

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?

The biblical foundations for communion from I Corinthians and Ephesians are
central for our considerations - 'the unique source of (our) unity (is) our
common identity in Christ, and its unique purpose, the furtherance of God's
mission within the world.' (Paragraph 5) Since mission is key, I missed seeing
the classic text, John 17:1-23, with its emphasis not only on mission but, as
Michael Ramsey has written, also on unity, holiness, and truth.

The Mutual Interdependence and Responsibility concept and 'Ten Principles
of Partnership' (Paragraph 8) must define the way we function together. I
believe that they do in mission, but we have not always lived up to the
implications of 'Mutuality' in decision making. (Appendix 3.5.2)

'The story of ordination of women to the priesthood and episcopate (may)
provide us with a recent example of mutual discernment and decision-making
within the Anglican Communion,' (Paragraph 12 ff.) but it is much idealized
here. Women priests and bishops to whom I have spoken are aware of a
much bumpier road and more pain on all sides than is recounted here.

It is not universally agreed that 'the same General Convention which gave
consent to (the Bishop-elect of New Hampshire's) election also decided to
allow experimentation with public Rites of Blessing for same sex
unions.' (Paragraph 27). The Convention simply acknowledged that such rites
were being used in some parts of ECUSA, but stopped short of commending
or endorsing them.

While a state of 'impaired communion' (Paragraph 29) may have been
declared by some and is the painful reality which has existed within the
Anglican Communion at least since the ordination of women in the 1970's,
'broken communion' is too strong a word. Communion is a gift from God and
exists on many levels at once. We need to work on healing the impairment,
but not define ourselves as 'out of communion.' Currently, only the Archbishop
of Canterbury decides whom he will invite to the Lambeth Conference and

that is our only indicator as to who is 'in communion with the See of Canterbury' and therefore part of the Anglican Communion.

The concept of 'theological development' (Paragraph 32 ff) is obviously key here. It is something Anglicanism has embraced - the development of doctrine. Now that there is an Inter-Anglican Theological and Doctrinal Commission it may be possible to consult more easily and broadly on such matters. While it is true that the Episcopal Church failed to fulfill a General Convention resolution mandate from 1991 that we engage both Anglican and ecumenical partners in our discussion of human sexuality, no mention is made of the three year study process, initiated by George Carey and at least one of the sessions convened by Frank Griswold, which produced a study on how to talk about sexuality and honor difference. It is nowhere referred to in the Windsor Report.

I was surprised at the emphasis on 'adiaphora' in Paragraphs 36 and 37 (and later in paragraphs 87-88 and 90-95). While familiar with that term from Lutheran dialogues, it is not a term of long standing use in Anglicanism. Why not use rather Richard Hooker's notion of 'things accessory to salvation.' Or, are there classic, or even recent, Anglican statements of which I am unaware which place such an emphasis on this term?

Finally, in Section A, we need to be careful when we say that 'the Anglican Communion has always declared that its supreme authority is scripture' (Paragraph 42) without adding the other two legs of the Hookerian stool - tradition and reason. Yes, scripture has a pre-eminence, but it grows out of the tradition and must be interpreted using our God-given reason. We are helpfully referred here to Paragraphs 53-62 which provide a much richer and more nuanced view of the authority of scripture in Anglicanism.

Section B may be one of the strongest sections in the entire Report, in my opinion. The section on 'the communion we share' is excellent and certainly reflects our understanding of the Communion - bonds of affection, mutual relationships, etc. While appreciating the line from IATDC's Communion Study, 'The Lambeth Quadrilateral commits Anglicans to a series of normative practices: scripture is read, tradition is received, sacramental worship is practiced, and the historic character of apostolic leadership is retained,' I would have preferred the last word to be stronger, and the designation 'historic episcopate' used rather than the rather woolly phrase 'historic character of apostolic leadership' (which many churches would claim).

The paragraphs on the episcopate (63 ff.) are largely consistent with ECUSA's understanding. We certainly hold that 'Bishops represent the universal Church to the local and vice versa' but most of us would be troubled by the footnote attributed to Michael Nazir-Ali which goes on to say that 'Bishops represent Christ to the people, but also bring the people and their prayers to God. Finally they often represent God and his Church in the world at large.' Surely, that is the task of the entire Body of Christ - lay persons, bishops, priests, and deacons! See the Catechism in the Episcopal Church's 1979 Book of Common Prayer (pages 855-856) where all four kinds of ministers, each in

their own way, 'represent Christ and his Church.'

Robert Runcie's quote in Paragraph 66 fairly sums up where we are today. Indeed, it has proven prophetic. There is a helpful clarification later on that the term 'reception' is really only appropriately applied to matters on which the Church has not finally made up its mind. However, I would question the sentence in Paragraph 69 which states that 'It cannot be applied in the case of actions which are explicitly against the teaching of the Anglican Communion as a whole and/or of individual provinces.' What about the ordination of women?

The section on autonomy is also a nice teaching piece summed up by this sentence in paragraph 75, 'Autonomy, therefore, is not the same thing as sovereignty or independence; it more closely resembles the orthodox polity of 'autocephaly', which denotes autonomy in communion.' This is the steep learning curve for contemporary Anglicanism and much appreciated! Finally, the long section on 'adiaphora' (Paragraphs 87 ff), while helpful overall, sounds more Lutheran than Anglican.

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

One overall concern here for many of us is the weight given to The Virginia Report and to the 'Instruments of Unity' as a kind of fait accompli rather than works in progress. The former while 'presented to the Lambeth Conference' was never actually taken very seriously or discussed in any depth there. The latter did not even exist on the level they seem to today until The Virginia Report named them as such. They hardly have the status of, say, the Lambeth Quadrilateral but seem almost to rise to that level in The Windsor Report. And how did 'Instruments of Communion' become 'Instruments of Unity'?

It is encouraging to read in Paragraph 105 that 'We do not favour the accumulation of formal power by the Instruments of Unity, or the establishment of any kind of central 'curia' for the Communion.' However, one could be forgiven for making that assumption in the paragraphs that follow! In short, the accumulation of power by an Archbishop (a white male bishop), Primates (all male bishops), the Lambeth Conference (all bishops), and the Anglican Consultative Council (where at least a number are female and lay) does not adequately reflect at the American Anglicanism's desire for synodical government made up of all the ministers of the Church - lay persons, bishops, priests, and deacons! Presumably, the 'Council of Advice' for the Archbishop referred to in Paragraphs 111-112 could more adequately reflect such a balance, reflective of the Communion's real make-up.

Finally, the section on Canon Law and Covenant (Paragraphs 113 ff.) needs an enormous amount of work. We have always said that we are not a 'confessional Church' like Lutheranism or the Reformed traditions. This looks suspiciously like such a 'confession.' We should certainly have a discussion about this across the Communion, but it is good to know that the 'draft

covenant' in Appendix Two was not even seriously looked at by the Lambeth Commission, but is only intended as an example of something which might develop over time.

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?

Obviously, I have begun to hint at my response to this question already. I agree that there is a need for some more centralization of authority in the Communion along the lines hinted at in the Virginia Report. After all, we do not just 'all get along' in diocesan or national church life. We are governed by canon law as well as by 'bonds of mutual affection.' Now that we are a worldwide Communion (albeit one under great strain), we may well need global structures to help us function together. Ecumenically, our partners would appreciate knowing who does finally speak for Anglicanism on the world stage.

However, I am very troubled by the monarchical view of the episcopate and the power (as well as authority) which is proposed to be vested in the Archbishop of Canterbury (even with a new 'Council of Advice'), the Primates, or even the Lambeth Conference. If any one of the 'Instruments of Communion' is to be reformed and vested with more authority, it might be the Anglican Consultative Council. At least this body is made up of representatives of the whole people of God - lay persons, bishops, priests and deacons. Even better, perhaps the Lambeth Conference itself needs to take the form of an Anglican Synod, or Congress, made up of two Houses - bishops and clergy/laity - and some clarification made as to the various categories of resolutions as suggested in Appendix One, section 4.

4. How would you evaluate the arguments for an Anglican Covenant set out in paragraph 19 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?

As indicated above, I am suspicious of any Covenant which would appear to make us a 'confessional Church' like the Lutherans or those churches of the Reformed Tradition. So, the development of a Covenant will need to be done carefully and with all parts of the Communion represented. The process of adopting a 'communion law' in our various canons, binding us to the Covenant, may be more difficult than the Lambeth Commission imagined, but it could be a step toward a constitutionally-governed Anglican Communion and is worth serious study by all the Provinces. -----

[Recognizing that this Covenant is only a draft, specific concerns for me are:

Article 9: 'Each church shall act in a manner compatible both with its belonging to the One, Holy, Catholic, and Apostolic Church, and with its membership in the Anglican Communion.' Who determines what is

'compatible'?

Article 10: 'moral values and vision of humanity received by and developed in the fellowship of member churches' - how are they 'received by and developed in' such a fellowship?

'primarily through its bishops, ensure that biblical texts are handled respectfully and coherently' - another example of a monarchical episcopate. What about biblical scholars and theologians? What about the whole people of God?

Article 13: "No minister, especially a bishop, shall 'act without due regard to or jeopardize the unity of the Communion' - much too broadly worded. What does this really entail?

Article 16: 'Each church shall 'in essential matters of common concern to the Communion place the interests and needs of the community of member churches before its own' - Who determines what matters are 'essential'?

Article 17: "Ecumenical Commitments' - This article flies in the face of current ecumenical strategy which allows the various Provinces to enter into ecumenical agreements appropriate to their own context. The stipulation that 'before a member church enters any agreement with a non-member church, that church shall consult the appropriate Instrument of Unity' is, again, much too broadly worded. Provinces enter into many and varied kinds of ecumenical agreements all the time. It would be unwieldy and unnecessary, every time to have to consult globally. At the most, perhaps we could say that 'before a member church enters into any full communion agreement that church shall take counsel with the Inter Anglican Standing Commission on Ecumenical Relations.' For what would the 'appropriate Instrument of Unity' be in such cases?

In addition, it will be important to parse the word 'consult.' Does this mean consultation which may yet result in disagreement or consultation which must lead to agreement before consultation can be said to have occurred?

Article 20: 'What touches all should be approved by all.' What would such things be? What does 'approval' mean?

Article 23: 'Communion Issues of Common Concern' - This is a very problematic section. It needs much further work]

All that having been said, as the Presiding Bishop's Deputy on Ecumenical and Interfaith Relations, I agree with the Inter Anglican Standing Commission on Ecumenical Relations' response to the Windsor Report which states that it 'is a rich resource for ecumenical endeavors, offering mature consideration of Anglican self-understanding, grounded in Scripture, which invites partners to

engage with the fundamental issues that it addresses - Not following this course is likely to complicate and further impair relations.'

I believe that following this course could go a long way toward restoring the Episcopal Church and the Anglican Communion to the classic positions of respect we have enjoyed from ecumenical partners and, indeed, allow Anglicanism to make its proper and very valuable contribution, not only to the ecumenical movement, but even to addressing the controversial issues of authority and human sexuality which are among the presenting issues behind the Windsor Report.

C. Christopher Epting, Bishop Deputy for Ecumenical and Interfaith Relations
The Episcopal Church, USA

**RESPONSE BY THE DIOCESE OF BRISBANE
TO THE WINDSOR REPORT
AGREED TO BY THE ARCHBISHOP-IN-COUNCIL
16 DECEMBER 2004**

This response to the Windsor Report takes as its structure an addressing of questions formulated by the Primates' Standing Committee on 18 October 2004.

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 Anglican Communion?*

1.1 The Report emphasises that the unity of the church, the communion of its members with one another, and the radical holiness to which all Christ's people are called, are rooted in the trinitarian life and purposes of the one God, and are to serve and signify God's mission to the world. Communion with God and communion with one another in Christ are both gift and divine expectation. (Paragraphs 3-5) This is very much in keeping with our understanding of the Anglican Communion.

1.2 We would have welcomed a greater exposition of the *raison d'être* of the Anglican Communion within the one, holy, catholic and apostolic church. That is to say, we wish some answer to the question 'What do Anglicans believe to be the purpose, under God, of the Anglican Communion?'.

1.3 Paragraphs 48 and 49 rightly point out that communion is a relationship between churches (ecclesial communion) as well as between individual Christians (personal communion); communion is all about 'mutual relationships'. We suggest that this is the core of how our Communion works.

1.4 There are limitations in comparisons between the Trinity and the church. The elements that make up the Anglican Communion are not of the same mind in the way the Persons of the Godhead are. It might be that the genius of the Anglican Communion will prove to be the management of disunity and not just the management of diversity within the one Communion.

1.5 The Report addresses the emergence of divisions within the Anglican Communion. There has been a lessening of trust among us. Since the matters which have occasioned this go in some ways to the heart of the unity of the Communion, it is understandable that there is a strong emphasis in the Report on our unity as Anglicans. That is not to say that diversity is overlooked: it is rightly held to be enshrined in the autonomy of the individual provinces. (Paragraph 72) A key idea identified is autonomy-in-communion, that is, freedom held within interdependence. Autonomy and communion are interdependent and are directed to the same goal, the mission of the church. (Paragraphs 76, 84) For all this, there can be a suspicion that the Report privileges unity above diversity. If so, it would be good to give a rationale for this desire for unity. It could be asked whether the Anglican Communion might legitimately commit itself to being a loose confederation of provinces, and not adopt a process leading to greater unity and perhaps even a centralising of authority.

1.6 A question arises whether it is necessary to consider not just diversity but also difference among Anglicans. (This latter notion takes account of committed viewpoints which arise from varying social and personal contexts, and indeed from differing interpretations of scripture, and which do not just coexist but clash.) Clearly there are differences among Anglicans on issues that some now claim to be central. It becomes debatable whether we can continue in the communion we have shared, much less realistically seek to deepen and enhance it. Speaking in terms of rich diversity may serve to mask actual instances of disunity.

1.7 Of note is the interplay of 'adiaphora' (things which do not make a difference) and 'subsidiarity' (the principle that matters in the church should be decided as close to the local level as possible). It is when something is clearly central that wide consultation is required.

(Paragraphs 87, 94) Still, we need to explore who or what determines what is central and what is to be placed among the 'adiaphora'.

1.8 The discussion of the bonds of communion (Paragraphs 52-70) is very helpful. The understanding of "the authority of scripture" as shorthand for the notion of "the authority of the triune God, *exercised through* scripture" (Paragraph 54) helps identify the place of scripture within Anglicanism. Scripture is rightly seen as 'part of the means by which God directs the Church in its mission, energises it for that task, and shapes and unites it so that it may be both equipped for this work and itself part of the message'. (Paragraph 55) It is worth noting, though, that at the core of the crisis which led to this Report was a failure to agree on the interpretation of scripture.

1.9 The church is called to be obedient to God. At times this may upset the status quo. It cannot be assumed that the majority opinion is always right. 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. The Report does not adequately address the prophetic role of the church, which from time to time has been a characteristic of the Anglican Communion.

1.10 In the discussion of *Recent mutual discernment within the Communion* (Paragraphs 12-21), the story of ordination of women to the priesthood and episcopate is presented as a recent example of mutual discernment and decision-making within the Communion. It is important to remember, though, that the first ordinations of women were seen by some as a huge threat to the unity of the church and were condemned. Some of the rhetoric used in the debates on homosexuality provides a painful reminder of the rhetoric in those earlier debates. There is still not Communion-wide agreement on the ordination of women, and there is little prospect of agreement on issues of sexuality that have arisen. Still, the Communion does seem to have within it forces which keep it together in spite of its great diversity.

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?*

2.1 The proposals found in Sections C & D are not deductions that follow of necessity from Sections A & B. Still, in plotting a way ahead, they are respectful of Anglican tradition and of contemporary Anglican theological perspectives, and are consonant with the earlier Sections.

2.2 If it is true that Sections A & B emphasise the unity of the Communion, then C & D follow logically from them. There is discernible a tendency towards a stronger central authority, bolstered by an attempt to discern a commonality in the canon law around the Communion, and by the proposed Anglican Covenant.

2.3 There is value in the discussion of the Instruments of Unity. (Paragraphs 97-112) It could be pertinent in addition to explore liturgy as an expression of unity and a means to it.

2.4 The Foreword to the Report by Archbishop Eames notes the need for realistic and visionary ways to meet the levels of disagreement at present and to reach consensus on structures for encouraging greater understanding and communion. In keeping with this, the Report revisits the question of authority of the Instruments of Unity (the Archbishop of Canterbury; the Lambeth Conference; the Anglican Consultative Council; and the Primates' Meeting) and makes recommendations concerning them. Dispersed authority is seen to have great strength, but also inherent weakness. (Paragraph 97) With regard to the Archbishop of Canterbury, the Communion is held to look to this office as *the* significant focus of unity, mission and teaching, to articulate the mind of the Communion especially in areas of controversy. So the holder of this office should be able to speak directly to any provincial situation on behalf of the Communion where this is deemed advisable. Such action is not to be viewed as outside interference in the exercise of autonomy by any province. (Para 109) The proposed Council of Advice to the Archbishop of Canterbury would enhance the foundations of any authority on which the Archbishop might feel truly enabled to act. (Para 111)

2.5 The approach adopted in the Report does not involve a claim on the part of the Archbishop of Canterbury to jurisdiction in other dioceses of the Anglican Communion. It is more in keeping with Eastern Orthodox than Roman Catholic views of authority in the church. (Compare Paragraph 42 and the reference to 'autocephaly' in Paragraph 75) Still, it represents a significant development in the role of the Archbishop within the Communion. Perhaps in time such proposals, if adopted, will prove to have been a step towards a greater centralisation in the Anglican Communion. For now, though, it comes across as an attempt to strengthen what unites us as a Communion, without surrendering the very real diversity and autonomy which characterise us.

2.6 Certain aspects of the development of the role of the Archbishop of Canterbury in the direction envisaged do cause concern to some, nevertheless. The implied sanction relating to invitations to the Lambeth Conference and the Primates' Meetings (Paragraphs 110, 157) could prove to be a burden that the Archbishop ought not to be required to bear. Clarity is also needed concerning the Council of Advice: its powers, how it might be made representative of different sections of the church, and how it would be chosen. One issue we wish to be addressed is the adaptation of what the Communion has learned about synodical government in what might prove to be the more centralised structure through the enhancement of the See of Canterbury. That is to say, the place of representative clergy and laity along with a representative episcopate needs to be affirmed and organised, with more of a role than is presently given to the Anglican Consultative Council.

2.7 A strength of the recommendations is that they look to making explicit what makes us a Communion: the nature of the loyalty and bonds of affection which govern the relationships between the churches of the Communion. (Paragraph 118) This has to do with the recommendation that the churches of the Communion adopt a common Anglican Covenant. We suggest that such a Covenant might involve a statement of the purpose of the Communion, together with the associated beliefs and behavioural expectations of its members.

2.8 Paragraph 124 is important in its affirmation that bishops are consecrated into an order of ministry in the worldwide church of God. In keeping with this, Paragraph 131 draws attention to the acceptability of candidates for Episcopal appointment to other provinces in the Communion.

2.9 The call for expressions of regret in Paragraphs 134, 144 and 155 is appropriate. These are invited from the Episcopal Church (USA) for the election and consecration of a bishop for the See of New Hampshire; from bishops who have authorised public Rites of Blessing of same sex unions in the United States and Canada; and from bishops who have intervened in provinces, dioceses and parishes other than their own. It concerns us that more is explicitly asked of bishops in the first two groups than of those in the third. Only the former have been invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion. In our estimation there is breach of communion in the actions of the third group no less than in those of the first two. Nonetheless, the call to seek ways of reconciliation in Paragraph 156 rightly encompasses all three, and a symbolic Act of Reconciliation is envisaged which could mark a new beginning for the Communion.

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?*

3.1 The recommendations and proposals show respect for autonomy and diversity in the Communion. While doing so, they seek to convince the Communion to move in the direction of greater interdependence and accountability. The proposal for an Anglican Covenant and suggestions regarding canon law illustrate this.

3.2 There is much to welcome in what the Report puts forward.

- A number of us affirm the role envisaged for the office of the Archbishop of Canterbury, together with the Council of Advice to the Archbishop, as being for the good of the Communion. The workings of the Instruments of Unity should benefit from the recommendations.
- In making provision for care of dissenting groups, the Report is not in favour of parallel jurisdiction. (Paragraph 154) What is commended is a conditional and temporary provision of delegated pastoral oversight for dissenting groups, with a mutually agreed commitment to effecting reconciliation. (Para 151) In both respects, this is for the good of the Communion.
- The Anglican Communion is not seen as static. Development and change are allowed for. Ways are sought to introduce newness without disrupting unity and communion.

3.3 Still, there are criticisms of certain recommendations.

- We could well come to have a more centralised framework within which to live. The structure of this framework, and the way it is set up and managed, have yet to be explored and explained.
- Strengthening central authority via the Instruments of Unity has the potential to divert the Anglican Communion from an exploration of its *raison d'être*.
- It is still not clear who will determine what issues demand Communion-wide consultation, and when such consultation might be deemed to have been carried out sufficiently. This is pertinent to the discussion of subsidiarity and 'adiaphora'.

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?*

4.1 The arguments put forward for the adoption of an Anglican Covenant in Paragraph 119 indicate that such a Covenant could represent an appropriate development of the existing life of the Communion, and might well benefit the Communion. Paragraph 120 indicates that the paramount model must remain that of the voluntary association of churches bound together in their love of the Lord of the church, in their discipleship and common inheritance. It then goes on to look to ways in which the Anglican Consultative Council might encourage full participation in the Covenant project by each church. Even if the development of the existing life of the Communion envisaged in these Paragraphs is finally not accepted worldwide, a Covenant which set out to describe the existing life of the Communion (in keeping with what is outlined in Paragraph 120) might be worthwhile and gain wide acceptance.

4.2 We are convinced that the Anglican Church of Australia should provide representatives to help edit the draft Covenant. Some believe that what emerges from that editing process might be more descriptive than prescriptive. In epitomising what is best in the Anglican Communion's understanding of itself, the Covenant could provide a standard by which we test ourselves in living in communion. That applies not just to national churches, but to individual dioceses, parishes, agencies etc. Provided what emerges from the worldwide consultative process is then approved by the relevant synods, the brief 'communion law' could be passed to authorise the Primate of the Anglican Church of Australia to sign the Covenant on our behalf. A further consideration is allowing for the Covenant to evolve as the Communion itself changes. (The final point in Paragraph 119 is a useful beginning in this regard, but more explicit attention to how the Covenant might be altered over time could be useful.)

4.3 Adoption of the draft Covenant (perhaps in a modified form) could add a unifying impetus to the Communion, as Paragraph 119 envisages. It is worth noting that if the trust spoken of (Article 21 of the draft) is in evidence throughout the Communion, the Covenant may

well be beneficial. If it is lacking, restoration of it by means of the Covenant would be difficult, to say the least.

4.4 There is wide recognition of the value of certain of the Articles in the draft Covenant. Among elements we wish to commend are the following:

- The spelling out of elements of our common understanding. (Article 4)
- Each church shall recognise the canonical validity of orders duly conferred in every member church. (Article 12)
- Each minister, especially a bishop, shall be a visible sign of unity and shall maintain communion within each church and between it, the See of Canterbury and all other Communion churches. (Article 13)
- The exercise of autonomy in communion through explanation, dialogue, consultation, discernment and agreement. (Article 21)
- Respect and maintenance of the autonomy of all churches, with a rejection of intervention in the internal affairs of another member church without its consent. (Article 22)

4.5 Elements that we suggest need more work are:

- Article 6 brings out well that communion is a gift of God, who is a communion of three Persons. We suggest, though, that faith in God as Triune be expressed in Part I: Common Identity. This would be in keeping with Article 1 of the Articles of Religion and with Paragraph 1.11 of the Virginia Report. There is a case for considering faith in the one God as Father, Son and Spirit to be central to our common Anglican identity.
- Given our obvious differences on certain moral values, what is said about such values in Article 10 might need spelling out somewhat.
- ‘What touches all should be approved by all’. (Article 20) Is this in fact a recipe for masterly inactivity on any contentious issue?
- Despite what is said in Paragraphs 72-86 of the Report, individual provinces may actually be not only autonomous, but in many ways sovereign. It is doubtful that the draft Covenant takes this into account, and so it may not have the effects looked for in Paragraph 119. In order to advance the Covenant proposal to the greatest extent possible in provinces that espouse a high level of sovereignty, the Covenant might be promoted in such provinces as a Model Covenant, similar to the concept of model legislation for adaptation by various jurisdictions.

Conclusion

The Windsor Report builds on the Report of the Archbishop of Canterbury’s Commission on Communion and Women in the Episcopate (Eames Report, 1989) and the Virginia Report (1997). There is a fairly clear direction in ways Anglican ecclesiology has developed in recent times. This most recent Report puts forward theologically-grounded practical responses to matters which are currently affecting, and even dividing, the Anglican Communion.

It seems unlikely that the Anglican Communion will simply continue as it has in the past. The conclusion to the Report makes it clear that Anglicans may choose not to walk together. Development in one direction or another appears likely. Some posit that a way ahead is to let the Communion become a loose confederation of provinces, holding together despite disunity. The way ahead suggested by the Report includes a strengthening of the role of the Instruments of Unity, and particularly that of the Archbishop of Canterbury. Various measures, including the ‘communion law’ and the Anglican Covenant, highlight our mutual accountability as provinces. One of the strengths of the Report is the place it gives to the church's sharing in God's mission to this world. Perhaps the

emphasis placed on the need for consultation and agreement should be tempered by heightened consideration of the prophetic role of the church.

If the desire to hold together is strong enough, then the recommendations put forward in this Report may enable us to continue in communion as Anglicans, and perhaps develop and strengthen that communion. There are many of us who are prepared to move in the direction indicated after there has been widespread discussion and amendment of the Report's recommendations and proposals.

A Response from the Diocese of Bendigo to the **WINDSOR REPORT**

January 2005

Introduction:

Copies of the Windsor Report were distributed to all Members of Diocesan Council along with the document outlining the four fundamental questions. All clergy and parishes across the Diocese were told how to access the Report from the Anglican Communion website.

On the feast of Epiphany a small representative group met at Charlton to finalise a brief Diocesan Response.

The Response is in the form of responding to the four fundamental questions.

Question 1:

What in the description of the life of the communion in Sections A and B can you recognise as consistent, or not, with your understanding of the Anglican Communion?

The Diocese of Bendigo as part of the Anglican Church of Australia and the Anglican Communion over the years has valued its Anglican Heritage and Anglican ecclesiology.

It is a diocese which would identify completely with the statement Section B paragraph 70 of the report in which it states:

The Anglican Communion is thus bound together in a variety of ways, with scripture as the constant factor, the historic episcopate, the instruments of Unity and the synodical life of the Church as the practical means of living together under scripture, and with discernment and reception as the modes on which the communion operates in relation to new proposals and the emergence of differences.

This diocese strongly affirms Sections A and B of the Report which highlights:

- The Principles of Partnership
- The Six Underlying features of our Common Life, and
- The Bonds of Communion

This Diocese welcomes the helpful contribution the Report makes on the issue of the authority of Scripture. It states categorically that the Bible has always been at the centre of Anglican belief and life. Particularly we endorse the following comments:

The place of Christian leaders – chiefly within the Anglican tradition, of bishops – as teachers of scripture can hardly be over-emphasised. The ‘authority’ of bishops cannot reside solely or primarily in legal structures, but, as in Acts 6.4, in their ministry of “prayer and the word of God”.

(para 58)

We affirm also that

the purpose of scripture is not simply to supply true information, nor just to prescribe matters of belief and conduct, nor merely to act as a court of appeal, but to be part of the dynamic life of spirit.

(para 55)

This diocese would also affirm the view of the Report that no church has the authority or autonomy to act unilaterally on any significant matter of faith or order. This diocese would strongly endorse Section B paragraph 80, which states:

In our view, therefore, 'autonomy' thus denotes not unlimited freedom but what we might call freedom-in-relation, so it is subject to limits generated by the commitments of communion. Consequently, the very nature of autonomy itself obliges each church to have regard to the common good of the global Anglican community and the church.

Question 2:

In which ways do the proposals in Sections C and D flow appropriately from the description of the communion's life in Sections A and B?

This diocese is of the opinion that the proposals set out in Sections C and D are quite consistent with the description of the Communion's life as described in Section A and B.

The diocese believes that if the underlying principles of the Anglican Communion and its good order are to meet our mission and future:

- (a) the Instruments of Unity:
 - The Archbishop of Canterbury
 - The Lambeth Conference
 - The Anglican Consultative Council
 - The Primates' Meetingmust be recognised and affirmed by the various Provinces of the Communion.
- (b) the Diocese - in the spirit of the Report which notes the call of Lambeth Conferences in 1988 and 1998 for the Primates' Meeting to have 'enhanced responsibility – would also recommend that the Primates' Meeting and the Anglican Consultative Council be merged or brought into a more intentional inter-relationship.
- (c) that the proposed Anglican Covenant is a step in the right direction which in the words of the Report:

would make explicit and forceful the loyalty and the bonds of affection which govern the relationship between the churches of the Communion

(para 118)

A concern in relation to the Covenant is the Report's suggestion that the ownership of it will require a long-term process. While there must be a process for consultation and ownership we believe that a timetable for its adoption needs to be drawn up and implemented.

- (d) that the recommendation in relation to a Council of Advice for the Archbishop be acted upon and for a

small group of advisors being brought together to fulfil this specific role, drawing on the primates' specific expertise understood to be required.

- (e) the Diocese accepts the General findings and recommendations contained in Section D; particularly those outlined in paragraphs 134 and 143 of the Report recommending that:
- the Episcopal Church (USA) express its regret that the “bonds of affection” were broken by events in the diocese of New Hampshire, and
 - the Episcopal Church (USA) restrain from consecration to the episcopate any candidate living in a same sex union.
 - proceeding unilaterally with authorisation of Rites of Blessing for same sex unions at this time contradicts the Instruments of Unity.

Question 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 the recommendations and proposals of the Report were implemented, we believe they would have some impact, particularly if all 42 churches of the Anglican Communion:

- (a) signed the Covenant
- (b) agreed to the:
 - Ten Principles of Partnership
 - Six underlying features of our common life
 - Bonds of Communion, and
 - Instruments of Unity

Each Province should be asked to reaffirm their commitment to this basic Anglican understanding of our Communion.

If this were to happen hopefully we would be a Communion that:

- is able to maintain our unity and accept diversity as long as it does not threaten unity
- understands that different churches within the Communion are facing different challenges and cultural contexts. This requires ongoing conversation, engagement and listening.

This diocese endorses the words of the Archbishop of Canterbury, The Most Revd Dr Rowan Williams, in his Advent pastoral Letter where writes:

... But staying together as a Communion is bound to be costly for all of us. To be in the Church at all obliges us to try and discern the difficult balance between independence and responsibility to each other, and to face the dangers of causing others to stumble (Mark 9.42, Rom.41). How can we be true to our consciences, yet aware that the Church as the whole Body needs to reflect and decide – not just ourselves and our friends? The only thing that will ultimately keep us together is recognition in each other of the same love and longing for the same Lord and his appearing.

How do we do that? Not primarily through public words and statements. We know each other's hearts as believers only when we share each other's prayer. In the months ahead, please do not forget this. Be aware of others praying with you across the world. Take the opportunities that may arise of sharing directly in prayer wherever you can. Let us use various links of Communion for this good purpose. Do not forget the good things we have

shared as a Communion. Do not think that repentance is always something others are called, but acknowledge the failing we all share, sinful and struggling disciples as we are.

The concern we have with the recommendations and proposals is do they go far enough? Dr. Robin Eames Chairman of the Lambeth Commission, which prepared the Windsor Report, said at its launch in London in October:

I hope the Communion sees that what we were able to do together was an example of the Communion at work. In all honesty, I dare to suggest this is one of the Communion's last opportunities. If it's not grasped I really do not know where we are going. The report, of itself, is not going to prevent disintegration, but it could help if people are prepared to take this opportunity

(Church Times, 22 October 2004)

The Diocese would share the same concern as Dr. Eames given the recent behaviour of certain Churches in the Communion. We welcome the Council of Advice for the Archbishop of Canterbury and note the Report's comments

that the historic position of the Archbishop of Canterbury must not be regarded as a figurehead, but as the focus of both unity and mission within the Communion.

(Para 109)

However, will this give the Archbishop the level of authority necessary to address the pressing issues our Communion faces? Although the Report focuses on the issues of the Consecration of Bishops in same sex unions and the Blessing of same sex unions what about issues of the abuse of Episcopal power eg. The Archbishop of Harare who is causing untold damage to the Communion, and the Communion's inability to address corruption and the abuse of power.

In Summary, we believe the Report points the Communion in the right direction, but an enormous amount of goodwill and trust will be required if we are to sail in the right direction.

Question 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 arguments as set out for an Anglican Covenant in paragraph 119 of the Report are theologically strong, but in terms of delivering an outcome there is a lack of essential governance and management structures. The arguments for the Covenant are very persuasive, but an analysis of the detail of the Covenant as set out in Appendix Two shows, we believe, a very weak structure for addressing contentious issues. As stated earlier, there are more contentious issues that threaten the Communion and the structure as outlined is not strong enough to deliver decisive action in a limited period of time. The present tensions in the Communion have revealed that time is of the essence in addressing contentious issues and the Covenant's process as outlined in Article 26 looks cumbersome.

The Communion needs a more decisive process and the way to achieve this may be to enhance the authority of the Primate's Meeting to intervene and act where issues threaten the unity and goodwill of the Communion.

The elements of the Covenant depend enormously upon goodwill, trust, conversation, and sharing. At times history has shown this does not work and as a Communion we must develop a means to address these situations while still being consistent with the elements of Anglican ecclesiology and unity.

It is the view of this Diocese that for the past forty years the communion has struggled as to its international identity and unity. Up until the 1960s, it was the Book of Common Prayer that largely

united the Communion, but since that time, in an increasingly complex and global world the Communion has not found a way forward. Our concern with the Covenant is whether in the long term it will act as a way forward or be ignored as various churches in the Communion act unilaterally. At best the Covenant gives us hope. At worst it will fail to address the issues and will be considered irrelevant.

These are issues that must be addressed.

Bishop Andrew W Curnow

January 2005

Response of the Diocese of Saskatchewan to the Windsor Report

This response to four questions posed by the Standing Committee of the Primates of the Anglican Communion was commissioned by Bishop Burton at the request of the Primate of Canada, the Most Rev. Andrew Hutchison. It is a synthesis by the Rev. Dr. David Smith of submissions from clergy and laity in the Diocese of Saskatchewan.

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?

The report's description of the fundamental character of the church, drawing on Ephesians and 1 and 2 Corinthians, portraying the church as "the practical embodiment and fruit of the gospel", is one we enthusiastically endorse. We agree that the "redeemed unity which is God's will for the whole creation is to be lived out within the life of the church." Within the Anglican Communion we agree that this means "mutual interdependence and responsibility", as the Anglican Congress of 1963 put it. In its external relations, Anglicans are also linked to the Orthodox and Catholic churches, as is pointed out in section 28 and, we would add, to the Evangelical Protestant churches. Mutual interdependence and responsibility extends in some degree to these as well. We agree that "What is done in one place can and does affect all". Within our diocese those who have had contact with global south churches first-hand have experienced how directly some of the decisions that have been made in our part of the Anglican church have affected those across the planet. So this part of the report is on the whole consistent with our understanding of the Anglican Communion.

The section entitled "Illness: The surface symptoms" gives a clear presentation of the difficulties that the communion has encountered over the issue of the understanding of homosexuality and homosexual practice within the church. These are centered on (a) the action of the Diocese of New Westminster in providing liturgies for blessing same-sex unions; (b) the action of the Episcopal Church in the United States in consecrating a man living in a sexual relationship with another man; as well as (c) the reaction of other bishops to those moves in providing Episcopal oversight to parishes who believe they could no longer remain under the oversight of their own bishops. In the section entitled "Illness: The deeper symptoms", there is a clear account of the specific factors in the divisions that have arisen, having to do with theology and process, understanding and relationship. We do not think it is constructive or accurate to describe the actions of orthodox bishops seeking to provide pastoral oversight to orthodox parishes in North America as a "tit for tat" dynamic. While we recognize that their actions have been in certain instances precipitous and unhelpful (for example the unwarranted intervention into the life of our neighboring Diocese of Saskatoon), we do not view them as of equal gravity with the "breaking of the bonds of affection" that holds the communion together by a diocese and a national church that have acted unilaterally, without giving a theological rationale and without following procedures of accountability and mutual responsibility. However, this part of the report is, again on the whole, consistent with what we see to be happening in the Anglican Communion.

The report then goes on to discuss the principles of Christian life within the communion that need to be considered in advancing any practical solutions to the problems: the nature of the communion, the authority of Scripture, and the role of the episcopate. The first bond that holds the communion together is said to be the authority of Scripture, and with this we wholeheartedly agree. However, there are certain emphases in this part of the report that we do not recognize as consistent with our own understanding of Anglicanism. The report was ambiguous and confused about the authority of Scripture, as compared with the traditional understanding set forth in Article VI and VII of the 39 Articles. In fact, although the report speaks of our shared inheritance from the Reformation, it makes little reference to the classic sources of doctrinal authority in the Articles, the Prayer Book, and the Ordinal.

This in itself is significant and problematic. There are several references to our common liturgical heritage as one of the sources of our unity, but the doctrines contained in those liturgies are surely a more important source of Anglican unity than the liturgical forms. Certainly the Anglican Reformers would have thought so. The report seems to reflect the idea, associated with the liturgical movement, that the act of worship is

somehow a source of Christian truth and authority, independent of the teachings of Scripture – a view sometimes associated with the Latin phrase *lex orandi lex credendi*. This we regard as an outdated and theologically untenable position. What support in the Church Fathers or the Reformers (whom the report calls us to look to for our “inheritance”) would one ever find for the following statement: “This means that for Scripture to ‘work’ as the vehicle of God’s authority, it is vital that it be read at the heart of worship in a way which ... allows it to be understood and reflected upon, not as a pleasing and religious background noise, but as God’s living and active word”? What does the idea of Scriptural authority as part of the “dynamic inbreaking of God’s kingdom” really mean? Does “dynamic” imply that Scriptural truth is tied to notions of change and process and so we can now change it or discern that it has changed? If so, we would assert with the foundational thinkers of the patristic period who, again, are such a vital part of our inheritance, that such a view is in the end not even coherent or philosophically viable. For Augustine or Gregory of Nyssa, truth must be unchanging to be truth.

The comments about the difficulties and subtleties of the interpretation of Scripture for the most part seem to us true in themselves. And it is clear that the report does assume and defend the authority of Scripture as the primary source of unity within the Anglican Communion. But there is a certain naiveté or even disingenuousness, it seems to us, in presenting the issues of the interpretation of Scripture as if everyone were equally attached to its authority, and we only disagree about what it means. Bishop Spong, for example, is only at the extreme end of a spectrum of attachment to Scripture that exists within the North American church, and we hardly think his conclusions could be described as arrived at under the authority of Scripture. The report doesn’t really raise the vital question in the dispute that is going on: at what point do you start to be simply picking and choosing truths that happen to appeal to you from Scripture, as opposed to being under its authority? The report cautions us that the authority of Scripture is really the authority of God exercised through Scripture, but it does not caution us that when we don’t submit to the authority of Scripture, we reject the authority of God.

However, the report does assume and defend the authority of Scripture and asserts that the addressing of our problems will mean reading and learning from Scripture together. This much is good. What it says about the place of the Bishop as the teacher of Scripture, deriving his authority from this, is excellent. The place of the *consensus fidelium* in discerning the meaning of Scripture in its reception is something we can endorse. That this principle goes along with the synodality of the Anglican Communion and its diffused authority, and that autonomy must necessarily have a limited character in such a church, seems true to us as well. Again though, there seems to be a certain naiveté in describing our polity in this way and to put forward hopes that it can weather our current storms without talking about the political ideology of radical individualism that surrounds us. With the Report’s silence on this point, it is difficult to imagine all sides submitting to the bonds of unity given in the authority of Scripture and the mutually accountable character of the Anglican Communion. Perhaps such a document must be diplomatic rather than prophetic but a prophet would surely have to point out that if the churches are to submit to the bonds of unity a remarkable degree of repentance is going to be necessary. The report would have had to speak much more forcefully about this to fully reflect the reality of the life of the Anglican Communion that we see.

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?

Section C discusses the role of the Instruments of Union, the Archbishop of Canterbury, Lambeth Conference, the Anglican Consultative Council, and the Primate’s Meeting, in providing leadership in finding a way forward for the communion. What wasn’t clear was how the recommendation to emphasize the role of the Archbishop of Canterbury, as the primary focus of unity, flowed from the previous discussions. How is the Archbishop of Canterbury especially equipped to teach the Scriptures authoritatively? How is he especially equipped to represent the *consensus fidelium* about the reception of new teachings? This recommendation seems to come from the character of these Instruments of Union as they presently exist, rather than from the basic principles laid out in section B. The difficulty of the Archbishop taking on this role seems to be recognized in the idea of a Council of Advice. But rather than the Archbishop of Canterbury and rather than the Anglican Consultative Council, with its short-term membership, shouldn’t it be the Lambeth Conference and the Primate’s Meeting that form the primary focus of unity?

Section D consists of the recommendations of the report which we believe are pointed in the right direction. The report has accurately outlined about the true character of unity in the Anglican communion. It has thus helped us to understand the “deep offence” to the Communion caused by the actions of the Diocese of New Westminster and the Episcopal church of the United States, and to a much lesser degree, in our view, of the responses of outside bishops in coming to the defense of parishes who could not accept their divisive actions. That both New Westminster and ECUSA have violated the interdependence and the bonds of affection of the communion seems undeniable to us, and the call for them to call a halt to these actions is a reasonable and godly request. Indeed, what was called for did not seem to us to go nearly far enough. One person said that the “expression of regret” that was asked for constituted a “second class kind of repentance” where “you’re not really sorry but you regret the consequences of your action and want people still to be on good terms with you even when you’ve been quite beastly to them.”

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 fear was expressed that since the report did not envisage the prospect of effectual discipline for any of the offending parties, it was likely to actually inflame and radicalize the situation rather than calming it. Its recommendations were likened to a referee in a hockey game skating over to a fight but then just watching it. For those who expected some effort to realize accountability within the communion, the report will be a disappointment.

However, the recommendations, if followed by all parties, could well be a way in which the communion could hold move forward together. No one wants the Anglican Communion to dissolve, and the moves suggested could signal to all parties enough good will on both sides that the next step would be possible. To follow the recommendations would provide hope that Scripture does remain authoritative for all in the Anglican Communion and that we do want to remain together in fulfillment of Christ’s mission and are willing to temper our actions accordingly. We are certainly among those who see the actions of the Diocese of New Westminster and ECUSA as “surrendering to the spirit of the age”, but we and no doubt many others, would be reassured that the surrender had not gone as far as we feared, were those bodies to follow the recommendations of the report. If they were to take these steps, then the external bishops offering oversight ought certainly to step back as well.

We are concerned that the Report’s recommendation of alternative episcopal oversight is so limited. What parish could feel that it’s future under the authority of Scripture was secure with the temporary alternative oversight referred to – which in practice seems to mean that the diocesan bishop can work to gradually phase out its discordant views? The fear of “parallel structures” seems to us to be a bit of a bogey. After all, in Canada, by our recognition of the Lutheran church we have a nation-wide parallel structure of Bishops and governing bodies. What about the parallel structures of Anglican and Roman Catholic or Orthodox dioceses? In fact it might well be that the continued relationship between liberals and conservatives within the Anglican Church in Canada may depend on working out “parallel structures.”

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?

It seems to us that the argument for an Anglican Covenant is very strong. We agree that the Anglican Communion, even if it were to survive this crisis, would not likely survive many further such crises, and so there needs to be a voluntary expression of the will to maintain the bonds of unity. The agreement proposed is a good starting point. However, we are dubious that any such agreement could be reached without first finding a more concrete and detailed unifying statement about the authority of Scripture to be a part of it. The divergent trajectories of Scripture interpretation have to be brought back closer together. This would seem to involve a reassertion of the centrality of the Anglican formularies of the Articles and historic (and thus common) Prayer Books as our inheritance, not as a narrow restrictive authority, but as the roots and trunk of the Anglican tree.

Trust has been broken with regard to the authority of Scripture and the will to reestablish trust will have to be demonstrated. Why would conservative Africans, for example, submit themselves to procedures for maintaining unity without being assured that the issue of Scriptural authority was being seriously addressed in a way that they could trust? Some level of agreement on this point would be very difficult to attain but without it, how could all sides submit to the Covenant with conviction?

The Feast of the Epiphany 2005

The Rt. Rev. James A. J. Cowan
Bishop of the Diocese of British Columbia
900 Vancouver Street
Victoria, BC V8V 3V7

**Re: A Draft Response from the Diocese of British Columbia to the Windsor Report 2004
to be Considered by the Diocesan Council, January 22, 2005.**

Dear Bishop James:

We thank you for your invitation to draft a response to the Windsor Report. Our Primate, the Most Rev. Andrew Hutchison, has invited members of the Anglican Church of Canada to submit their comments to him. He has especially invited each dioceses of the Anglican Church of Canada to make an official response to the Windsor Report (the "Report"). All of this is to inform him as he prepares for the Primates' Meeting in Belfast in February 2005, and for the Anglican Consultative Council in 2005.

You asked a group representative of the spectrum of Anglicanism in this Diocese to meet and prepare this response. Our names are below. We met twice in December at St. John the Baptist, Duncan. Our response builds on the comments of our clergy at a clergy day last November, on the report team's own reflections, comments from people within the diocese, and some of your own comments. Our response is framed in the form of answers to the four questions for consultation within the forty-four Churches of the Anglican Communion, as formulated by the Primates' Standing Committee. We believe that we are still in the early days of reception, and neither our comments nor that of any other person or group should be seen as the final word on the Windsor Report.

In responding to a document such as the Report there is always the temptation to argue positions rather than respond to the actual text of the document. In our drafting of this response we found that when this happened, more often than not we were discussing the issue of the authority and interpretation of scripture. We also found ourselves digressing into church history and the Ten Principles of Partnership. In trying to figure out why we said what we did, these background issues might be kept in mind to provide context for our work.

Again, we thank you for the opportunity of serving the church in this way. May God bless you as you provide leadership in the national church around these issues, and as you assist Andrew, our Primate, in formulating an appropriate response on behalf of the Anglican Church of Canada.

Yours in Christ,

The Venerable Bruce Bryant-Scott, Diocesan Executive Officer & Diocesan Archdeacon (Chair)
The Reverend Glyn Easson, St. John the Baptist, Duncan
The Reverend Dean Kellerhouse, St. Mark, Qualicum Beach
The Reverend Canon Dr. Kim Murray, Salt Spring Island
Mrs. Sandra Odendaal, St. Mark, Qualicum Beach
Mrs. Claire Pickering, Salt Spring Island
Mrs. Norma Plato, St. John the Baptist, Duncan
The Reverend Canon John Alfred Steele, St. Dunstan (Gordon Head), Saanich

A Response of the Diocese of British Columbia

to
The Windsor Report
January 22, 2005

(Numbers in brackets refer to paragraphs in the Windsor Report [the “Report”])

- 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?**

THE BONDS OF COMMUNION

Scripture

We appreciate and agree with the strong emphasis upon the central “authority of the triune God as exercised through scripture” (54) as reflected in the Report.

Further discussion on scripture and interpretation is required (as the Report itself notes in paragraph 61). Underlying the current crisis is a lack of consensus on the boundaries of what the church may teach from scripture. Even the way in which this underlying issue is to be framed is contested: is it a question of the authority of scripture, or is it about the interpretation of scripture? We believe that “interpretation” and “authority” cannot be separated, and that a fuller examination of the ways we Anglicans approach scripture is in order. In particular, we are concerned that the interpretation of scripture not be solely a retrospective exercise, but one in which we see the Holy Spirit speaking to current issues.

The Episcopate

We appreciate the understanding of bishops as teachers of scripture (58), and the recognition that the authoritative teaching of scripture cannot be left solely to academic researchers. We would emphasize the role of bishops as ones who are called to “guard the faith, unity, and discipline of the Church” (Book of Alternative Services, p. 636), which suggests an inherently conservative role for bishops in the polity of the church. We would like further reflection on how the laity and clergy, with the bishops, play a role in interpretation and authority of scripture.

Holy Communion

We find it curious that in a discussion of communion, little was made of its significance as a primary sign of unity or the healing nature of the sacrament of Holy Communion with the implication that as we continue to come together to share around the Lord's table we will find healing.

The Bonds of Affection & The Ten Principles of Partnership

We appreciate the discussion of the double “bonds of affection” (45). We find this to be a profound concept, and believe that it should be discussed further. Based upon our experience of partnership with other dioceses and provinces and the bonds of affection that have been strengthened by them, we believe that this discussion should pay far greater attention to the “Ten Principles of Partnership.” While the report mentions them (8) and includes them in Appendix 3.5, the Report does little to develop them. The Report uses the word “interdependence” within its meaning and understanding as the

fourth principle of partnership 31 times, but does not mention or use the concept of the other nine principles:

- Local initiative
- Mutuality
- Responsible stewardship
- Cross-fertilization
- Integrity
- Transparency
- Solidarity
- Meeting together, and
- Acting ecumenically.

Could this be because they are too blunt? The failure of the Report to integrate these principles in our thinking about communion is matched by the trend in this country to reduce funding for long-term exchanges and partnerships; there is now a tendency on both sides to pick partners who are comfortable, rather than those that challenge and oblige us to reconsider our own situation. We believe that maintaining communion is problematic without the means for intentionally building community, including long-term partnership exchanges, with all parts of the Anglican Communion.

Recent Mutual Discernment in the Communion

We appreciate the description of how previous controversies were dealt with by the Communion (especially the ordination of women) (12-21). We note that the first Lambeth Conference was itself a response to a crisis around jurisdiction and scripture in the communion, namely, the Colenso affair.

Paragraph 68 sets out a clear threefold sequence of consultation, but being aware of the different polities within the Communion, we struggle with what determines the sufficiency at each stage. In the Canadian context, consultation requires the involvement of clergy and laity, yet we have concerns about the role and competency of synodical procedures, General, Provincial, or Diocesan, to properly reflect on theological matters. We are uncomfortable with the idea that discussion only amongst bishops can be considered adequate consultation and reflection.

Illness

We agree with the report “that neither the Diocese of New Westminster nor the Episcopal Church (USA) has made a serious attempt to offer an explanation to, or consult meaningfully with, the Communion as a whole about the significant development of theology which alone could justify the recent moves by a diocese or a province” (33). Consultation, to be meaningful, means more than informing the House of Bishops of the Anglican Church of Canada of what is intended. The Diocese of New Westminster published canonical arguments as to why they believe a bishop and synod has the authority to act without reference to the province, national church, or Communion. These were presented as definitive conclusions, not as a basis for discussion. This appears to us an attempt to pre-empt consultation, not to foster it.

Prior to New Westminster's approval of the blessing of same-sex unions, the synod of this diocese passed a resolution asking that Bishop and Synod to refrain from such action. This resolution was communicated to the Diocese of New Westminster, and we never received a response. We find that these actions are serious breaches of the bonds of affection. Although we are a neighbouring diocese, we do not feel that we were ever consulted, and yet by association we have had to reckon with the schismatic consequences (see below). While there are clergy and laity in this diocese who are conscientiously supportive of the blessing of same-sex unions, as a whole we find we cannot approve of what has happened in New Westminster, some for reasons of process, others for reasons of conviction.

Over the past five years, and mostly for reasons of conscience, individuals in this diocese have left the Anglican Church of Canada, including some clergy who have abandoned or relinquished their exercise of ministry in the Anglican Church of Canada. This has been very difficult and deeply painful. Some of these people have left the Anglican Communion to join other denominations. Others have left the Anglican Church of Canada but still believe themselves to be still part of the Anglican Communion. They have been offered, and have accepted, alternate episcopal oversight from foreign primates and their representatives. This non-consultative, summary, pre-emptive action by the foreign primates is deeply hurtful, and constitutes a serious breach of the "bonds of affection." They have acted in spite of the fact that this diocese has not approved the blessing of same-sex unions – indeed, we have not even considered such a motion. This has also happened without any attempt by these foreign primates and their representatives to discuss the issue with our bishop, clergy, or people.

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?

The proposals relate to

- the "Instruments of Unity" (i.e the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the Primates Meeting),
- a proposed Council of Advice for the Archbishop of Canterbury,
- a proposal for an Anglican Covenant,
- recommendations around the election of bishops,
- proposed moratoriums,
- suggestions around expressions of regret, and
- the care of dissenting groups.

Reasons for Hesitation

The history of the Anglican Communion over the past 450 years has tended to be centrifugal, propelling the gospel from England to the far ends of the earth (even to Vancouver Island), and resulting in a very decentralized communion. Decision making has over the past 250 years become more broadly inclusive in some parts of the communion. The

authority of non-democratic monarchs in parliament and convocation, acting through appointed bishops and archbishops, has been replaced with the authority of synods which include clergy and laity, and, in most parts of the Communion, bishops elected by those synods. The main proposals presented in the Report would seem to call a halt to this development in synodical governance, replacing it with a trend to centralize authority in small bodies operating at the highest levels of the Communion, and not necessarily involving laity. We thus regard them with some hesitation.

“Instruments of Unity”

We are concerned about how the authors of the report regard the authority of the four “Instruments of Unity.” It describes them as “the core structures of the Anglican Communion.” This is a description of a status which we do not believe is universally acknowledged. The presumption and declaration that the four Instruments (especially the Anglican Consultative Council and the Primates’ Meeting) have acquired such authority and status appears to have been made without much consultation (except at the highest levels of ecclesiastical bureaucracy), and has not significantly involved the dioceses of the various Provinces. This may be the main reason why “the views of the Instruments of Unity have been ignored or sidelined by sections of the Communion” (97). There is an important distinction between observing the way in which these mechanisms have sometimes functioned in the life of the communion, the ways in which some people presume and would prefer them to function and the desirability of those mechanisms actually functioning in those ways; the presumptions and preferences are contested ground, and the desirability is still open to debate.

The Archbishop of Canterbury

We have a concern that an enhanced role for the Archbishop of Canterbury (110) might, over time, become a basis for the centralization of power in that office, much as the office of the Bishop of Rome, on the basis of appeals for judgement from other dioceses, evolved into the office of the Pope. The significance of the office of the Archbishop of Canterbury is the result of an historical process, and its current function should not be seen as justification for an expansion of authority beyond the bounds of the Church of England. We acknowledge him as “first among equals.”

The basis for our unity and mission is our common faith and common history as found in the double bonds of affection, and the only person who can serve as the focus of this is Jesus Christ our Lord; Paragraph 109 suggests that the Archbishop be that focus, and we find that language problematic.

Council of Advice

Because of historical circumstances, the Archbishop of Canterbury will continue to serve a role within our Communion. We agree that the office of the Archbishop of Canterbury will continue to need expert advice in his ongoing consultation with and for the Communion. We believe that the practice of appointing *ad hoc* groups would do this better than a

standing Council of Advice (112), and would allow broader participation, expertise, and representation from all parts of the Anglican Communion.

The Primates' Meeting

While there are some among us who would enhance the authority of the Primates' Meeting (Appendix 1, (5)), a fundamental problem for others is that it grants the Primates collectively an authority which we in the Anglican Church of Canada do not grant to our own Primate. This is part of that centrifugal heritage of the Anglican Communion, and for us to change this would require constitutional changes at the level of the national church, and for the four provinces and thirty dioceses.

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?

Some of this has already been answered in 2. above.

Timing

We recognise that dealing with all of this will take time, and encourage everyone to take a deep breath and not get caught in entrenched positions or media spin.

We are concerned that a legislative solution – any legislative solution – might appear as the quick fix, and we urge caution in adopting any mechanisms which may appear to address the present situation, but has unseen long-term effects upon our common life.

The Election of Bishops

We agree with the appropriateness of the questions posed around the elections of bishops (131).

We note that there is an accepted degree of toleration about the way in which we might answer those questions (especially with regard to the ordination of women and divorced and remarried persons), and agree with the Report that no new procedures need to be in place around election and confirmation. We trust that in Canada the electoral synods and provincial houses of bishops will act appropriately and with due consideration to these questions.

Moratoria and Study

We approve of the moratoria suggested (143), will observe them ourselves, and commend them to others. We will not pass motions that will challenge the spirit of them.

We also require of ourselves and suggest to others ongoing study and dialogue about issues of sexuality, as requested by our Bishop and most recent synod. We are encouraged by the call (145) for all parts of the Communion to engage in continuing biblical study and theological reflection around same gender relationships. We look forward to the guide to be produced by Faith, Worship and Ministry and urge that it clarify the distinction between same sex marriage and same sex unions and that this guide be made available to the worldwide communion.

Expressions of Regret

The expressions of regret (144) may not be sufficient for the aggrieved parties. Despite this, we believe that those who have offended others need to reflect deeply on “the proper constraints of the bounds of affection.” In our own particular circumstances, we call upon the foreign Primates and their representatives to express their regret directly to our Bishop, and to withdraw their pastoral oversight. Furthermore, in the spirit of partnership, we invite them to visit us and discuss these issues, so that we might repair and strengthen the bonds of affection.

We also feel it appropriate to state that if we as a diocese have done anything which has breached the proper constraints of the bounds of affection, we sincerely apologise and repent, and regret the hurt that it may have caused.

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 are open to the idea of an Anglican Covenant, but . . .

- The draft in Appendix Two is not that document.
- Such a document needs to be discussed and approved by more than just the Primates Meeting. Input from laity and non-episcopal clergy is required. An Anglican Congress, consisting of bishops, clergy, and laity would be a more appropriate context in which to draft a Covenant.
- The Ten Principles of Partnership would need to be integrated into the Covenant in a meaningful way.

The Diocese of Saskatoon—Response to the Windsor Report Day, 8 January, 2005

Thirty-seven people, including diocesan clergy, laity and a retired bishop, were present at the response session. The process involved the best part of five hours, and virtually all present had read the report ahead of time at least once. The session included an overview of the report in the form of the document provided on the Commission website, and consideration of all sections of the report by the facilitator with attention to certain specific paragraphs. The process included an opportunity for each participant to be interviewed about each of the four questions posed by the Primates' Standing Committee. These responses were drawn together and summarized by the group, then individuals had a further opportunity to weight items they considered important.

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 Anglican Communion?

Consistent

Twenty-six of thirty-two respondents found the description consistent with their experience and understanding of the Anglican Communion. Others described it as very fair. Two respondents indicated they had too little experience of Anglicanism to respond.

For many a key theme is the interdependence of churches.

The theology is acceptable. It recognizes the authority of scripture and theology in the life of the communion. The description identifies issues we agree/disagree on and raises questions of same-sex blessings. It accurately identifies the tensions and fears about diversity.

Some noted that the description is more as it should be, not as it is. (Compare the model in Ephesians).

The Action of General Synod 2004 as identified in the report is inexcusable and contradictory and is correctly identified by the report as a key dividing issue in the communion, in the view of some present.

Not Consistent

There is a gap between the description and praxis at the parish level, and it does not connect to everyday life. Report is too cerebral.

Not enough weight is given in the description to history. Some emphasized that greater centralization is not our history or identity.

It reads as an ideology—fairly theoretical and not grinding a particular axe.

How do we relate to the rest of the Church—e.g. Roman Catholics, and especially evangelicals?

The report's interpretation of power, especially of the Archbishop of Canterbury is not consistent with experience and understanding. The Archbishop of Canterbury is not equivalent to the Pope.

The description disregards the value of being a family that disagrees.

The concept of "illness" is inappropriate—it should speak of diversity.

These sections don't take into account gut feelings.

These sections don't address potential irreconcilable differences.

Several participants emphasized that the experience of the ordination of women is not a proper model for us to draw on.

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

Sections A and B do describe the communion's life appropriately; Sections C and D would lead to repair. However a key issue identified was the breaking of trust--How is that to be repaired? Because the proposals are not black and white, they would lead to discussions and softening of barriers.

Many emphasized that the entire report has a lack of Ecumenical context; it is not just about us; what about the traditions outside our own? Why, for instance are there several references to the reference to the Roman Curia and very few to Orthodox traditions or to those of Judaism? How do we consult with other groups of Christians when making decisions?

The depth of crisis is seen in the seriousness of the recommendations. Implicit in the report is a tension between personal autonomy and concern for others.

Some noted that insofar as genuine *diversity* is seen as problematic the proposals flow appropriately. If diversity is *not seen* as problematic, the proposals become ambivalent.

On specific recommendations:

- 1) A key issue--More authority for the Archbishop of Canterbury and the Instruments of Unity is not helpful or justified theologically. The proposed covenant would move us that way. Great care must be given if moving toward central authority. "It is not the Anglican Way."
- 2) There is a need for greater role for Instruments of Unity but no satisfactory theological justification for the increased role.
- 3) The Covenant could promote dialogue and be useful. Could be a way to a universal Anglican expression. It could be a "covenant of good will", not an enforceable legal contract, but one with moral authority.

Another theme that surfaced, in response to the entire report was the question--"What is wrong with happy division?" – Why not split?

Note: The format of the day limited our ability to answer the question "How do Sections C and D flow from Sections A and B?" It assumes a good understanding of the report which not all participants had.

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?

Several key principals were identified in the responses.

- 1) HOMOGENIZATION is dangerous – we need to value DIVERSITY and need to make sure principal of inclusiveness of all within communion. (In the final weighting this response was chosen by eleven participants—the highest weighting given to any single response among all four sets of questions.)
- 2) BALANCE is needed between Authority and basic principle of Anglicanism of Diversity.
- 3) Scripture / Tradition / Reason are necessary. We need to understand cultural differences eg Africa. Scripture is not just word of God but Word of God – reflecting WHO JESUS IS.
- 4) There is concern about Alternative Episcopal Oversight for both sides. Moral authority seems to be moving to legislative authority – not good. Moral authority has always run the Communion.

On specific recommendations:

- 1) *On the Covenant Relationship* proposal– seen as essential by several participants. It will help develop rules for engagement and communion and maintain unity.
- 2) *On the Authority of Archbishop of Canterbury* – Veto power scary – concern about more centralization, particularly if papal-like (especially leaving out invites to certain bishops).
- 3) *On the Lambeth Conference* – It helps with worldwide unity.
- 4) *On the Council of Advice* –The lack of lay representation is a concern – the membership should not be limited to ACCouncil.

Other observations:

Several noted that bureaucracy could be cumbersome (layers of decision-making). We need to help those hurting – which needs immediate action.

Implementing recommendations would allow for improving accountability and relations within the communion – so consequences needed for those stepping outside bounds of covenant, etc. A non-binding covenant policy (or other) would have little impact because bishops would do the bidding of a diocese or national church.

We need to use the 4 Instruments of Unity. The Council of Advice hopefully would integrate and focus decisions and bring them together meaningfully which would have more authority.

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?

Many found the Arguments for a Covenant as presented valid, and some thought it necessary. While it appears good in theory there are questions about the lack of accountability in the model. Some think it would lead to the diversity in the church being homogenized. In practical terms it would require ten years to reach such a point—this renders it impractical for dealing with this crisis.

A key benefit identified would be that the dialogue leading to such a covenant would in itself be beneficial. There is a danger in not finding a mechanism to address the current crisis. Covenants have been beneficial ecumenically. Conversely, some may feel apprehension over what we may discover about how small the core that binds us together is, as we enter into such a discussion.

The covenant would not necessarily address the trust issue identified earlier in the report.

Such a covenant should not just be among Provinces but between Provinces and God.

Some are concerned about the language of Covenant and Confession—how binding will they be, and how bound will we be/are we willing to be? Covenants are more a Reformed (Calvinist) manifestation than an Anglican one.

From another perspective, some questioned whether the Instruments of Unity are essential, and noted that the whole obsession with unity is problematic.

On the impact of such a covenant:

- A key question for some was “How badly do we want unity?”
- The elements presented do represent an appropriate development.
- The elements would need to be well known.
- The covenant should focus on relationships not on doctrine.
- What is proposed does not seem new or radical—it looks like a restatement or clarification of the existing situation.
- How practical is a covenant in the lives of ordinary Anglicans?
- A covenant can articulate common ground, but not diversity—it needs to provide for diversity.
- A covenant will clarify what our commitments are and how strong they are.
- We need to be clear about its purpose.
- People warned against having high expectations that a covenant would resolve the same-sex blessings issue.
- Could the Instruments of Unity reach a consensus on what is a ‘Communion’ issue?

Response to the Windsor Report

The Doctrine and Worship Committee, Diocese of Huron

Executive Summary

January 19th, 2005

A meeting was held, Monday, January 10th, 2005, to discuss the Windsor Report with respect to the questions put by the Primate.

Present: The Rev'd Drs Michael Peterson, Tim Connor, Dalice Sim; Dr Bill Acres; Rev'd Canon Bill Cliff.

Written Submissions were given by Dr Darren Marks and Rev'd Canon Bill Cliff.

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?

A. The understanding of Scripture was described as something new and not recognizably very Anglican. One member described the views on Scripture as “fundamentalist” in nature. The primacy of Scripture as the grounding for our unity, communion and holiness was seen to differ from previous understandings and uses of Scripture. Due to differences of context, we (and members of the Anglican Church) disagree over how to interpret Scripture and how to use it pastorally. This has never been an issue before, but has somehow created much anguish with respect to this issue. One member described the Report's understanding of Scripture as “ahistorical”.

B. The role of the episcopate was considered quite different from the member's understandings. In particular, the concept of translatability of bishops was not considered historical. Many current bishops are not translatable in the sense described in the Report (in particular women bishops, but also divorced and remarried bishops). Bishops have in the past been appointed/elected as pastoral leaders in a given context and a particular situation. The approval/ consensus of members of the wider Anglican Communion was not thought necessary nor helpful by the committee members. In particular, it was felt that it would impede the ability of bishops to respond to local needs and concerns and thus provide appropriate episcopal oversight. Translatability, in and of itself, was not considered a necessary or helpful goal.

C. The role of the Archbishop of Canterbury. The committee members felt that the increased power of the Archbishop of Canterbury would not help to hold the Communion together. The addition of an Advisory Council for the Archbishop of Canterbury seemed to be “edging us closer to a Magisterium Model.” It is as if a new Instrument of Unity needs to be invented merely because the existing ones have failed.

The role of the Lambeth Conference was somewhat problematic. Is the Lambeth Conference in fact a Council of the Church? The first Bishop of Huron, Benjamin Cronyn, raised this question many years ago. Are the motions of the Lambeth Conference proscriptive or do they merely have

moral suasion? Members of our committee thought that the latter was more akin to historic practice in the Anglican Communion.

D. The Importance of Communion/ Catholicity. The Report described Communion/ Unity as something proscribed by Scripture - the mission of the Church as the Anglican Communion had received it. It thus was described as an obligatory command, apostolic in origin. Committee members rather saw Communion as something given by God. It is God's to give, not ours to break. We felt that, even at the local level, where such matters are lived out, communion/ unity was practised in the Anglican Church, as people of widely divergent viewpoints come to the same altar to receive the sacraments, consecrated through the prayers of the Church. One member described his work as a University Chaplain, where the divergence of backgrounds, contexts and theological understandings, even of the sacrament itself were patently obvious, yet not a hindrance to unity.

Again, the importance of context was raised. The Report does not seem to think context very important. Yet context plays an important role in our faith as practised.

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?

The proposals for ways of maintaining Communion were difficult to assess since they were not grounded (incarnated?). It was as if the issue of homosexuality was an elephant in the room that no-one was naming. Ideas about how to move forward need to be concretized. What really is the reason why this issue has generated such fury and problems of potential disunity when previous issues: divorce, ordination of women, lay presidency at the eucharist (Diocese of Sydney), Trinity, Resurrection and Virgin Birth (Diocese of Newark, NJ) have not? Why is the context of a particular community not allowed to be part of the consideration of this issue? Who/ what determines what is adiaphoria and what is not?

Committee members felt that this issue would be resolved at the grassroots level, with prayer and local pastoral concerns being paramount. This would need to be a 10, 20, 30 year process. We need to put in place a form of ecclesial life where we share in the sacraments and where the discussion/ living out of this issue becomes a deep reality. This was what we felt was the "Anglican Way".

The Report appears to propose a "one size fits all" restructuring of the practice of Anglican Authority, without discussing the concrete issue that would check it out, and which spurred the discussion in the first place. Committee members felt there was a deep need to work out the conflicts within our own communities, a "bottom up" approach rather than a "top down" approach. How this would resolve issues of potential schism at the national and international level was not discussed, but clearly committee members felt that the time-line needed to be opened up. We also felt we needed to get to know each other better.

There was some discussion about the phrase "bonds of affection". It was felt that, in point of fact, there were many issues about which members of the Anglican Communion disagreed, and

that such bonds were not very strong. It was only in this particular, concretized situation that we seem to be trying to work out what those bonds of affection really are.

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

Committee members felt that the proposed changes would very much change the way that the members of the Anglican Communion would inter-relate. They felt that the local authority of the episcopate would be diminished, thus reducing the Communion's ability to contextualize specific understandings of faith and praxis. Some felt the Anglican Communion would not be recognizable. Personally, I wonder what would happen in terms of all those issues we have previously agreed to disagree about. Would the next Lambeth Conference/ Primates Meeting/ Anglican Consultative Council no longer allow divorced persons to remarry in the church, or women to be ordained?

4. The Covenant.

While we did not have much time to discuss the proposed covenant, one member described it as arbitrary. It's need seems to be based on a contradictory argument - if Scripture is what holds us together, as the Report proposes, why do we need a covenant?

In summary, the members of the Committee felt that the Report, while helpful as a starting point, was seriously flawed and, if implemented, would change the face of the Anglican Church. One member questioned whether "Unity at all costs" was a worthwhile goal. More important, perhaps, was that we seemed unable to rationalize why this particular issue, rather than many others which have been debated over the years, should be the one to either drive us apart, or cause us to function in a way that seems to us "unAnglican".



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COMMITTED TO THE UNITY OF THE CHURCH

Meeting in the context of reflection and penitence that is characteristic of the Lenten season, we, the House of Bishops of the Anglican Church in the Latin American Region, gathered to contribute from our perspective and reality, to the analysis and discussion of the Windsor Report. Our analysis calls us to declare and recommend the following matters that we deem important in search for alternatives that will help us maintain unity, as unity is one of the values that identifies us as Anglicans, and as a sign of the resurrection of our Lord who always testified to the importance of unity in the Body of Christ.

- We consider it highly important to respect and strengthen the autonomy of each province in the Anglican Communion, within an atmosphere of interdependence in the body of Christ.
- According to the changing processes in which we are involved today and as an attempt to take into account the opinion of the Church as a whole, it is necessary that we consolidate proper mechanisms for consultation on pastoral, canonical, and administrative issues that will have an impact on the diocesan, provincial and the Communion level.
- We resent feeling pressure to take sides or to be opposed to one position or another on issues related to the report; however, we believe we should maintain keen observation and be open to learn from this experience; striving to be instruments of reconciliation and balance in the *Via Media*.
- We believe that the jurisdictional authority of the Bishops should not be broken, rather, we need to strengthen the figure of the Bishop in his or her pastoral role and as a representative of the Church as described in the rites for ordination and consecration contained in the Book of Common Prayer.
- We consider most appropriate and in good timing the recommendation of a moratorium offered by the WR in relation to the decisions of the Provinces of the Communion on themes that will have significant effects on pastoral, liturgical and doctrinal practices of the Church.
- Once again, it is necessary for us to review the instruments of unity in relation to the larger Communion, as they serve as vehicles of cohesion and testimony to unity so that they may strengthen interdependence and mutual growth.

- We encourage a revision of the components assuring unity within the Anglican Communion as described in the Chicago-Lambeth Quadrilateral.
- We regret that no Latin-American presence was included in the composition of the Committee that undertook the task of preparing the WR.
- We suggest that in the future, the official documents issued by the Communion be produced or translated in their entirety into Spanish, one of the important languages of the Communion.

We pray that the Primates meeting be inspired by the Spirit of Unity and that the best steps for conciliation can be found, so that our Church can be strengthened in this process.

House of Bishops
Anglican Church of the Central American Region
IARCA

Guatemala, February 9 and 10, 2005

The Most Reverend Peter Kwong
Chair of the Reception Reference Group
The Anglican Communion Office
St Andrew's House
16 Tavistock Crescent
London
W11 1AP

25 January 2005

Dear Archbishop Kwong

Response to the Windsor Report from the Church in Wales

With reference to your letter of 8 November 2004, I attach the provincial response of the Church in Wales to the Windsor Report.

Much of the work in preparing this response has been carried out by a working group appointed by the Bench of Bishops. However, in view of your hope that as wide a cross-section of the Church in Wales as possible be consulted on the Report, a page on the Windsor Report was included in the Church in Wales website explaining the purpose of the Report (linked to the Anglican Communion website) and the process that had been chosen by the Bench to prepare a response from the Church in Wales. Church members were then invited to send their comments on the Report to me (guided by the Anglican Communion's questions).

These responses from church members were considered alongside the work of the working group by the Bench of Bishops at its meeting last week, and a final response agreed.

I hope that the Church in Wales's contribution to this process will be helpful in the Communion's further discussions.

*With all good wishes,
Yours sincerely,
John Shirley*

J M Shirley Provincial
Secretary

Response by the Church in Wales to the Windsor Report

Questions for Consultation formulated by the Primates' Standing Committee

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

(a) The Anglican Communion is one that witnesses to the Kingdom of God.

Our discussion of the Communion was based on the wide experience of members of the working party. One member had taught in Bangladesh, and one in Uganda, while the ministry of the members covered a variety of different parishes. We also had a Bishop and a member of a theological college. The working party saw the primary reality of the Communion as eschatological, or in the words of the Windsor report (henceforth WR, with the number referring to the paragraph) “an anticipatory sign of God’s healing and restorative future of the world” (WR2). We had experienced in various ways examples of community development, evangelism, participatory education and the building up of the community of men and women. We had also seen the Church in Wales move to the acceptance of the ordination of women to the priesthood which would have been unthinkable fifty years ago. In all this we found signs of the in breaking of the kingdom well described in WR 55: “God’s sovereign, saving, redeeming and reconciling rule over all creation” We, like the report, would find in this reality the source of our authority to speak of the mission of the Church, or “the dynamic life of the Spirit”. This leads us to believe that the reality of the Anglican Communion is a dynamic one. As WR 3 says, unity, communion and holiness are never there for their own sake but serve the mission of God to the world. In this we were guided by an unpublished paper from Professor Dan Hardy which he wrote for especially our consultation. We are grateful to him for this contribution. His insight has enabled us to see the issues with particular clarity.

The Windsor Report is a document which in our opinion is a milestone in Anglican ecclesiology. It seeks to develop an understanding of the Church as an embodiment of God’s purposes. It is not simply a human construction. Instead it is how God seeks to heal and restore the world for his kingdom (WR2). The report also sees our unity as being founded on

Christ. It is a unity for the sake of God's mission in the world (WR 5). One implication of making this claim is that our common unity is not based solely on shared experience or on obedience to moral prescriptions. We believe that the report takes an important step forward in seeing the autonomy of provinces and dioceses as placed within the needs of the Communion as a whole. This in turn means that it is crucial that a climate of trust is created. Part of this climate of trust can be built by mutually respectful exploration and explanation (WR41, 67-68). At the moment ways of reading Scripture, of explanation, and of behaviour, are often divisive.

(b) The dynamic nature of the Anglican Communion

WR 9 expresses the care of Anglicans for each other, and we would want to add for the world. Over the centuries Anglicans have opposed slavery and genocide, struggled against famine and disease, fought against apartheid, carried out mission and evangelism, stood in solidarity with indigenous peoples, enabled communication across the globe and built up centres of excellence in theological education. . This is a proud record, and one which theologically means that we see the Communion as carrying within itself the ability to transcend and overcome crises. There have been many challenges to injustice, in ways which combine an ecclesiological reality of our common life with a challenge to oppressive political or social practices. It is not at all as though we are confronted with a static institution which has suddenly been destabilised by the actions of a few of its member churches. One of the ways in which that dynamism is expressed is the existence of inter cultural dialogue. One member of our working party who has worked in Uganda said:

In Africa the particular history and context of the contemporary Anglican Church has shaped and continues to shape its approach to ethical matters. In Uganda the issue of homosexuality is bound up with the troubled history of relationships with Moslems. It is important to recognise that these cultural factors of themselves neither validate nor invalidate traditions of Scriptural interpretation. None of us can or should offer a reading of Scripture free from cultural values. What is important is that the willingness to acknowledge these values.'

Another who had worked in Bangladesh also commented:

Though in the debate the "western" world is often set against the "non-western world", neither are homogenous monoliths. The Asian experience is significantly different from the African. In Bangladesh, for example, the Church, as a very small minority, tends to emphasise its distinctiveness from Islam, and often defines its role as an irritant, challenging the majority culture in a radical way, particularly on social issues, and as an agent of change. It has been a stout defender of the marginalised and those without a voice in society. The recently retired Moderator of the Church of

Bangladesh would have said that the ethical issues which were crucial as tests of the Church's faithfulness to Scripture were to do with structures of power, distribution of wealth and violence [for example in genocide and endemic war], and found it very difficult to understand that an issue like that of homosexuality, on which the Bible said so little, had acquired the defining role it had.

(c) The authority of Scripture in the Anglican Communion.

It was also the conviction of our group that it was important to see ethics in an eschatological way. The example of Paul's letter to Philemon on slavery is a good example of what we mean by eschatological ethics. Although slavery was accepted in the ancient world, and Christians would have owned slaves, nevertheless Paul appeals for Onesimus "no longer as a slave, but as more than a slave; as a dear brother..as a man and a Christian." (Philemon 17). This understanding of ethics accepts the reality of social norms and institutions but sees them as able to be transformed by the power of the Spirit. We would argue that gender and sexual cultural norms and values can also be transformed in a similar manner. We therefore are glad to recognise in the report an affirmation of the importance of authority of scripture for Anglicans.

WR 67 makes the point that it is by reading Scripture too little that we have drifted apart. We strongly agree with this view. The authority of Scripture for Anglicans is that it points to the reality of the eschaton. However we felt that WR 61 in its description of shortcomings in Scriptural interpretation becomes a caricature of itself. We do not believe that those who have pressed for change have sought "to sweep away sections of the New Testament as irrelevant". We also feel that WR 62 is too comfortable a view of the reading of Scripture. We point to the recognition by many church historians, and to the writings of Professor Stephen Sykes, about the reality of conflict in theological debate. Conflict is a reality in theological disputation, but the task for Anglicanism is to resolve such divisiveness by building trust and by the way in which the power of the Holy Spirit in worship can overcome division. It is worth quoting Professor Sykes on this point: "Only in the phenomenon of Christian worship could the conditions of vigorous argument be regarded as a constructive contribution to the performance of Christian identity in the modern world." It is also worth remembering that the Virginia Report spoke of Anglican unity as made up of diversities held in tension.

We affirm the role of Bishops in interpreting Scripture (WR 5 8) but stress that such interpretation is one that has as its task also the maintenance of unity in the midst of disagreement. There is also the important issue of inculturation (discussed briefly at WR 85) when considering the interpretation of Scripture. One feature of the African reading of the Bible is a greater confidence in offering interpretations at variance with those in the Western Church. It is clearly important within the Anglican Communion that both African and Asian readings are heard respectfully and accorded the dignity of being received as valid contributions to theological discussion. There

remains the question of what are the most appropriate vehicles for cross-cultural learning within the Anglican Communion. Traditionally the Western church has set the theological agenda. That this is being challenged is a welcome sign of Anglican vitality.

A similar comment can be made about the reading of Scripture on the Indian continent. The Indian Church's reading of the Bible has often been bold and creative. It has recognised the necessity of expressing Biblical truth in the language of the philosophical categories and thought forms inherited by almost all Indians from Hinduism. Far from being a defender of "traditional" readings of Scripture against liberal innovation, Indian Christianity can challenge too easy an acceptance on the part of the Western church of its own tradition of interpretation, and encourage it to see things anew

(d) The Anglican Communion is one bound together by bonds of affection

We affirm much of what is said in WR 45-51 and are glad to see that the importance of mutual relationships is brought out in WR 49. There is a helpful article by Dr. Lorraine Cavanagh in *Theology Wales: The Church and Homosexuality* which speaks of "the kind of solidarity which is acquired through free exchange of honour and human affection between people." However we dissent from the telling of the story in WR 12-21 about the ordination of women to the priesthood in the Anglican Communion. We believe that this section offers too rosy a view, especially in WR 13 and 16. There was unilateral action both in Hong Kong and in the United States in a manner which is not brought out in the report. This action was driven by pastoral need, and it could be argued that this is also the situation in North America today on the issue of sexuality. It is certainly the case that the unilateral action on the ordination of women then produced constitutional discussion and eventually a change in the polity of those provinces that ordained women to the priesthood, and to the episcopate. While we recognise the importance of WR 50 on the pain caused by impaired communion, it was also the case that on the issue of the ordination of women to the priesthood that experimentation produced changes, which the Communion later came to accept. The sensitive discussion of autonomy in WR 72-86 was one that we would wish to affirm, and we felt especially that WR 76 on autonomy-in-communion was a fruitful concept for future discussion. This reaffirms the Anglican understanding of conciliarity, well described by Paul Avis in his paper for the Commission as contrasted with a monarchical, or hierarchical, understanding of Anglican polity. Nevertheless there are times when we feel that the Report tends to equate diversity with opinions, rather than a diversity of people, forgetting how the Report addresses this issue when discussing inculturation at WR 85.

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

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?

We answer these two questions together because we believe that the answers are inseparable.

We are concerned about the expansion of the authority of the Primates in WR 104. We feel that the call in *To Mend the Net* for enhanced responsibility in doctrinal, moral and pastoral matters, which takes up earlier proposals in the 1988 and 1998 Lambeth conferences, is a suggestion which is made with inadequate theological justification, such as the section on theological development (WR 32-33) calls for. Indeed we would point out that the Report says that the Episcopal Church has not given sufficient justification for the election of a Bishop in a same sex relationship, but the same could well be said for the enhancement of Primatial authority in the Report. WR 65 does no more than repeat the calls made in Lambeth Conferences for the Primates to take on more responsibility. Indeed the Inter Anglican Theological and Doctrinal Commission itself said in a statement in 2003 referred to in WR 65:

A word of caution here. It is not envisaged that the first 'port of call' for disputed matters in the Communion would necessarily be the Primates. Rather, historically Anglicans have dealt with their conflicts in consonance with the principle of subsidiarity. Indeed, Anglicanism has a natural inbuilt reticence to 'stealing' from lower levels the decision-making responsibilities that are properly theirs. So it is not the case that strong action from above in a particular case would become the Anglican norm for settling disputes

We believe that there is a great danger that the Primates move the Anglican Communion much closer to a hierarchical polity, monarchical in nature, and in fact rather like the Roman Catholic Church. However WR 70 explicitly distinguishes the Bonds of Unity in the Anglican Communion from the ones working in the Roman Catholic Church. The reason given in WR 70 is because of the power of the Pontiff, but we believe that this only conceals a deeper disagreement which is between the monarchical nature of the Roman Catholic Church and the conciliar nature of the Anglican Communion. There is a real danger that for essentially pragmatic reasons the Primates are being given in this Report the power of Cardinals in the Roman Catholic Church. Furthermore, as said above, no real justification is offered. We wonder why Primates should be said to speak for their province, rather than serving as a focal point of reference.

We note that the authority of Lambeth

Conferences in WR 102 is earned and not

inherent. It has held a functional authority because of the value of these gatherings in bringing Bishops together. It is another matter if Lambeth resolutions have inherent authority in a binding way. We regret the tendency in WR 106 to see the Lambeth Conference as the ultimate governing body, and the Primates' Meeting as a standing committee. It is true that there is a lack of clarity, as noted in WR 105, but the answer to this confusion is not by arrogating powers to some of the constituent bodies within Anglican polity.

We also believe that the Council of Advice would again strengthen the power of the Archbishop of Canterbury in ways that are unhelpful. There are enormous questions about who would choose the membership, how they would be transparent and accountable, and how they would be financed. Again it seems as if a magisterium is being created by default. This is not a mechanism for building trust among the Communion.

Primal authority in the Church in Wales is very much one of *primus inter pares*, with the Archbishop not giving a blessing in a diocese different from his own in the Province if the diocesan bishop is present. Members of the group who had worked elsewhere in the Anglican Communion valued the personal role of the Archbishop of Canterbury in other provinces, and his constitutional role there. However if this role were enhanced further there would have to be a large expansion of the staff at Lambeth Palace at a time when the Anglican Communion faces severe financial constraints. Furthermore it is not as though the Archbishop of Canterbury is chosen by the whole of the Anglican Communion. However great the crisis in the Communion over the last two years we do not accept that this is a reason for changing the fundamental nature of the place of the Archbishop of Canterbury in the Anglican Communion. We believe that the belief in WR 109 that such a person should "speak directly to any provincial situation" is ill advised, and inherently impractical.

What then do we recommend? We affirm the value of the Anglican Consultative Council, which is a properly synodical body. We also believe that further discussion between the provinces, and inter cultural dialogue, is what is needed at this critical junction. It is by a process of mutual need. We also affirm the value of the Anglican Covenant, which we discuss below. The Sinai Covenant was a robust one, in which Moses kept God to His promises. It is a conversation between God and humanity. A covenant is therefore a safe place to have an argument, whether with God or the other members of the Anglican Communion. We do not say this in jest, for the Jewish importance of asserting oneself before God, while recognising his sovereignty, is crucial. What we do ask is how the Covenant should be related to canon law. Within a marriage relationship there is a covenant without necessarily a law binding the parties. Perhaps the Covenant is more about principles, and in this way it can strengthen existing relationships in the Communion. We affirm the arguments in

WR 119, and believe this could mitigate conflict if they were adopted. In particular we see the Covenant as expressing the centrality of Article 10 on page 83 of the Report. The value of a Covenant is that it could change a culture and express the importance of relationships. It is about building holy trust, between the parties, which is refined in the willingness to expose oneself to discussion within the Communion. Nevertheless the importance of autonomy in WR 117 should not be forgotten. WR 119, bullet point 3, is for us a primarily theological statement. We feel that the drafting of a Covenant should first be given to the ACC.

The working party was not united in its discussion of Section D. However we agreed that in WR 125-127 there is once again a covert pragmatism which comes into the Report. It is by no means clear, theologically or in terms of relationships between Provinces, why the issue of appointing a Bishop who has been through divorce and remarriage is not a “crucial criterion.” The appointment of a Bishop in these circumstances was clearly unacceptable during the past history of the Communion, and indeed for much of the history of the Church of England and the Church in Wales. If it is now acceptable for Bishops in some parts of the Anglican Communion to be appointed after divorce and remarriage (WR 125 speaks of the issue being unthinkable in some provinces but in others notes that these factors are a secondary issue) then we must ask why WR 127 takes a very different line on the ordination of those in same gender unions. There is no discussion of scripture at this point, or even of the appropriate hermeneutic for interpreting scripture. Yet if it is acceptable for bishops to be appointed in some places and not in others, without the report giving theologically reasons for this diversity, it is not good enough for the report simply to note that the acceptance of diversity means that the fact of divorce and remarriage “would therefore not seem per se to be a crucial consideration”. Our earlier comments on the relationship of ethics and eschatology apply at this point. What is needed is an extensive theological discussion of how scripture is interpreted on such issues, and how interpretations can change.

WR 134 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. Nor was there any reference to the hurt caused by the statements made by some Bishops. These are plainly quite incompatible with WR 146 that speaks of the “demonising of homosexual persons “ as being against basic pastoral care. Other felt that WR 134 and 135 should be combined into a single section. This might well be the best way forward for it would incorporate any expression of regret into a constructive theological process by which the Episcopal Church (USA) explained why it considered that a person in a same gender union could be considered eligible to lead the flock of Christ.

It is worth reflecting, whatever view is taken about whether apologies should be given, and by whom, about the experience of the German Church from 1934-1946. After the Evangelical Church of Germany (EKD) reunited in 1946 (following the secession of the Confessing Church in 1934 and the Barmen Declaration attacking those who accepted Hitler as head of the Church) an apology was issued by all parties. It was not as those who had supported the Nazi party were put in the wrong, and those who had opposed Hitler were praised. Rather all sides in the German Church after the end of the Second World War admitted their mutual responsibility. Something like that seems to be called for on this occasion.

Nevertheless we accept that the future of the 2008 Lambeth Conference is now in serious doubt. We accept with regret that there should be withdrawal from representative functions in the Communion by those who participated in the consecration of Gene Robinson.

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 in the existing life of the Anglican Communion?

We welcome the articulation of the Covenant and feel that it offers a helpful way forward. As is clear from our submission we wish to separate the Covenant from the enhancement of the power of the primates, or the Archbishop of Canterbury. We therefore dissent from Article 24-2 and 24-5. We also wonder whether Articles 25-27 jump the gun, because we believe that the Covenant should first be agreed before these implications are worked out. These seem to be a creeping assertion of hierarchical power which we do not agree.

Nevertheless, having said this, we wish to be very positive about the idea of a Covenant. There are many sections of it which we like very much. We welcome the Anglican appeal to tradition and reason as tools for interpreting Scripture in Article 4-4 which we see as an echo of Richard Hooker. Article 6-3 is a very strong statement of communion: we wonder how this sits with the break with the Roman Catholic Church at the Reformation? The answer can only be by appealing to the eschatological nature of communion in Article 8-1, and to the restraint called for in Article 9-1. The experience of the Church in Wales when proposals were put forward for an ecumenical Bishop shows that the procedure recommended in Article 17-2 is helpful. Once again we emphasise the importance of context in Article 22-2, and we believe this Article should set the tone for the future direction of the Anglican Communion.

Our Final reflections on the report as a whole

Anglicanism in our view is a dynamic Communion by which people move to serve God's purposes. That purpose is the fulfilment of society in the ways which God wills. In other words the goal of the Anglican Communion remains the in- breaking of the kingdom of God which we journey towards. This means that as a Communion we need to move global society nearer and nearer to that goal. We are very appreciative of the report and feel that it serves the Anglican Communion well, especially in its ideas for a covenant and for greater provincial interdependence. Out of a crisis has come a great resource for Anglican ecclesiological development. Such a resources should be met by a deep expression of gratitude. Nevertheless we also wish to add that we see a danger in the report. Put simply the danger is that the report seeks to repair the damage done by schism. That is understandable but it can lead to most attention being given to recovering the conditions for a stable, interdependent Communion than to social change. The burden of proof here is always on those who wish change (WR 135, WR141); and the danger is always that Anglicanism can only change at the pace of the slowest. The future of the Anglican Communion will include both social change and growing interdependence. We wish to affirm both realities as vital as we journey to the kingdom.

Rt. Revd. John Davies, Bishop of St.Asaph.

Revd Dr. Tudor Griffiths

Canon Enid Morgan

Revd Dr Peter Sedgwick (chair)

Revd. John Webber



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Windsor Report Response Group Communiqué

The Windsor Report Response Group of the Anglican Church of Canada met in Oakville, Ontario January 26-27, 2005. The group was constituted at a meeting of the Chairs of Standing Committees of the General Synod to advise the Primate, in advance of the Primates' Meeting in late February, about an appropriate preliminary response from the Canadian church to *The Windsor Report*, and then to oversee a longer term process of reception of and response to that report and its recommendations.

The task was to:

1. reflect the response of the House of Bishops to *The Windsor Report* (October 31-November 4, 2004);
2. reflect the response of the Council of General Synod to *The Windsor Report* (November 26-28, 2004);
3. meet in December or January to gather responses from the church and provide advice to the Primate for the February Primates' Meeting;
4. examine *The Virginia Report* and the Canadian response to it in light of *The Windsor Report* and consider whether there should be a further response to it from the Anglican Church of Canada;
5. encourage consideration of both *The Windsor Report* and *The Virginia Report* by the Partners in Mission Committee (March 3-6, 2005) and the Faith Worship and Ministry Committee (March 10-13, 2005);
6. prepare a response, if desired, to *The Virginia Report*, for the consideration of the Council of General Synod (May 6-8, 2005);
7. advise the Council of General Synod (May 6-8, 2005) about an appropriate process for longer term response to *The Windsor Report*

The Primate invited all members of the Anglican Church of Canada to make submissions to him. Members of the group read all of these submissions, in addition to considering the reflections of the Council of General Synod and the House of Bishops. 171 responses were received; 9 were from dioceses, 87 from laity, 51 from clergy, 13 from groups of clergy and laity, and 11 could not be identified as to order. They came from all ecclesiastical provinces (17 from Canada, 58 from Ontario, 34 from Rupert's Land, 36 from British Columbia and Yukon, and 20 could not be identified as to geography). They represented a wide range of opinion both about the Anglican Communion and its structures as about the presenting issues that gave rise to *The Windsor Report*.

The group identified cogent comments from among the submissions and organized them as responses to questions put to the Provinces by the Anglican Communion Response Team. Ms. Patricia Bays, the chair of the group, will edit the material to create a working document for the Primate to take to the Primates' Meeting. The group will confer in March about further steps.

Members were chosen from the Partners in Mission Committee, the Faith Worship and Ministry Committee, and the House of Bishops. They included Ms. Patricia Bays (Ottawa) the Rt. Rev'd Michael Bedford-Jones (Toronto), the Rt. Rev'd Peter Coffin (Ottawa), the Rev'd Dr. Tim Connor (Huron), the Rt. Rev'd Jim Cowan (British Columbia), Ms. Cynthia Haines-Turner (Western Newfoundland), the Rt. Rev'd Colin Johnson (Toronto) and the Rev'd Linda Nicholls (Toronto). Staff support was provided by Dr. Eleanor Johnson with the assistance of Canon Alyson Barnett-Cowan, Archdeacon Jim Boyles, and Archdeacon Paul Feheley.

For further information please contact Archdeacon Paul Feheley, Principal Secretary to the Primate (80 Hayden St., Toronto, ON M4Y 3G2; 416-924-9199 ext. 277; pfeheley@@national.anglican.ca).

The Windsor Report

Response to Questions for Consultation From the Church of Ceylon (Sri Lanka)

The Church of Ceylon expresses its deep appreciation of the Windsor Report 2004

Our Church will, much to our regret, not be represented at the Primates' Meeting and would therefore offer the following Comments to the Reception Reference Group for their consideration

. We shall comment on the Four Questions for Consultation that have been referred to us.

Question 1

Inter Provincial relationships

In all the discussion that has taken place on the question before us, it is our view that all Provinces have not in effect been accorded parity of status. There is no hierarchy of Provinces and this principle needs to be affirmed. There are no Provinces that must be regarded as progressive or avant-garde while others are backward and have much to learn. Some African and Asian Provinces feel discriminated against and this perception underlies their discontent.

Global Context

What we are discussing is not a phenomenon that is peculiar to the United States and Canada but a worldwide phenomenon, as we are often reminded. This is therefore all the more reason that "consensus omnium" should have been sort not just the consent of all the members of a particular Province but of all members of the whole Communion whether they are members of statutory bodies or not .The Catholic understanding of consensus omnium would include all members of the Church in all places and of all times, past, present and future. That is why we must pay attention to worldwide acceptability and tradition. Our Communion has not paid sufficient attention to this aspect of our Catholic heritage unlike the Roman Catholic Communion and the Orthodox Churches.

Different levels of decision-making.

Various decisions are made in our communion at different levels. In some matters even our Parishes are autonomous, in some the Diocese, in some the Province and in others it is the whole Communion that must exercise the right to make decisions. These different levels of decision-making have always been accepted traditionally in our Communion but never spelt out. This needs to be done even now. Who can make what decisions?

The Anglican Communion and Mission.

It needs to be emphasized that our Communion exists to fulfil its Mission (including Evangelism) to the whole world. Whenever decisions are made we need to evaluate the impact of those decisions on the Mission of the whole Church to the whole world. It is perhaps for this reason that the Churches in Africa and in Asia, that live in the context of other faiths, have not found it possible to agree with American and Canadian Churches on the matter under discussion

Inclusivism

We recognize the need for all our Provinces to adopt inclusive attitudes towards all their members. But inclusivism should not be regarded as an absolute value and we need to study the limits of inclusivism. Where can we rightly draw lines?

Our Provinces and our Communion must indeed seek to accommodate all not only those within their boundaries but also all the people of God.

Dynamics of Change

We need to be aware of the dynamics of Change how does a large Communion like ours change and accept new ideas? How do we begin? How do we proceed? This will always be a long drawn out process since we have to seek the consent of all, as we have done and are doing on the question of the ordination of Women to the threefold ministry

It is the responsibility of the change agents those who wish to introduce change to win acceptance for the change they propose throughout the Communion by patient discussion. We must also be willing to move at the pace of the slowest of our member Provinces. Charity demands this. Changes cannot be introduced in a large Communion such as ours in a decade or two. This process may take 50 years or more as we have experienced in the case of the ordination of women.

The dynamics of change may also require the willingness to go through a period of ambiguity, when the old is passing away and the new has not yet come. This calls for great patience and forbearance from all, and the willingness to put up with anomalies. Important changes will not come about tidily with the passing of resolutions and changes in Canon Law

Question 2

Sections C and D are consistent with Sections A and B

We believe that Instruments of Unity are proliferating and would suggest that the Joint Standing Committees of the Primates' meeting and of ACC can be officially recognized as Council of Advice to advise the Archbishop of Canterbury. But we also suggest that provision be made for the Archbishop of Canterbury to act independently under certain circumstances at his own discretion.

Canon Law

Although presumably all our Provinces are guided by their own Canon Law there seem to be wide disparities from Province to Province.

We suggest a comparative study of the Canon Law in all our Provinces with a view to formulating principles that all, our Provinces should seek to uphold.

Question 3

The Recommendations and Proposals of the Report need further revision in the light of feedback that will be received from the Provinces.

In the main it is to be expected that wiser Counsel will prevail and no one will be willing to break up our Communion.

Very specially we must plead for patience, further discussion and the resolution of our problems in time after further deliberation. The most important need is mutual respect among the Provinces which has been lacking at certain times

Question 4

Covenant

We wish to express our reservations about the proposed Covenant.

Our Communion has never been a Confessional Church in the sense that we all contribute to any particular document that expresses our Faith. Outside England we do not recognize the authority even of the Thirty Nine Articles.

We must avoid the temptation to become a Confessional Church now and be tied own to a document which presumably none will be able to change in years to come

We suggest that what we need at the present time is an ad hoc Memorandum of Understanding to help us to tide over our present crisis.

It may well be that such a Memorandum of Understanding will not find favour in all the Provinces but we may be able through discussion to persuade the promoters of change to be patient and give the Communion more time to move together if that be God's will for us. Such a Memorandum of Understanding could be issued by the Primates' Meeting and should seek to be a Reconciliatory document. It must call for a moratorium on all action with regard to the acceptance of those in same sex relationships and promise a review of the situation we have reached not earlier than Lambeth Conference 2018

Promoting the Ethos of our Communion

In our view the various Universities in Rome do much to foster and promote the spirit and ethos of the Roman Catholic Church. All their Bishops and many of their senior clergy have gone through very similar educational processes. In our Communion we lack anything comparable and there appear to be widening disparities in our understanding of the spirit and ethos

RESPONSES TO KEY QUESTIONS RE THE 'IMPAIRED COMMUNION OF THE ANGLICAN CHURCH' FOR SUBMISSION TO THE COMMISSION OF THE ARCHBISHOP OF CANTERBURY, FORMULATED BY THE JOINT COMMITTEES OF THE DIOCESES OF KURUNAGALA AND COLOMBO, SRI LANKA, IN AUGUST 2004.

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

The Church of Ceylon itself is studying this situation. Voices on this issue are not unanimous in this country or in the Church. It is yet premature to state a final opinion on this issue theologically.

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

(a) The legal implications are that this decision may precipitate others in the communion to legalise the said decision or break away from the communion. This depends on the intensity of the local opinion in either direction.

(b) According to some interpretations of the Bible, homosexuality is theologically unacceptable. Others disagree. However, the authorisation of Services for same sex unions has polarised the debate and thrown these schools of thought on two different sides of the divide.

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

(a) Communion is amongst autonomous Sees/Dioceses but because of the Canonical acceptance of the independence of Sees/Dioceses within the communion, a uniform law need not be operable right throughout the Anglican Communion.

(b) Impaired Communion – Agreement where there is unity in all issues pertaining to Faith and Order, yet a situation where disagreements exist on some non-fundamental issues.

(c) Broken Communion – Is a situation where there is no agreement even on issues of Faith and Order. It will be a situation where one is isolated from the rest of the Communion. 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 Conference, etc.

(d) Autonomy is where one institution or society does not depend or rely on another for policies or administration. Two or more autonomous bodies could be in communion with each other on many issues – it does not however mean uniformity.

(e) The principle of co-existence and tolerance of parties having different viewpoints within a Province is 'in essentials unity, in non essentials diversity, BUT IN ALL THINGS CHARITY'.

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

In our understanding of autonomy and communion, these Provinces should have no problem in relating to one another or to be in full communion with each other, in spite of dissensions on individual issues and differences in policies. In such situations dialogue should be mandatory.

recognising the dignity of the Provinces concerned. The Provinces that are seen to have caused the dissension should take a proactive initiative in the dialogue.

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

A mediatory role could be performed by a competent and qualified third party to reconcile dissenting parties. Or, if full Communion continues to be threatened, both parties involved consider an alternative Episcopal oversight with the involvement of a third party.

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

A similar mediatory role could be played by persons or committees chosen among Bishops, theologians, laity and conflict resolution resource persons to make Episcopal oversight acceptable to both parties. If the difference of opinion is mutually exclusive and cannot be synthesized in an inclusive manner, the same mediating group could arrange the services of a suffragan, retired or a Bishop in office from the Province or Communion for alternate Episcopal oversight with the consensus of both parties. But this should be only in exceptional circumstances and as a temporary measure.

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

The Archbishop of Canterbury is a "primus inter pares" – first among equals – in the College of Anglican Bishops. Hence, she/he can/should never force her/his way into the internal affairs of a Province/Diocese without being explicitly invited. Even when so invited, her/his role should always be mediatory or reconciliatory, to foster communion through pluriformity. It should always be accepted in the Anglican Church that unity in pluriformity – not uniformity, is the Christ viewed way of understanding.

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

The Archbishop of Canterbury should play a role in setting up a dialogue between the estranged Provinces.



THE CHURCH OF IRELAND

Preliminary response to the Windsor Report

**Considered by The Standing Committee of the General Synod
of the Church of Ireland 25th January 2005**

CHURCH OF IRELAND

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THE WINDSOR REPORT

A preliminary response from the Standing Committee of the Church of Ireland

Preface

The Church of Ireland welcomes the opportunity to comment on the Windsor Report and to contribute to the continuing discussion within the Anglican Communion. We particularly recognize and pay tribute to the contribution this report will make to the shaping of relationships within the Communion and the enhancement of self understanding among its member Churches. We wish to place on record our appreciation of and admiration for the work of the Chairman of the Lambeth Commission, the Primate of All Ireland, without whose wisdom and skill the Report would have been a much impoverished document.

The Lambeth Commission makes it abundantly clear that it was not tasked, and the Windsor Report emphatically does not deal, with the contentious issue of same-gender human relationships. Yet, indisputably, it arises from circumstances of division among and within the Churches of the Anglican Communion caused by precisely that issue. While we continue to wrestle, as a Church and as a Communion, with the biblical and theological dimensions of the issue, one thing needs unambiguously to be said, namely that the manner and pastoral sensitivity with which any Church responds to the needs of those persons who discover or declare themselves to be homosexual or lesbian will be an indicator of its faithfulness in responding to a just and loving God.

Whilst acknowledging the circumstances that surround the genesis of the Windsor Report, we believe that the Report's true value will come to be discerned in terms of its capacity to change attitudes and ways of relating within the Anglican family in the long term, rather than in its immediate and detailed formulations and recommendations. Indeed, it is already doing so as member Churches of the Communion enter into dialogue with one another, listen to each other's unique perspectives and respond to each other in truth, faithfulness and love.

We have been asked to consider four questions. These questions have not only shaped but also substantially circumscribe our response. The response itself represents only an interim reaction to the Windsor Report from the Church of Ireland.

Commentary

Q1. What in the description of the life of the Communion in Sections A and B can you recognize as consistent, or not, with your understanding of the Anglican Communion?

Sections A and B are the weightiest parts of the Report. Section A begins an exploration of the theology of unity and communion within the Church of God. Thus it expounds the nature of unity and communion among all the baptized. The focus is self-consciously and quite properly biblical and describes the unity and communion to which all within the Church of God are called. Such a level of acceptance contrasts with the actual state of acceptance of one another by Christians and ecclesial bodies throughout the world. The level of acceptance, unity and communion to which in Christ and in conformity with the Gospel we aspire is only approached in Anglican experience among the member Churches of the Communion to which we belong. Thus, while the description of communion and of "the life of the [Anglican] Communion" can be recognized as consistent with our "understanding of the Anglican Communion", that is only to say that "the life of the Communion" we have is consistent with a life of communion we ought to have much more widely.

We strongly believe that the weighty matter of the nature and expression of unity and communion deserves much more extended and careful analysis than either we are able to contribute or even the discussion in the Windsor Report affords. We are concerned that there is occasional imprecision in the application of key terms. From time to time discussions of "unity" merge with references to "communion" and even "**the** Communion". Furthermore, we should wish to plead that these are fundamentally theological issues, yet from time to time they merge with, or surface as, legal or juridical matters. In certain respects this is unsurprising since the Report will go on to propose canon law solutions as an additional Instrument of Unity, but it can serve to hinder the overall internal theological coherence of Sections A and B which we recognize as key sections of the Report.

When, particularly in Section B, the report turns to an examination of the essentially "organic" development and growth of Anglicanism as a Communion of autonomous provinces, experiencing and attempting to deal with issues that give rise to division and threaten to cause disruption, the Report comes into its own. It describes most effectively the Anglican Communion which, with all its contradictions, frustrations and imperfections, we have come both to know and love. **It will remain the**

case, however, that until we have a fully developed theology of the nature and interrelatedness of communion and unity in the context of that gift of gracious variety and relational diversity which is a hallmark of the Triune God, any instruments we design will be at very best provisional.

We turn therefore to Question 2

Q2. In which ways do the proposals in Sections C and D flow appropriately from the description of the Communion's life in Sections A and B?

Our reaction to Sections C and D could be summarized thus: The proposals contained in Sections C and D are one way of developing the understandings of Sections A and B, but not the only way.

Unity is a precious gift and an aid to mission, but unity achieved at the expense of truth becomes an idol. What price unity, therefore, and what price truth?

Ultimately, the question remains, **"What should be the outcome when, all things considered, an autonomous province determines in conscience upon unilateral action without the sanction of the other provinces of the Communion?"** The answer may be schism. It may, on the other hand, be an acceptance of the painful experience of the necessity of living patiently with difference. Patient and painful living with difference – as all who live in a family know well – may represent a greater good than endless deference to any particular model of unity.

Recommendations on the Instruments of Unity

Whilst the Report is careful to disavow any enthusiasm for the creation of an "Anglican Curia", the recommendations in respect of the Instruments of Unity seem to lead directly towards such a development, a process which seems to have been quietly gathering momentum since the appearance of the Virginia Report in 1999. The change of name from Instruments of Unity to Instruments of Communion gives the appearance of a softening of focus, but this may be an illusion. To describe the Archbishop of Canterbury as the **"the** significant focus of unity, mission and teaching" (C.109 p59) is to move towards a Patriarchate with more than an historical Primacy of Honour accorded to one who is freely accepted by other provinces, despite their differences, as Primus inter Pares. Furthermore, for the rest of the Anglican Communion the manner of appointment of the Primate of All England remains a thing indifferent. It

ceases to be a thing indifferent if such a system governs the appointment of one adventurously described in the Report as both the focus of unity and even "the chief pastor of the entire Communion" (B.65 p43).

The additional demands made upon a Primate of All England and inherent in the development of the "focus of unity/chief pastor" role would significantly change the nature, role and workload of the incumbent of the See of Canterbury. Has anyone asked the Church of England whether such a development is welcome? Have the conclusions of the Committee chaired by Lord Hurd been considered in constructing the Windsor Report? Has anyone, hitherto, asked the rest of the Communion whether it is prepared to accept the inherently imperialist, unaccountable and opaque centralism of the proposed development? The role of the host at a Conference to which bishops are invited (Lambeth) and that of the Convener of regular meetings of Primates is radically different from that of one who has "the [absolute] right to call or not to call to those gatherings whomsoever he believes is appropriate...for the well being of the Anglican Communion." (C.110 p59)

When to an enhanced role for the Archbishop of Canterbury there is added the structured conciliarity of a "Council of Advice" we sense with considerable dis-ease a further step towards **a curial system**. Archbishop Henry McAdoo, quoting the Report of the Lambeth Conference of 1968, noted that, "Although the declaration and guardianship of the faith has traditionally been regarded as belonging fundamentally to the episcopal office, the collegiality of the episcopate must always be seen in the context of the conciliar character of the Church, involving the *consensus fidelium*, in which the episcopate has its place." (HR McAdoo, *Being an Anglican*, APCK Dublin, 1977) This movement towards the creation of a curia becomes apparent through the specific reference in paragraph 111 to the enhancement of the authority upon which the Archbishop of Canterbury may act. The Report fails to make a distinction between authority and power. The Report implies an enhancement of power as well as authority. Ecclesiastical authority, as we in the Church of Ireland have come to understand well and indeed to esteem greatly, is best experienced and exemplified as a moral and a teaching authority rather than one which possesses elements of the coercive.

We note that the Report envisages an increasingly prominent role for the Primates' Meeting and we express concern that there is a risk that the delicate balance within the Instruments of Unity is in danger of being upset. The Report returns to the proposition that the Primates should become members *ex officio* of the Anglican Consultative Council (ACC). We note that this proposition was specifically rejected in 2002 by the ACC

as potentially damaging to the preservation of balance, and unlikely to ensure the opportunity for expressions of diversity of opinion which the ACC has been at pains to protect. Furthermore, the increasing frequency of Primates' Meetings already threatens the balance which the Report is keen to preserve. The media generated frenzy of expectations surrounding Primates' Meetings now tends to heighten rather than contribute to the resolution of the problems we face in sustaining unity. The Standing Committee of the General Synod of the Church of Ireland expressed the view that the Communion should not introduce novel Instruments of Unity without first reviewing the agreed bases of unity.

We note reference in paragraph 114 to the establishment of an Anglican Communion Legal Advisers' Network and the need "to produce a statement of the principles of canon law common to the churches and to examine shared problems and possible solutions." (C114 p61) **We are strongly supportive of this recommendation. We note however that such a Network was not envisaged in Resolution 13 of ACC 12 (September 2002) as a short term exercise but as a continuing and creative dialogue. We believe that the Church of Ireland should engage actively and urgently in the work of the Legal Advisers' Network but we urge that the work in hand should not be rushed.** We note that the Primates in October 2003 requested that the Network "bring to completion" this work. Precisely because we recognize that this work is important, we are anxious that it should be thorough and neither artificially curtailed nor seen as being pressed into service to deal with a single crisis.

A major proposal in the report, introduced in Paragraph 117, concerns the construction and application of a proposed Anglican Covenant set out in draft in Appendix Two. We make further reference to this proposal in our response to Q4. However, we offer prefatory observations here.

A Covenant among Anglican provinces will take its place alongside a wide range of other "agreements", "covenants" and "declarations" entered into ecumenically by individual provinces and groups of provinces and marking very diverse levels of doctrinal, theological and ecclesiological agreement or convergence. In Ireland we point to the "Covenant" with the Methodist Church in Ireland (different in scope, content and context from that of the Church of England with the Methodist Church in England,) the Porvoo Agreement, the Fetter Lane Agreement and the Reuilly Accord, among others. In addition, the Church of Ireland has, in a uniquely distinctive way, incorporated a simple but remarkably influential covenant in the Preamble and Declaration Prefixed to the Constitution of the Church of Ireland. In Article III it is declared that *The Church of Ireland will maintain communion with the sister Church of*

England, and with all other Christian Churches agreeing in the principles of this declaration; and will set forward, so far as in it lieth, quietness, peace and love, among all Christian people. We argue that the strength of this reference is that it is indicative of an open and not a closed framework for the enablement of our manner of relating. The Declaration, and the principles of relationship to which it points, find their dynamic in a statement of origins and a common inheritance that have enabled us to live with subsequent differences, for example over the ordination of women to the episcopate. In this respect it is true to some of the characteristics of the biblical concept of "covenant" which is dynamic rather than merely prescriptive or restrictive.

We express a further concern, namely that we anticipate considerable unease about enacting a commitment to a document over which the Church of Ireland has almost no control, may endorse but may not amend, and which is virtually the child of the Primates' Meeting alone. Our sense of the temper and constitutional nature of the Church of Ireland is that such a document could be signed by the Primate of All Ireland only at the behest and with the express authority of the General Synod of the Church of Ireland after it had been free to debate the document in detail. Even then, like an Order in Council of the Westminster Parliament, it would be subject solely to either affirmative resolution or complete rejection.

Paragraph 119 argues – with almost breathtaking conviction - that the case for the adoption of an Anglican Covenant is overwhelming. It goes on to declare that the Communion cannot again afford "the crippling prospect of repeated worldwide inter-Anglican conflict such as that engendered by the current crisis." We ask three questions:

1. "Will a Covenant solve the current crisis?" We answer, "No."
2. "Will it provide a mechanism for anticipating and helping to avoid future disputes?" We answer, "It may, but we should be aware of the risk of exaggerating future differences into crises." To be specific, it is hard at this stage to anticipate the helpfulness or otherwise of the Covenant in addressing the emerging issue of lay Eucharistic presidency.
3. "What would happen to Provinces that felt, in conscience, unable to adopt or sign the Covenant?" This question we are unable to answer.

We therefore offer three reflections.

First, the Church of Ireland is instinctively cautious and conservative. As a church we are confronted with major issues of diversity which have given

and continue to give rise to issues of difference threatening division. We are attempting to develop patterns and approaches which enable us to express difference and to live with difference. We experienced in the internal and internationally recognized furore over the situation at Drumcree intense division within the Church of Ireland. The response of the Church of Ireland was to confront and address its divisions by listening and dialogue rather than by prescription. There was immense internal and external pressure on the Church of Ireland to act prescriptively and punitively. **These pressures were rightly resisted in favour of dialogue and a systemic approach to meet the challenges of sectarianism as a societal malaise. We believe that this approach is appropriate and has something to offer to the Anglican Communion in the matter of dispute resolution and especially in discerning the will of the Spirit of God for His Church.**

Second, we commend the Anglican model of “liturgy making” as contributing a useful method for the development of other approaches to the definition of a distinctively “Anglican position” in other fields of theological endeavour and especially the field of moral theology. Historically, the shared liturgy was something which held the member churches of the Anglican Communion together. The liturgical model applies attentiveness to developments of diverse patterns of liturgy within differing social and cultural situations so that now we are held together not by a common liturgy but by a common shape and pattern of worship. **Such a model of attentiveness has allowed Anglicans in all parts of the world and in a wide variety of linguistic contexts to remain recognizably a “family”, doing what is our most characteristic and fundamental work – that of worship – yet acknowledging social and cultural necessity or appropriateness. That this has been so has been a tribute to the method and atmosphere of the International Anglican Liturgical Consultation.** Something of the spirit of the above reflection is captured in the words of the Primate of All Ireland reflecting on the interplay in Anglicanism between worship and doctrine. In a “Rite and Reason” article, published in the Irish Times, he wrote, “We have traditionally placed a high value on the ordering, the forms and the expression of worship. In this we have expounded doctrine in a more explicit manner than doctrinal statements. Here, in the Church of Ireland, it is the way we worship and pray that shapes our identity.” Whether liturgy can continue to function in this way without agreed confessional formulae remains an unresolved issue.

Third, the key to developing appropriate dispute resolution procedures lies in the concepts of **adiaphora** (things which do not make a difference, matters regarded as non-essential, issues about which one can disagree without dividing the Church, B87 p51) and **subsidiarity** (the principle that matters in the Church should be decided as close to the local level as

possible B94 p53 et al.). **We commend the concept of a “hierarchy of issues”**. It is clear that we need an accepted mechanism for declaring – in very different cultural settings - which matters are of the “esse” (the very essence) of the faith, which of the “bene esse” (for the “well being”) and which are lower in order of significance to the whole communion. Concerning which matters, **to what extent is it possible to permit, at least for a time, the existence of two mutually attentive integrities within the Communion, so long as both remain equally loyal to the principles of the Lambeth Quadrilateral?** We remain to be convinced that the Covenant, as proposed, could assist us in handling such sets of circumstances.

We turn briefly to Question 3, noting that much of the foregoing applies both to the specifics of this question and the one that follows.

Q3. What do you think are the ways in which the recommendations and proposals of the Report would impact upon the life of the Communion if they were implemented?

Our over-riding concern is that if the recommendations and proposals of the report were to be implemented we should be replacing bonds of affection with the bondage of law. We are fearful that the refreshing, unpredictable and liberating wind of the Spirit may be inhibited through a seemingly inadequate appreciation of the way in which it appears to have influenced Anglicanism through past developments that have now received widespread acceptance. Provincial autonomy ought not to be idolized but it deserves to be cherished: it may be a gift we have to offer to the whole Church of God. As a Communion we should be prepared to explore the contribution of diversity as a component of the imperative of mission for the Church of God.

Finally, we comment on question 4

Q4. 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 have expressed above a series of reservations in respect of the proposal for an Anglican Covenant. We recognize, however, that such a document may assume much greater significance for other Provinces of the world wide Communion than for the Church of Ireland. We come to these matters with a perspective formed of our own experience.

Our experience of the nature of authority in Anglicanism is that it is **a dispersed and not a centralized authority; that it is a moral and a teaching authority and one that depends as much on personal integrity and stature as upon office, although office does convey authority.** The thrust of the proposed Anglican Covenant, together with proposals for an enhanced role for the Archbishop of Canterbury and the creation of a Council of Advice, would inevitably (and we fear detrimentally) change the nature and structure of authority in Anglicanism and also change the dynamics of our Anglican ways of relating. We find that prospect unappealing. **We are strongly of the opinion that any proposed covenant should be minimalist in specific content and focus upon creative engagement.**

We note that there already exist four Instruments of Unity. These already cohere and communicate with significant difficulty. We remain to be convinced that the addition of a fifth, based more in law than in human contact, would contribute to coherence, transparency and mutual accountability. We seek evidence that the manner and effectiveness of relating among the existing four instruments would be empowered by the creation of a fifth.

We have felt that it is inappropriate, at this point, to comment in detail on each of the 27 Articles contained in the proposed Covenant. We have recommended a minimalist approach and we fear that Articles 10, 25 and 26 in particular create a "court of ultimate (and perhaps even first) resort" analogous to the instruments of discipline developed in other ecclesial bodies but eschewed, so far, in Anglicanism.

Postscript

We make two final points.

First, we recognize that in the issues that currently divide the Communion, the authority and interpretation of Holy Scripture are matters of high importance and sensitivity. We affirm, in the words of Article 1.1 of the Preamble and Declaration that *The Church of Ireland doth, as heretofore, accept and unfeignedly believe all the Canonical Scriptures of the Old and New Testament, as given by inspiration of God, and containing all things necessary to salvation; and doth continue to profess the faith of Christ as professed by the Primitive Church.* We also affirm the Thirty Nine Articles of Religion and in particular Articles VI and VII (*Of the sufficiency of the Holy Scriptures for Salvation* and *Of the Old Testament*). We should regret any form of words in any covenant which restricts or diminishes the meaning of those declarations. In particular we affirm the phrase “the rule and ultimate standard of faith” (Chicago/Lambeth Quadrilateral, 1888) as found in Article 1(3) of the proposed Covenant, understanding that phrase as allowing for the application of scholarship and reason to the study of the Scriptures and not requiring narrowly literalist interpretations. We strongly affirm the call to the whole Anglican Communion, contained in Paragraph 61 (p42) of the report, “to re-evaluate the ways in which we have read, heard, studied and digested scripture. We can no longer be content to drop random texts into arguments, imagining that the point is thereby proved, or indeed to sweep away sections of the New Testament as irrelevant to today’s world, imagining that problems are thereby solved. We need mature study, wise and prayerful discussion, and a joint commitment to hearing and obeying God as he speaks in scripture, to discovering more of the Jesus Christ to whom all authority is committed, and to being open to the fresh wind of the Spirit who inspired scripture in the first place.”

Second, we note that much disquiet has been expressed about the apparent equivalence of offence expressed in the Report between the actions of the Episcopal Church of the United States of America in consecrating the Revd Gene Robinson a bishop of the Church of God, the actions of the Anglican Church of Canada and the Diocese of New Westminster and its bishop in the matter of providing a liturgical instrument for the acknowledgment of same-gender partnerships, and the uninvited interventions of certain bishops in dioceses not their own. We share that disquiet. We feel, for example, that the offence, and the processes leading to the offence, of ECUSA are of a different order from those of the Canadian Church, and both are different again from the offence caused by interventionist bishops. Clearly one’s estimation of the relative gravity of

each offence depends to an extent upon the position one occupies in respect of the substantive matters at issue. While repentance is called for from all parties, our local (Irish) experience suggests that this is best achieved through respectful dialogue.

A response to the Windsor report 2004 by the Committee appointed by the executive committee of the synod of Church of Pakistan for the Moderator Church of Pakistan, The Rt. Rev. Dr. Alexander John Malik.

We receive the Windsor report which we trust has come out with heart searching deliberation and continually seeking divine guidance,

We understand that the Windsor Report:

- Has assessed the Crisis honestly and brought out the seriousness of the crises clearly.
- Holds the ECUSA and the Diocese of the New Westminster responsible for causing this crisis and calls for regret from all involved.
- In its own way has also suggested some remedies to stop this kind of happening causing conflict in the Anglican Communion and proposed to further strengthen the existing four instruments of Unity, i.e. the Archbishop of Canterbury, the ACC, The Primates Meeting and the Lambeth Conference.

However, we recognize that the whole approach of the Windsor Report seems to be crises management rather than touching the heart of Christian Gospel and Witness. It is sad that the Report uses at its base the ecclesiology of the Anglican Communion rather than its faith which defines it. We feel an opportunity has been lost for an authoritative voice within the Communion to express its views on the issue of homosexuality.

We believe that the current crisis is incompatible with the Biblical, Cultural and Religious context of our church in the Islamic world. The most serious being its blatant departure from Biblical view of human sexuality.

We desire that in its ensuing deliberations, some authoritative expression should be made for the healing of the situation. We hope that in their meeting, the Primates reaffirm and defend the teaching on sexuality as in the Lambeth 1.10.

We further request the Primates to work out the mechanism to continue to take some of tangible conclusions resulting in a reconciled relationship within the Anglican Communion.

We also urge upon the Archbishop of Canterbury and the Primates and the other instruments of Anglican Communion to define the parameters of 'discipline' if any Diocese or Province defies the ethos of Anglican Communion especially contrary to the accepted Biblical views.

And finally, we must say loud and clear that in multi-faith context like ours in Pakistan our amorphous attitude to the issue of this nature acutely damages the witness and credibility in inter-faith relations and opportunities of mission and witness.

Following are our answers to the four questions on the Windsor Report as formulated by the Primates Standing Committee on 18th of October 2004.

- a. The description of the life of the Communion in Section A & B is consistent.
- b. The Report is wanting to hold together the concept of communion as the body of Christ. The theology and understanding of the Scripture and Church Tradition has been upheld. It appropriately flows though.
- c. It will affirm the faith in Scripture and Tradition. It will reaffirm the office of the Archbishop of Canterbury and episcopacy in general. It will reaffirm the nature of the whole meaning to be Communion. It would reestablish the authority of the instruments of unity i.e. The Archbishop of Canterbury, ACC, Primates Meeting and the Lambeth Conference. It gives us guidelines to resolve ecclesiastical disputes and will safeguard the moral issues the Communion faces.
- d. The evaluation of the Anglican Covenant set in para 119 of the Report is as follows:
 - I) Covenant should help resolution of the present crises and safeguarding the crippling inter- Anglican conflicts of future. It will prove a mechanism to enable and maintain life in Communion,
 - II) Should strengthen inter- Anglican unity in line with the existing practice of ecumenical unity among Anglican units in Anglican tradition.
 - III) Despite the possible complexity, it should help manifesting distinctive identity and mission commitment of the Communion,
 - IV) Should raise the level of international obligation and commitment and stop unilateral decisions and moves of single Provinces and Dioceses.
 - V) Should help the Churches in relation to the States they live in, thus helping to live in a given context.
 - VI) Should assist the provinces and Churches to discern the ever-changing situation of their societies.

Rev. Dr. Pervaiz Sultan Recorder
for the Committee

Dear Sir,

Here is the Windsor Report's answers from the Church of the Province of Myanmar. This comes from a long and frequent discussions with our church leaders. I will send it both in the e-mail and also with an attachment.

Sincerely,

Saw Kenneth
General Secretary

Windsor Report 2004

Questions for Consultation with the forty four Churches of the Anglican Communion as formulated by the Primate's Standing Committee 18th October 2004

- Q.1. What in the description of the life of the Communion in Section A & B can you recognise as consistent, or not, with your understanding of the Anglican Communion?
- A.1. With our understanding of the Anglican Communion, the Section A & B, by and large, can be recognised as consistent. Moreover it helps us to understand the Bible fully, as many of our people in Myanmar read it literally. It also provides us the fully meaning of some terms, e.g., "adiaphora", "unity", "autonomy", the "Anglican Communion." It also help us to comprehend our faith and order which we have been practicing.
- Q.2. In which ways do the proposals in the Section C & D flow appropriately from the description of the Communion's life in Sections A & B?
- A.2. The proposals in section C & D flow appropriately from Section A & B because they highlight the historical events which the Anglican Church and Anglican Communion had been practised. Based on the incomplete practice and understanding, Section C & D proposed some recommendations and proposals for the future of the Anglican Communion to be able to stay together as a "Communion." Moreover they also enlighten and enrich our understanding.
- Q.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?
- A.3. If the Anglican Covenant be adopted some provinces would be happy and some would be sad. It depend on their ecclesiastical and theological orientation. But one thing is worthy to be noted that for those who don't want to follow it, they will just put aside the recommendations and proposals of the Report and would not use it. If they are really be put into practice, it would give more authority to the Archbishop of Canterbury and other instruments be involved in any controversial or dispute issue in the communion and could give more advice and help as a family member.
- Q. 4. How would you evaluate the arguments for 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?
- A.4. The arguments for Anglican Covenant set out in paragraph 119 and in Appendix Two of the Report are very good, but do not cover every thing which will happen in the 44 churches. But generally, it is quite good because the inter-Anglican relations would become better than before and the relationship of each province will become more smoothly with greater concern and respect of each other. It is also good for each province to exercise true local autonomy which will not hurt the other provinces and encourage and comfort each other when one is really in need and facing great sorrow.

Questions on the Windsor Report for dialogue with our ecumenical partners

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

A.1. The Windsor report reminded us what the Anglican Communion should be and live peacefully in unity in the future life of the Anglican Communion. It also reminds us how to interpret the "authority of the Bible and the autonomous authority, etc." If the recommendations and proposals in the Report be confirmed and implemented the role of the mentioned Four Instruments of Unity together with "A Council of Advice" would have more authority and clear functions, and would be able to give more specific and practical guidance or advice whenever a controversial issue occurs in the Communion. One fact is to be noted that some people regard the Windsor Report as it is against the Bible. Some said, the report is meant to be read only but not to judge what has happened recently in the North America.

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

A.2. After long and frequent discussions, the Church of the Province of Myanmar raised some questions, e.g., what is "communion"? As practising before and now, only the Archbishop of Canterbury has had direct relationship to the 44 churches, but for each province there is no rule for having direct relationship to another province (though the report surely mentions about this kind of relationship in the communion), but we never have seen in practice. As far as we know and have been practising each diocese makes and has a link with another diocese in the communion, e.g., the Diocese of Yangon has a link with the Diocese of Liverpool. If each province has direct relationship only with the Archbishop of Canterbury, how could a province has a voice to advice other provinces which did something which is controversial? So can this kind of relationship be called communion? Anyway, the Windsor Report help us to understand fully the meaning of "communion" which is really practical for doing God's mission in this planet.

How can the words of Jesus, and Paul, for example, be put into practice in terms of the relationship between the 44 churches? "Do not judge,you will be judged with the measure you use.....", "Why do you look at the speck of sawdust in your brother's eyes and pay no attention to the plank in you own eye?", "Rejoice with those who rejoice, mourn with those who mourn." (Matt 7:1-4, Ro 12:15, Life Application Study Bible, NIV). There are many texts which speak about to love, to forgive and to accept each other in the Bible, which has the highest authority on us, according to our Anglicans belief. In the Old Testament, e.g., Job, ""....Shall we accept good from God, and not trouble? (NIV) Job 2:10b)

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

A.3. There would be no problem for the Church of the Province of Myanmar. We can even have better relationship with the Anglican Communion than before. We have been longing to see and have these kinds of "Covenant." The recommendations in the report also strengthen the bond in the Anglican community, and also help us to know our true identity and mission as believers, in the body of Christ.

Suggestions for more general questions

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

A.1. The 44 Churches of the Anglican communion can help each other and stay together by practising truth, love, forgiveness, acceptance and other virtues in the Scriptures and try to give wholeness to each other as Jesus and the Apostles want us to be. We can help each other by exhorting and sharpen our understanding of the communion."

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

A.2. The answer for this question is clear. Just love them everything would be alright. "The entire law is summed up in a single command: "Love your neighbour as yourself." (Gal. 5:14 NIV). Actually, if we measure our behaviour with the Gospel (Bible) we are all sinners in one way or another. We also are reminded not to forget the baptismal covenant to live in the truth of Light.

Q.3. Would you like to see Anglican/Episcopal churches moving closer together or going their separate way?

A.3. We would like to see Anglican/Episcopal churches moving closer together. We expect the Anglican/Episcopal churches have mutual understanding, mutual love and have a common covenant for the benefit of all churches in the Anglican Communion, which will prevent schism. As peace cannot be kept by force, but only through understanding, each church must understand each other. Only then the direction will lead to moving closer together.

Subject: [ENS] From Executive Council / El Consejo Ejecutivo

Friday, November 5, 2004

From Executive Council / El Consejo Ejecutivo

ENS 110504-1

[ENS] November 4, 2004

Dear Sisters and Brothers in the Episcopal Church:

Meeting in Boise, Idaho, during the first week of November, we on Executive Council have been moved to give thanks for all the saints of God around the world. We have deliberated on many matters, including the needs of Africa and Haiti, a funding plan for the church's mission, the work of Episcopal Relief and Development and the United Thank Offering, support for indigenous ministries, recruitment of young people for ordination, and translation of church documents into Spanish and other languages. We were inspired by the ministries of the Diocese of Idaho. And we have reflected on how the USA's general election may call us to engage with public policy as a church.

As the Episcopal Church begins to receive the Windsor Report of the Lambeth Commission on Communion, we invite all congregations, dioceses and provinces of the church to take time to read and discuss the report. The church needs to explore the Commission's vision of how we are called to a deeper communion with one another as a reflection of the inner communion of the triune God. The church also needs to reflect on the Commission's recommendations about how the Anglican Communion might function amid differing views.

Our church's reception of the report will be enhanced as you share your reflections with bishops and members of this Council. The House of Bishops will meet in January, and the Council will meet in February. It is especially important that all orders of ministry, including lay people, contribute to the church's reflection. The Presiding Bishop would like to be informed by these deliberations as he meets with the Primates in February. We affirm his intention to appoint a group to respond to the Windsor Report's invitation that the Episcopal Church explain the rationale for consecrating a bishop living in a same-gender relationship.

The consultations of the coming months are just the beginning of our church's reception of the Windsor Report, for the principal response should be made by the 2006 General Convention. We believe our role as Executive Council is to help prepare deputies, bishops and the church at large for the discussions that will take place at Convention. As we considered the report, we were assisted by Bishop Mark Dyer, the Episcopal Church's representative on the Commission,

and Bishop James Tengatenga of Southern Malawi, who shared perspectives as an African church leader.

The Council supports wholeheartedly the wise and articulate leadership that is being offered during this difficult time by Presiding Bishop Frank Griswold and Dean George Werner, President of the House of Deputies. We offer our prayerful affirmation to gay and lesbian Anglicans, both here and abroad, who continue to minister faithfully in a time of vulnerability in the life of the Anglican Communion. We believe that receiving the Windsor Report with humility and patience will draw us with renewed zeal and wider vision into God's mission of restoring all people to unity with God and each other in Christ.

In Christ's love,
The Executive Council

Monday, February 14, 2005

Our Commitment to Partnership in the Gospel: A Word to the Church from
Executive Council

ENS 021405-2

[Note: ENS will post translations in Spanish and French as soon as possible.]

Sisters and Brothers in Christ,

The Executive Council has begun its part in the consultative processes called for by the Windsor Report. We recognize that it will be a long pilgrimage as we press on to the goal of reconciliation and healing. We urge all of the Episcopal Church to join us in this process of considering the report and growing in communion with each other and with the whole Anglican Communion.

As the representatives of the General Convention of the Episcopal Church between its meetings, we are responsible for carrying out the mission and ministry approved by the previous General Convention. We are therefore deeply concerned that "our current difficulties [may have a] negative consequence ... on the mission of the Church to a suffering and bewildered world." (Windsor Report, Foreword, p.6)

The Council, consisting of elected laity, priests and bishops, reflects the diversity in the body of Christ which is The Episcopal Church, a multinational and multicultural church that includes a broad spectrum of views on the General Convention actions that led to the Windsor Report. We regret the pain and lost opportunities for ministry caused, both at home and abroad, by those actions.

Because of our particular ministry, the Council is mindful of our need to listen to and learn from other provinces in the Anglican Communion. We welcome every chance to hear from guests from other provinces as they share glimpses of their realities and observations of the Council's work. Council's work in many ways is a reflection of our commitment to be in partnership with our Anglican brothers and sisters. At every meeting, our International Concerns Committee deals with issues such as covenants with newly autonomous provinces, encouraging global mission relationships, and advocating for peace and justice policies such as global debt relief. Our National Concerns Committee deals with refugee ministries, combating racism, developing socially responsible investment policies, and approving Jubilee Centers to minister to the poor and marginalized in this country. The Congregations in Ministry Committee supports congregational development and such parish ministries as evangelism, Christian education, youth work, and theological formation. The work of the Administration and Finance Committee includes identifying resources to provide grants to our overseas dioceses and others outside the U.S. for their mission work. Thus we

aspire to be faithful, in all that we undertake, to the "gift and divine expectation" of communion with God and one another in Christ. (Windsor Report, Paragraph 5, p.12)

At each meeting, as we approve companion relationships between dioceses of the Episcopal Church and dioceses of other Anglican provinces, we rejoice in the opportunities such relationships give our dioceses and congregations to develop real understandings of and appreciation for their fellow Christians living out Christ's mandate in other cultures and contexts. We know the best way truly to know one another is to work side by side, listening to one another's hearts. The bishops have that opportunity at Lambeth Conferences, but Christ calls all of us who have been baptized into the same deep love and mutual support.

We believe, with our House of Bishops, that another important communion building step would be to undertake the Communion-wide study of human sexuality recommended by Lambeth Conferences since 1978. Such a study "would be a sign of respect for gay and lesbian persons in our common life and of our ongoing pastoral care for them." It would permit more sharing of their ministries and contributions which have enriched our church for many years. (House of Bishops letter, January, 2005)

In the Council, despite our differing views, we strive to incarnate the gift of communion, by focusing on mission together, by listening to each other, and by daily worship and Bible study. We have seen the same bonds holding the diverse center of our church together over the last two years despite the anguish felt by many on all sides of the issues. We trust that through the power of the Holy Spirit working in us and in our sisters and brothers throughout the Anglican Communion we will build new relationships of mutual responsibility and interdependence. (Windsor Report, Appendix Three/5, pp. 74-77)

In this season of Lent, we commit ourselves to "self-examination and repentance," as our liturgy for Ash Wednesday invites us. We also pray, in the words of our Collect for Wednesday in Holy Week, that "God may give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed."

The Executive Council
February 11 – 14, 2005
Austin, Texas

Thursday, January 13, 2005

A Word to the Church

The House of Bishops of the Episcopal Church
January 12 - 13, 2005
Salt Lake City

ENS 011305-1

[ENS] To the faithful in Christ Jesus, greetings in the season of Epiphany. We rejoice together with you that God has "caused a new light to shine in our hearts" revealing God's glory in the face of Jesus Christ our Lord. The sufferings of our brothers and sisters in the aftermath of tsunamis in South Asia and flooding and mud slides in California and here in Utah where we are meeting, make us long all the more for this new light revealed to us in Christ. We are mindful as well of the suffering around the world caused by global poverty, HIV/AIDS, malaria, other diseases, and war. In this suffering world we are called to "serve and signify God's mission to the world, that mission whereby God brings to men and women, to human societies and to the whole world, real signs and foretastes of that healing love which will one day put all things to rights" (Windsor Report, paragraph 3).

We decided at our September meeting in 2004 to set aside this time so we might together begin to receive the Windsor Report with humility. We have met for a day and a half in Salt Lake City. We welcome with gratitude the work of the Lambeth Commission on Communion. We realize this is a long-term effort which will most likely extend beyond our March meeting. In the meantime, we aim to practice the more intentional consultative processes called for by the Windsor Report. We also anticipate the Executive Council of our church joining in this consultation.

In this spirit of intentional practice, we affirm that all need to repent, as the Archbishop of Canterbury reminded us in his Advent Letter 2004. We repent of the ways we as bishops have sometimes treated each other, failing to honor Christ's presence in one another. Furthermore, too often we have also failed to recognize Christ's presence fully manifest in our sister and brother Anglicans around the global communion. We honor their full voice and wisdom. We desire mutuality. We recognize our interdependence in the Body of Christ.

Moreover, we as the House of Bishops express our sincere regret for the pain, the hurt, and the damage caused to our Anglican bonds of affection by certain actions of our church. Knowing that our actions have contributed to the current strains in our Communion, we express this regret as a sign of our deep desire for and commitment to continuation of our partnership in the Anglican Communion.

We note here that our decision-making structures differ from those in many parts of the Anglican Communion and that our actions require conciliar involvement by all the baptized of our church, lay and ordained. Therefore we as bishops, in offering our regrets, do not intend to preempt the canonical authority of the General Convention of the Episcopal Church. At the same time, we are keenly aware of our particular responsibility for episcopal leadership.

We long for the fullest expression of the gift of communion that God has given us through Christ. "The communion we enjoy with God in Christ and by the Spirit, and the communion we enjoy with all God's people living and departed, is the specific practical embodiment and fruit of the gospel itself" (Windsor Report, paragraph 3). We rejoice in our partnership in the worldwide Anglican Communion and affirm anew our commitment to the interdependence of this church as a member of the Anglican Communion.

We agree that one important expression of our communion would be a Communion-wide study

and discernment process on matters of human sexuality as recommended by Lambeth Conferences of 1978, 1988 and 1998 and are eager to continue to respond to this challenge. This would be a sign of respect for gay and lesbian persons in our common life and of our ongoing pastoral care for them. We also believe that such a process would strengthen our communion. By doing so, we will be able to share more of the prayerful conversations and studies on the ministries and contributions of homosexual persons in the church that have enriched our experience for many years. The Presiding Bishop has already established a committee to offer a theological explanation of how "a person living in a same gender union may be considered eligible to lead the flock of Christ" (Windsor Report, paragraph 135).

We pray our brothers and sisters throughout the Anglican Communion will forgive us and that together we may remain in steadfast relationship so we might open our lives and our hearts to one another and learn how the Holy Spirit is acting in our different contexts. We are eager to take steps to make this possible, and particularly would welcome invitations to visit other Anglican provinces to learn from them the many ways they are vital witnesses to the healing love of Christ, often in very difficult circumstances.

During this brief meeting we humbly struggled in our deliberations to discern how best to receive the Windsor Report. We had an extensive discussion about a "moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges" (Windsor Report, paragraph 134). We have only begun a serious and respectful consideration of how we might respond. Further, we have not had sufficient time to give substantive consideration to recommendations in the Report calling for a moratorium on diocesan boundary violations or the call for a moratorium and further discussion of the authorization of liturgical texts blessing same sex unions. (Here we note that there are those among us who do not agree with the statement in paragraph 144 of the Windsor Report that "the Episcopal Church has by action of Convention made provision for the development of public Rites of Blessing of ! same sex unions.")

In February 2005 the Primates of the Anglican Communion will consider the Windsor Report. We commit ourselves to a more thorough consideration of the range of concrete actions identified in the Report at our House of Bishops meeting in March 2005. We do not wish to act in haste. We believe it is extremely important to take the time to allow the Holy Spirit to show us ways we can engage with people throughout our church in a consideration of all of the invitations for further reflection and the recommendations of the Windsor Report.

We seek together the epiphany of Christ's reconciling love for the world, which lies at the heart of the mission we share. It is our prayer that along with Anglican Christians around the world we may be faithful to God's mission.

**Response to the Questions for Consultation formulated
by the
Primates' Standing Committee 18 October, 2004
by
The Episcopal Church in the United States of America**

At its regular Fall meeting held in Spokane, Washington, September 23-28, 2004, the House of Bishops of the Episcopal Church agreed to reconvene in January, 2005, to discuss the Windsor Report which was soon to be released.

Upon receipt of the questions from the Primates' Standing Committee in October, 2004, the Most Rev. Frank Griswold, Presiding Bishop and Primate of the Episcopal Church, communicated with the members of the Planning Committee of the House of Bishop and with his Council of Advice. In consultation with them he circulated the questions prepared by the Primates' Sanding Committee to all the bishops of the various dioceses. He then asked the bishops serving as president or vice president of the nine regional provinces of the Episcopal Church to convene the bishops in his or her province to discuss the Windsor Report in some detail. These gatherings took place between November, 2004, and January, 2005.

On January 12-13, 2005, the full House of Bishop reconvened in Salt Lake City, Utah. There was an exceptionally high attendance at this meeting with 143 bishops present representing the complete spectrum of theological and political opinions. All bishops participated fully in the meeting.

The bishops heading the nine regional provinces all made reports on the data gathered in their regional meetings concerning the Windsor Report. They also provided a summary of incidences of Designated Episcopal Oversight in their area. In most instances, bishops reported that conversations with concerned congregations strengthened their pastoral relationship and did not require any further steps. In situations where the ministry of another bishop was in order, arrangements were made with a bishop of another diocese to offer Delegated Episcopal Pastoral Oversight.

At the meeting, the bishops were seated in core groups of eight for purposes of discussion. They were also divided into five expanded groups and asked to reflect on the four questions posed by the Primates' Standing Committee. The comments of these five groups were then shared with the entire group. A collation of their observations, responses and remarks has been made and those observations and remarks form the response, in this report, to the individual questions.

Following those group gatherings, the entire House met in plenary and devoted two and a half hours to a discussion of the merits and concerns regarding the recommendation of the Windsor Report for Moratoria. Fifty four bishops spoke before the entire House with comments representing both positive and negative reactions.

A representative group of bishops was then charged to draft a “Word to the Church” reflecting the reaction of this meeting of the House of Bishops to the Windsor Report. The text of that Word is offered as part of this report as well.

There was expressed at this meeting, an overwhelming sense of gratitude and appreciation for this report which we receive with humility. Many bishops also expressed surprise that the action of the Episcopal Church regarding the consecration of Bishop Robinson has generated the widespread disapproval that exists. On that subject, there was, however, disagreement with the assumption, reflected in the Report, that our General Convention at its meeting in 2003 actually approved the blessing of same sex unions. The prevailing opinion is that while the Convention recognized that the blessings of those unions do occur in certain dioceses, there has not been any official approval of this action. Regardless of this disagreement, there is widespread acceptance of the Report’s call for the American Church to officially apologize for the turmoil our actions have caused throughout the Anglican Communion and there is an overwhelming desire that we express our regret for this.

As we express this sincerely held regret, however, there is also an underlying understanding held by the majority of bishops at this meeting that the Windsor Report was commissioned by the Primates and that while it has been graciously shared with the church at large, the formal report of Lambeth Commission must first go those Primates at their meeting in February, 2005, and then to the Anglican Consultative Council at its meeting in June, 2005. Given that understanding, a formal response or the proposal of any action on the recommendations by the Episcopal Church at this time would be premature. It is appropriate, however, to express our opinions regarding this Report. Those opinions are share in our responses to the four questions and in our “Word to the Church” which was drafted primarily for distribution to the ordained and lay members of the Episcopal Church.

It is expected that once the Primates and the Anglican Consultative Council formally receive the Windsor Report, recommendations will be forthcoming. The next meeting of the House of Bishops will be in March, 2005, after the Primates meeting. At that meeting, many bishops have expressed the desire that the House continue our discussion of the issue of moratoria. Then at the next meeting of the full Convention of the Episcopal Church in June, 2006, the recommendations could be formally considered. The polity of the Episcopal Church makes it clear that the House of Bishops is only ONE house of our legislative body, and any formal action requires actions by both Houses. However, the Bishops meeting alone can certainly discuss the recommendations of the report and each bishop can choose to respond on behalf of his or her diocese as far as our polity permits.

With this understanding then, this report contains a broad representation of the wide spectrum of responses to the questions which forms an honest representation of the variety of opinions and observations within our House of Bishops. The Word to the Church is a distillation of our meeting and was adopted by a majority of the bishops present.

Responses of the Episcopal Church Bishops to the Questions

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

Conversation at the House of Bishops indicated a general feeling that the document is very helpful. We appreciate its conclusions and it seems generally reflective of what we understand the Anglican Communion to be.

Comments seem to be grouped around the following topics:

Scripture:

- There is general appreciation for examples of I Corinthians and Ephesians and for the use of Scripture in general.
- It is pointed out that we believe interpretation of Scripture is best done in community, but we wonder how large is the community to be?
- We like the description of Communion as a gift of koinonia fellowship

Understanding of Bishops and Church Polity:

- There seems to be a faulty perception of our polity across the Communion. The report indicates a lack of understanding that our House of Bishops is part of a larger group and that our authority comes from the trust that people have given to us. Episcopacy is not so much a ministry of authority as a ministry of responsibility. The use of authority in this report seems inconsistent with who we are as the church in ECUSA. We place more emphasis on baptismal authority as expressed in our baptismal covenant. A missing element seems to be an understanding of laity (as represented by all the baptized and the full House of Deputies in ECUSA) in this process.
- We question the assumption that only bishops were responsible for past decisions and for future ones.
- The report seems to give bishops more authority to express a corporate opinion than we understand them to have.
- There seems to be a lack of understanding that in ECUSA bishops cannot commit the church to action without the House of Deputies acting as well.
- There is some general uncomfortableness with a proposed increased role of Archbishop of Canterbury. We would prefer more emphasis on the Anglican Consultative Council since this body includes laity.

The Anglican Communion:

- There needs more clarification as to how we agree on what is essential.
- Mutuality among members of the Communion is important
- The report seems to indicate that tension within the Communion is destructive while we believe it can be creative and an inherent part of our unity.

- The report leads us to ask some important questions: What are the bonds of affection in the Anglican Communion? What is unity? How do we live in tension?
- We have some concern that the report seems to observe that we (ECUSA) seem to put our own needs before others in other provinces.
- We raise some concern over the notion that Anglican Communion is an invitation list maintained by the Archbishop of Canterbury.
- Some among us observe that the Instruments of Unity have recently evolved and we need to look at them carefully. We do appreciate the emphasis on the Lambeth Quadrilateral in this report.

Observations regarding the report:

- The report seems to be looking for conclusions, but in reality working out our relationships in Communion will be a life long process.
- Section A seems to flow naturally into Section B but we have some concern that Sections C and D reflect a technical fix to an adaptive problem.
- The report is an instrument of relationship. It names our brokenness, and gives us an opportunity to address ways that can strengthen our relations.

General comments:

- There seems to be a romanticism regarding the example of the ordination of women.
- Some concern was raised over the issue of core vs. *adiaphra*.
- We believe illness is not a good metaphor for homosexuality.
- We wonder where sacramental theology fits into the issues raised in Sections A and B.
- There seems to be a lack of emphasis on the work of the Holy Spirit.
- We agree with the point that more trust is needed.
- We note some difference in what we mean by bonds of affection and interdependence.
- We would like to see more clarification of the terms “reception” and “consultation.”

2. In which ways do the proposals in Sections C and D flow appropriately from the description of the Communion’s life in Sections A and B?

- Sections C and D seem to be directing us toward being a confessional church.
- We believe the emphasis on reconciliation is important.
- A prime question is for us is how can we be in community in spite of our differences. There needs to be more emphasis on relationship and prayer. To be in community there must be dialogue/conversation. It can be frustrating at times, but we must keep at it and exclude no one.
- The spirit of Sections A and B does not seem to be reflected in Sections C and D. These sections look more like a set of demands.
- For us, the question of moratoria is something that cannot be acted upon without the approval of our full General Convention. The best we can do is speaking a “mind of the house” of our House of Bishops only.

- Sections C and D have good information, worth studying, but there is a concern that the direction some of the recommendations appear to take bring us dangerously close to the kind of magisterium that is very inconsistent with our understanding of and appreciation of historic Anglicanism.

- In some ways the report is maintenance oriented and defensive. We need a higher vision for our time.

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?

Positive observations:

- This is an opportunity to repent and be reconciled.
- The report seems to suggest the need for building community in the Communion. Regardless of the issue, we currently do not have the tools to discuss common concerns.
- There needs to be a clarification on what role of the Instruments of Unity play.
- This report helps us in ECUSA to see ourselves through non-American eyes.
- Hopefully the recommendations of the report will allow a continuing study and understanding of the psycho genetics of human sexuality.
- Perhaps the recommendations will allow us to live into the full meaning of MRI (Mutual Responsibility and Interdependence).
- This could lead to a deeper understanding of communion vs. autonomy and a further examination of unilateralism.
- Hopefully this will help to deepen our life and discipleship focus as Anglicans in mission.
- Perhaps the recommendations will provide time to learn/discern how we can live together without agreement. Time, perhaps structured time, will help us to discern how we can better talk with each other. These recommendations offer a chance to slow the train down.
- This might give us a way to embrace one another.
- Moratoria open a way to fully engage in dialogue and end unilateral behavior.
- We are being invited to live sacrificially in community.
- Invitations to ECUSA are clear. There need to be invitations to others as well.
- Should we ask ECUSA dioceses that are electing a bishop to please take this report into consideration as they move forward?
- This gives us a way to listen to the concerns of others and make our response out of the concerns offered.
- There could be voluntary abstaining, pending expressions of regret.
- There is a fear the recommendations promote clericalism.
- This would allow ECUSA to state clearly what we did, how we did it and what has happened to others.
- Our regret should not be to please others, but because we recognize that we need to do it.

- Recommendations provide an opportunity for a regret to be expressed by those crossing boundaries as well.
- If there is a moratorium on consecrations and same sex unions in ECUSA, there needs to be a moratorium on bishops coming into each others' dioceses as well.
- A moratorium would hopefully mean that a majority of the Communion would hear that we had heard their concerns.
- These recommendations have the possibility of putting us in a place we could never go to otherwise.
- It has been deeply moving to hear people speak honestly about hurt and betrayal.

Negative observations:

- The recommendations could stifle the Holy Spirit and suppress discernment.
- The recommendations could lead to an increase of the Bishop's power and a limiting of the power/influence of the laity in our church.
- They could lead us to become more of a dogmatic, confessional body.
- We may lose sight of the real mission while fixating on the present issue of sexuality.
- There is a danger of our seeing gays and lesbians as people to be studied rather than enfleshed, equal partners in mission.
- Concentrating on moratoria and repentance may lead us to miss the strong invitation to mission in the Report.
- There is a danger that we may reinforce exclusion.
- It feels like a proposal for a structure that does not speak to our Anglicanness.
- A moratorium could lead to more bishops "in the closet".
- These recommendations would cause friction within our "own house."
- We need more grace or we will pass like ships in the night.
- We need to exercise the restraint called for in the report, but we don't want gay/lesbian people to feel excluded or hurt by our response.
- This report marginalized a duly consecrated bishop which sent a terrible message to the gay/lesbians in the church.
- We do not need a moratorium; we need to assure our people that we will follow the light of Christ as revealed in each of us.
- A moratorium would be very painful, a form of dying.
- In video games, there is never just one way to act. This is the approach of an entire new generation. The approach indicated in this report looks for THE one right answer, which isn't very Biblical. After all, we have four gospels with differences in the message of the one Lord and Savior, Jesus Christ. We need a multiplicity of solutions to the dilemma facing us now.
- Quick fixes lead to increased conflict. This report seems to be pressing us toward this. We could offer the world a new model: Stay together, hear each other, work with each other.

Questions:

- What specific process will be used to ensure that truly mutually reciprocal and inclusive conversations will take place?

- What exactly are “representative Anglican bodies”?

- What are the time frames and results of moratoria?

- We need assurance that a period of moratorium would be a prayerful, spirit-filled time.

- There needs to be a clarification of what increased power for the Archbishop of Canterbury means.

- There needs to be continuing conversation around the whole aspect of the Instruments of Unity.

- What does regret and repentance mean? What’s being asked for, who decides, who can give the answer?

- How might one effectively seek/initiate reconciliation with bishops who come into a diocese uninvited?

- What is the relationship of the Instruments of Unity to the General Convention of the ECUSA?

- How can we renew these instruments in positive frame?

- Given our polity, what is our House of Bishops’ responsibility to respond to the invitation of the report vs. a response from ECUSA as a whole?

- What is the role of the Virginia Report? Assumptions need to be tested.

- Who or what becomes the ultimate arbiter when there is a challenge to the Anglican Communion?

- When/how will conversation with gay and lesbian persons, called for by Lambeth as part of a Communion wide experience, take place?

- Could we ask our Presiding Bishop to invite a large representation of the Communion to come to our next General Convention to see how we operate?

- In our discussion of the Report, we seem to be putting the entire burden on ourselves. Perhaps we need to invite the larger Communion to join us in the conversation; that would be taking seriously the Lambeth resolutions.

- Would a moratorium make a difference? Would people actually use that time to deal with these issues authentically?

- Are there many gay/lesbian people in Africa? How were they taken into consideration in this Report?

- Should we take the recommendations further and declare a moratorium on all consecrations until we sort this out?

- Our polity says we are ALL involved with each other, so should perhaps we ALL refrain from travel, etc. within the Anglican Communion?

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 strengths of the argument laid out for an Anglican Covenant in paragraph 119:

- Entering into such a development process would be a positive experience.
- This might help to delineate the minimum agreements among us.
- This has the potential of giving Anglicanism as we live in the 21st century, a definitional clarity.
- There would be a positive acknowledgment of the voice of Third World.
- There might be a strengthening of some of our ecumenical covenants through the model used.
- A covenant is consistent with our larger identity (relationship with God; marital relationships, etc.).
- The covenant is a good study document, but perhaps not a thing we need.

The weaknesses of that argument:

- There is a lack of clarity in the use of the term covenant.
- Cross-cultural realities do not seem to be fully considered.
- This could undermine concept of subsidiarity.
- This confuses/compromises jurisdictional autonomy.
- The process for adoption/reception is unclear.
- Concerning the premise for the proposal; is it relatively uncontroversial as stated?
- This seems too located in the Episcopal order.

Ways the Communion might benefit from the kind of covenant described in Appendix Two:

- We understand the Covenant in the Report to be an example only. Many bishops had issues with individual sections of that Covenant, but understand the drafting of a real Covenant would be a process for the future, and ways this might happen would require much discussion.
- It could help us to discern between essentials and *adiaphra*.
- A multilateral covenant could be a model to others in a fractious world.
- It could be visible profile such that we do not drown in a sea of ambiguity.

Ways might the Communion suffer from that kind of covenant:

- The Covenant talks about relationship on the basis of promises and law rather than communion which is more ambiguous but clearly grounded in the Last Supper and the Cross.

- If this becomes too particular it will be a danger; we need ties to bind us but not to tie us up.
- Making a covenant for this moment may forestall the future.
- If laity are ignored, and education available for adults is lacking, we will have more confusion.
- Ignoring the theology of the cross or of the resurrection will cause us great suffering.

Continuing questions:

- Is covenant the word we want to use to describe ourselves as a church catholic? Is this the correct theological concept?

**A Word to the Church
The House of Bishops of the Episcopal Church
January 12 – 13, 2005
Salt Lake City**

To the faithful in Christ Jesus, greetings in the season of Epiphany. We rejoice together with you that God has “caused a new light to shine in our hearts” revealing God’s glory in the face of Jesus Christ our Lord. The sufferings of our brothers and sisters in the aftermath of tsunamis in South Asia and flooding and mud slides in California and here in Utah where we are meeting, make us long all the more for this new light revealed to us in Christ. We are mindful as well of the suffering around the world caused by global poverty, HIV/AIDS, malaria, other diseases, and war. In this suffering world we are called to “serve and signify God’s mission to the world, that mission whereby God brings to men and women, to human societies and to the whole world, real signs and foretastes of that healing love which will one day put all things to rights” (Windsor Report, paragraph 3).

We decided at our September meeting in 2004 to set aside this time so we might together begin to receive the Windsor Report with humility. We have met for a day and a half in Salt Lake City. We welcome with gratitude the work of the Lambeth Commission on Communion. We realize this is a long-term effort which will most likely extend beyond our March meeting. In the meantime, we aim to practice the more intentional consultative processes called for by the Windsor Report. We also anticipate the Executive Council of our church joining in this consultation.

In this spirit of intentional practice, we affirm that all need to repent, as the Archbishop of Canterbury reminded us in his Advent Letter 2004. We repent of the ways we as bishops have sometimes treated each other, failing to honor Christ’s presence in one another. Furthermore, too often we have also failed to recognize Christ’s presence fully manifest in our sister and brother Anglicans around the global communion. We honor their full voice and wisdom. We desire mutuality. We recognize our interdependence in the Body of Christ.

Moreover, we as the House of Bishops express our sincere regret for the pain, the hurt, and the damage caused to our Anglican bonds of affection by certain actions of our church. Knowing that our actions have contributed to the current strains in our Communion, we express this regret as a sign of our deep desire for and commitment to continuation of our partnership in the Anglican Communion.

We note here that our decision-making structures differ from those in many parts of the Anglican Communion and that our actions require conciliar involvement by all the baptized of our church, lay and ordained. Therefore we as bishops, in offering our regrets, do not intend to preempt the canonical authority of the General Convention of the Episcopal Church. At the same time, we are keenly aware of our particular responsibility for episcopal leadership.

We long for the fullest expression of the gift of communion that God has given us through Christ. “The communion we enjoy with God in Christ and by the Spirit, and the communion we enjoy with all God’s people living and departed, is the specific practical embodiment and fruit of the gospel itself” (Windsor Report, paragraph 3). We rejoice in our partnership in the worldwide Anglican Communion and affirm anew our commitment to the interdependence of this church as a member of the Anglican Communion.

We agree that one important expression of our communion would be a Communion-wide study and discernment process on matters of human sexuality as recommended by Lambeth Conferences of 1978, 1988 and 1998 and are eager to continue to respond to this challenge. This would be a sign of respect for gay and lesbian persons in our common life and of our ongoing pastoral care for them. We also believe that such a process would strengthen our communion. By doing so, we will be able to share more of the prayerful conversations and studies on the ministries and contributions of homosexual persons in the church that have enriched our experience for many years. The Presiding Bishop has already established a committee to offer a theological explanation of how “a person living in a same gender union may be considered eligible to lead the flock of Christ” (Windsor Report, paragraph 135).

We pray our brothers and sisters throughout the Anglican Communion will forgive us and that together we may remain in steadfast relationship so we might open our lives and our hearts to one another and learn how the Holy Spirit is acting in our different contexts. We are eager to take steps to make this possible, and particularly would welcome invitations to visit other Anglican provinces to learn from them the many ways they are vital witnesses to the healing love of Christ, often in very difficult circumstances.

During this brief meeting we humbly struggled in our deliberations to discern how best to receive the Windsor Report. We had an extensive discussion about a “moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges” (Windsor Report, paragraph 134). We have only begun a serious and respectful consideration of how we might respond. Further, we have not had sufficient time to give substantive consideration to recommendations in the Report calling for a moratorium on diocesan boundary violations or the call for a moratorium and further discussion of the authorization of liturgical texts blessing same sex unions. (Here we note that there are those among us who do not agree with the statement in paragraph 144 of the Windsor Report that “the Episcopal Church has by action of Convention made provision for the development of public Rites of Blessing of same sex unions.”)

In February 2005 the Primates of the Anglican Communion will consider the Windsor Report. We commit ourselves to a more thorough consideration of the range of concrete actions identified in the Report at our House of Bishops meeting in March 2005. We do not wish to act in haste. We believe it is extremely important to take the time to allow the Holy Spirit to show us ways we can engage with people throughout our church in a consideration of all of the invitations for further reflection and the recommendations of the Windsor Report.

We seek together the epiphany of Christ's reconciling love for the world, which lies at the heart of the mission we share. It is our prayer that along with Anglican Christians around the world we may be faithful to God's mission.

Motion to General Synod 17 February 2005

THE WINDSOR REPORT: Report by the House of Bishops (GS 1570)

The Bishop of Durham to move:

- 14.** 'That this Synod
- (a) welcome the report from the House (GS 1570) accepting the principles set out in the *Windsor Report*;
 - (b) urge the Primates of the Anglican Communion to take action, in the light of the Windsor Report's recommendations, to secure unity within the constraints of truth and charity and to seek reconciliation within the Communion; and
 - (c) assure the Archbishop of Canterbury of its prayerful support at the forthcoming Primates' Meeting.'

GS 1570

THE WINDSOR REPORT:

A REPORT FROM THE HOUSE OF BISHOPS

1. Following the publication of the Windsor Report¹ on 18 October 2004, the House asked the Chairs of its Theological Group and the Faith and Order Advisory Group, the Bishops of Rochester and Chichester (assisted by the Vice-Chair of FOAG, the Bishop of Guildford and the House's theological consultant, Dr Martin Davie), to prepare a paper to help guide its own deliberations at its January 2005 meeting, with a view to this document forming the basis of the Church of England's response prior to the Primates' Meeting in Belfast on 20–26 February. This document, which was also informed by discussion at a meeting of bishops at Lambeth on 1 December, is attached. The House was mindful that the issues which the *Windsor Report* seeks to address have significant implications for Anglican ecumenical dialogue and inter-faith relationships.
2. In considering the Report, the House was very conscious of the critical and urgent issues addressed by the *Windsor Report* for the cohesion of the Anglican Communion, and the need to support the Archbishop of Canterbury in his dual role both in terms of the leadership of the Anglican Communion and as the representative of the Church of England at the forthcoming Primates' Meeting. This meeting is potentially of great significance for the future unity of the Anglican Communion and its ecumenical relationships, and with this in mind the House decided to focus on questions of particular immediacy for this meeting (rather than, for instance, consider points of detail about the illustrative Covenant set out in Appendix 2 of the Report).
3. With the foregoing in mind, the House therefore:
 - a Affirms the basis of faith and life that binds Anglicans together as set out in paragraphs 1-11 of the Windsor Report and illustrated by the Chicago-Lambeth Quadrilateral and accepts the basic principle of autonomy-in-communion exercised within the constraints of truth and charity set out in the Report².

¹ *The Lambeth Commission on Communion: The Windsor Report 2004*, ACO £4.95

² See paras 72-86.

- b Supports the Archbishop of Canterbury and the Primates in taking all steps necessary to seek to achieve reconciliation by persuading all within the Anglican Communion to comply with the mind of the Communion as expressed by the Instruments of Unity,³ in the light of the recommendations of the Windsor Report.
 - c Supports the Archbishop of Canterbury and the Primates in requesting ECUSA and other parts of the Communion that have taken similar decisions to provide for the rest of the Communion the thought-out theological rationale, based on Scripture and Tradition, for the actions that have been taken that has been requested in the past but which so far has not been forthcoming.
- 4. The House also recognises that there are structural issues that will need to be resolved with some urgency in relation to how the Anglican Communion expresses its mind. The House supports the drawing up of an Anglican Covenant and commends an enhanced and properly resourced role for the Archbishop of Canterbury in fostering the unity and mission of the Anglican Communion.
- 5. Finally, the House upholds the Primates in its prayers as they prepare for their meeting in Belfast later this month.

(on behalf of the House of Bishops)

+ROWAN CANTUAR:

+ DAVID EBOR:

February 2005

The House of Bishops Theological Group
Faith and Order Advisory Group

A Response to the Windsor Report

1 The teaching of the Windsor Report

1.1 Introduction

1.1.1 The Lambeth Commission on Communion was established by the Archbishop of Canterbury at the request of the meeting of the Anglican Primates in October 2003.

Its mandate was to 'examine and report' on the:

³ For these Instruments of Unity see paras 97-104

‘...the legal and theological implications flowing from the decisions of the Episcopal Church (USA) to appoint a priest in a committed same sex relationship as one of its bishops, and of the Diocese of New Westminster to authorise services for use in connection with same sex unions, and specifically on the canonical understandings of communion, impaired and broken communion, and the ways in which provinces of the Anglican Communion may relate to one another in situations where the ecclesiastical authorities of one province feel unable to maintain the fullness of communion with another part of the Anglican Communion.’

1.1.2 At the heart of the Commission’s discussion of these matters in the *Windsor Report* is what it says about the relationship between autonomy and interdependence. The report argues that although the concept of the autonomy of the individual provinces of the Communion is ‘fundamental to Anglican polity’ (paragraph 72 – the paragraph numbers of the report will subsequently be referred to by their numbers in brackets) nevertheless the nature of autonomy has been ‘much misunderstood’ (72).

1.2 *Autonomy and Interdependence*

1.2.1 Autonomy, it maintains, should not be confused with an isolated individualism. Instead, it says:

‘The key idea is autonomy-in-communion, that is, freedom held within interdependence. The autonomy of each Anglican province therefore implies that the church lives in relation to, and exercises its autonomy most fully in the context of, the global Communion.(76)’

1.2.2 The report goes on to explain that:

‘...‘autonomy’ thus denotes not unlimited freedom but what we might call freedom-in-relation, so it is subject to limits generated by the commitments of communion. Consequently, the very nature of autonomy itself obliges each church to have regard to the common good of the global Anglican community and the Church universal. (80)’

1.2.3 Because the autonomy of each church allows it the freedom to regulate its own affairs it allows for a proper diversity in the life of the Christian Church as a whole :

‘Autonomy gives full scope for the development of authentic local living out of the Christian faith and mission, in what has come to be known as *inculturation*. This is an essential part of the Christian mission: each church must find fresh ways to proclaim the Gospel of Christ into the context of the world in which it is living. The eternal truth of the gospel relates in different ways to the particulars of any one society, as we see already within the life of the earliest church as described in Acts. This combination of faithfulness to the gospel and inculturation into different societies will inevitably produce a proper and welcome diversity within the life of the Church. (85)’

1.2.4 However, the report says, there are limits to this diversity:

‘In the life of the Christian churches, these limits are defined by truth and charity. The Lambeth Conference of 1920 put it this way:

“The Churches represented in [the Communion] are indeed independent, but independent with the Christian freedom which recognises the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship.”

This means that any development needs to be explored for its resonance with the truth, and with the utmost charity on the part of all - charity that grants that a new thing can be offered

humbly and with integrity, and charity that might refrain from an action which might harm a sister or brother. (86)⁴

1.3 Adiaphora, Subsidiarity and Reception

1.3.1 What the *Windsor Report* says about autonomy-in-communion also relates to what it says about the three further issues of adiaphora, subsidiarity and reception.

1.3.2 The report defines 'adiaphora' as those matters which are 'indifferent' in the sense that they are matters: '...upon which disagreement can be tolerated without endangering unity' (36) and 'subsidiarity' as: '...the principle that matters should be decided as close to the local level as possible' (38). It also states that: 'Subsidiarity and adiaphora belong together: the more something is regarded as 'indifferent' the more locally the decision can be made.' (38)

1.3.3 It is at this point that the issue of autonomy-in-communion comes into play. This is because, as paragraph 93 of the *Windsor Report* explains, when the claim is made that a particular matter in theology or ethics is indifferent two questions have to be asked:

'First, is this in fact the kind of matter which can count as 'inessential' or does it touch on something vital? Secondly, if it is indeed 'adiaphora', is it something that, nevertheless, a sufficient number of other Christians will find scandalous and offensive, either in the sense that they will be led into acting against their own consciences or that they will be forced, for conscience's sake, to break fellowship with those who go ahead? If the answer to the second question is 'yes', the biblical guidelines insist that those who have no scruples about the proposed action should nevertheless refrain from going ahead. (93)'

1.3.4 Both these questions relate to autonomy-in-communion. The question of whether something is essential or inessential is one that needs the widest possible discussion and agreement so that there can be a corporate discernment of the will of God and a corporate obedience to it. The question of whether something will cause scandal to other Christians is rooted in the idea of autonomy-in-communion because it is based on the principle that our freedom of action is limited by the need to take account of the effects of our actions on the other members of the body of Christ.

1.3.5 The report explains that in recent Anglican theology the term 'reception' has come to be used to refer to the process by which a controversial development can be tested out while the unity of the Church is maintained. It also explains, however, that:

'...the doctrine of reception only makes sense if the proposal concerns matters on which the Church has not so far made up its mind. It cannot be applied in the case of actions which are explicitly against the current teaching of the Anglican Communion as a whole, and/or of individual provinces.(69)'

1.3.6 Here again the idea of autonomy-in-communion underlies the argument. The use of the doctrine of reception to defy the declared mind of the Church is an attempt to exercise freedom of action without reference to the wider Church and is therefore unacceptable.

1.4 Analysis and Recommendations

1.4.1 The specific recommendations of the *Windsor Report* can all be seen to flow out of this basic idea of autonomy-in-communion, or freedom limited by interdependence, and its application to the areas of subsidiarity, adiaphora and reception.

1.4.2 The overall account of recent events in the Anglican Communion given by the *Windsor Report* is that those in ECUSA and New Westminster, and, to a lesser extent, the General Synod of the Anglican Church of Canada, have unilaterally decided that matters do with same sex relationships are matters that can be decided at the provincial or local level. They have done so without agreement by the

⁴ A clear example of the way in which diversity has been limited within Anglicanism is the way in which the Lambeth Quadrilateral has been seen as setting out the fundamentals of Anglican ecclesiology in providing boundaries for the development of ecumenical relationships between Anglican churches and churches of other traditions.

Communion as a whole, and having acted on certain convictions they have put them forward for reception in spite of these being against the declared mind of the Anglican Communion. On the other hand, those who have intervened in other provinces in response to the actions of ECUSA and New Westminster have unilaterally decided to act in this way in spite of the fact that this too was something that the Communion said should not happen. By so doing they have also damaged communion and contributed to the growing divisions within the Communion.⁵

1.4.3 The way forward that the *Windsor Report* offers also reflects its basic argument that there should be autonomy-in-communion.

Immediate Recommendations

1.4.4 In response to the current situation in the Anglican Communion the report argues that:

- Those in Canada and the United States who have acted in contravention of the accepted teaching of the Communion on human sexuality should express regret for this ‘breach of the bonds of affection’ (134 & 144) – the bonds of affection being the bonds of truth and charity that should have led them not to act without proper regard to the rest of the Communion. They should also observe a moratorium on performing any such actions in future. (134 & 144)
- In order allow space for the healing of the Communion, and pending such an expression of regret, the bishops involved in the consecration of Gene Robinson and in the authorisation of same-sex blessings should seriously ‘consider in all conscience’ whether they should withdraw themselves from ‘representative functions in the Communion.’ (134 & 144)
- Because of the ‘widespread unacceptability of his ministry’ in other provinces of the Communion the position of Bishop Robinson should be kept under review and ‘very considerable caution’ should be exercised in ‘admitting him to the councils of the Communion’ (133)
- Those archbishops and bishops from elsewhere who have violated the principle of provincial autonomy by intervening in dioceses and provinces other than their own should express regret for the ‘consequences of their actions’ – the consequences being the further deepening of the divisions in the Communion. They should affirm their desire to remain part of the Anglican Communion, observe a moratorium on such interventions in future and seek to reach an accommodation with the bishops of the parishes they have taken under their care. (155)
- All parties to the current dispute should seek to be reconciled with each other and consideration should be given to a symbolic Act of Reconciliation that would mark a new beginning for the Communion. (156)

Longer-term recommendations

1.4.5 Looking to the future, the report argues that in order to enhance the interdependence of the Anglican Communion the roles of the ‘Instruments of unity’ within the Communion (The Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting) need to be clarified and strengthened with a Council of Advice being instituted to help the Archbishop of Canterbury to exercise his role. (97-112 and Appendix One)

1.4.6 It also recommends that the churches of the Communion should consider adopting a:

‘...common Anglican Covenant which would make explicit and forceful the loyalty and bonds of affection which govern the relationships between the churches of the Communion. The Covenant could deal with: the acknowledgement of common identity; the relationships of communion; the commitments of communion; the exercise of autonomy in communion; and the management of communion affairs (including disputes).’

The intended purpose of the covenant is once again to support the development of autonomy-in-communion amongst the churches of the Anglican Communion.

⁵ See paragraphs 31-39, 69 29(3) and 122-123.

1.5 Conclusion

1.5.1 It is clear from this brief overview of the argument of the *Windsor Report* that the report is not concerned with discussing the issue of homosexuality in itself. What it is concerned with is how the autonomy-in-communion of the churches of the Anglican Communion can be maintained in the face of this current crisis and strengthened in the future.

2. How should the Church of England respond to the Windsor Report?

2.1 The issues that need to be considered

2.1.1 This means that there are two issues which the Church of England needs to consider as it thinks about how to respond to the *Windsor Report*. The first is whether it accepts the basic principle of autonomy-in-communion which underlies the report. The second is whether it thinks the recommendations of the report represent a reasonable application of this principle.

2.2 The Church of England and autonomy

2.2.1 To begin with the first issue, it is clear that the Church of England accepts the principle of autonomy in so far as it means that a particular church, such as the Church of England, has the right to order and regulate its own local affairs through its own system of government and law. The whole of the Church of England's system of Synodical government and Canon law rests upon this principle. Without it these would not make any sense.⁶

2.2.2 It is also clear that the Church of England believes in the principle that this autonomy has to be combined with the acceptance of interdependence between churches. This is shown in a number of recent ecumenical agreements entered into by the Church of England in which the characteristics of the visible unity of the one Church of Jesus Christ are described.

2.2.3 For example, the *Reuilly* agreement with the French Lutheran and Reformed Churches declares that the unity of the Church is a theological and missiological imperative:

‘In order to be truly itself and to fulfil its mission the Church must be seen to be one. The missionary imperative entails the overcoming of the divisions which have kept our churches apart. As our churches grow in faith into the fullness of Christ, so they will grow together in unity (Ephesians 1).’⁷

2.2.4 It then goes on to state that the ‘full visible unity’ of the Church must include:

- ‘A common proclamation and hearing of the gospel, a common confession of the apostolic faith in word and action....’⁸
- ‘The sharing of one baptism, the celebrating of one eucharist and the service of a common ministry (including the exercise of ministry of oversight, *episkope*)...’
- ‘Bonds of communion which enable the Church at every level to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, to share goods and to bear effective witness in the world...’⁹

2.2.5 If the Church of England takes these points seriously it follows that it must believe that the exercise of provincial autonomy has to be exercised consistently with the demands of communion. The existence of a visibly united Church marked by a common proclamation and hearing of the gospel, shared sacraments, a common ministry and effective bonds of communion will remain forever

⁶ See Article XXXIV and the Preface to the *Book of Common Prayer*.

⁷ *Called to Witness and Service* London: CHP 1999 p.21

⁸ It is important to note that this means that there has to be agreement in both faith *and* morals. How Christians act is as important as the faith they profess and therefore there needs to be agreement on both.

⁹ *Called to Witness and Service* pp.21-22. Similar or identical points are also made in the *Meissen*, *Fetter Lane* and *Porvoo* ecumenical agreements. Compare also the ARCIC statement the *Church as Communion*.

impossible if individual churches are unwilling to limit the exercise of their own freedom for the good of the Church as a whole.

2.2.6 This is not simply a matter of following through the logic of the Church of England's existing commitments. More fundamentally, it is about the Church of England's commitment to the basic ecclesiological teaching of St. Paul that all baptised Christians form one body in Christ (1 Cor 12: 12-13, Eph 4:1-16) and that for the body of Christ as whole to flourish each member of the body has to have regard for every other member and to behave accordingly (1 Cor 12:14-26).

2.2.7 Furthermore the Church of England cannot consistently hold that less is required of the Anglican Communion than is required of the Church in general. As a result it will wish to support the view of the *Windsor Report* that individual provinces within the Communion should abide by decisions duly arrived at by the representatives of the Communion as a whole

2.2.8 The Church of England therefore endorses the principle of autonomy-in-communion which the *Windsor Report* advocates. It underpins its whole ecumenical approach and reflects the teaching of Scripture and tradition about the fundamental importance of the visible unity of the Church upon which this approach has been based. It is integral to the claim of the Church of England to be a church rooted in Scripture and Catholic tradition (see Canon A5)

2.3 *The Church of England and the Recommendations*

2.3.1 Moving on to the issue of whether the recommendations of the Windsor Report represent a proper application of this principle, it is clearly the case that the actions of ECUSA and the diocese of New Westminster did constitute a repudiation of decisions taken by the representatives of the Communion as a whole. Their actions in regard to blessing same sex-relationships and consecrating a bishop in a same sex relationship were contrary to the declared and re-iterated mind of the Communion as expressed in Resolution 1.10 of the 1998 Lambeth Conference.¹⁰ In the words of the *Windsor Report* they were: '...in breach of the legitimate application of the Christian faith as the churches of the Anglican Communion have received it.' (143)

2.3.2 It is also clear that these were decisions reached in the knowledge that they would have extremely serious consequences for the Communion as a whole. It is significant that Bishop Frank Griswold, the presiding bishop of ECUSA was himself a signatory of the Primates' statement of October 2003. This declared that the consecration of Gene Robinson would: '...tear the fabric of our Communion at its deepest level' and yet he went on to preside at that consecration the following month.

2.3.3 If these actions of ECUSA and New Westminster were to be regarded as acceptable it would render the principle of autonomy-in-communion meaningless, and this would mean that in principle any church, or indeed any group within a church, was free to take whatever action it saw fit without reference to anyone else.

2.3.4 As we shall explain below, the *Windsor Report* makes a distinction between the actions of those archbishops and bishops who responded to requests for assistance by intervening across provincial and diocesan boundaries and the actions of ECUSA and New Westminster. Nevertheless, it is clear that those who intervened in this way knew that this was something that successive Lambeth Conferences and the Primates meeting in October 2003 said should not happen. Therefore they also violated the principle of autonomy-in-communion. As a result in order to be even handed the *Windsor Report* also had to criticise such unilateral actions as well.

2.3.5 The question is where do we go from here, with a view to the Communion moving forward together? The response offered by the *Windsor Report* is helpful in four ways.

¹⁰ As the Archbishop of Canterbury puts it in a letter to the Primates of the Anglican Communion on July 23 2002: '...the Lambeth resolution of 1998 declares clearly what is the mind of the overwhelming majority in the Communion, and what the Communion will and will not approve and authorise.'

2.3.6 First, it emphasises the importance of reconciliation. As Eph 2:11-22 indicates, the reconciliation with God achieved by Christ on the cross is also the foundation of a new form of human society in which the old divisions of humanity are overcome. The reconciliation of Christians with one another is thus the outward and visible sign of their reconciliation with God and, as such, the test of its reality (1 Jn 2:9-10). It follows that the *Windsor Report* is correct to insist that the life of the Anglican Communion must be marked by the reconciliation of those who have been at enmity because of the present crisis.

2.3.7 Secondly, the process of reconciliation has to be set in the context of repentance and forgiveness (134). Traditionally, there have been seen to be three parts to repentance, *contrition* (sorrow for what has been done wrong in the past), *confession* (admitting that one has done wrong) and *amendment of life* (ceasing from wrong behaviour and doing better in the future). *The Windsor Report* asks those on both sides to repent in this fashion by expressing regret for what they may have done wrong (contrition and confession), ceasing to act in those ways and seeking to make things better in the future (amendment of life).

2.3.8 As the Archbishop of Canterbury reminds us in his Advent letter to the Primates and Moderators of the Anglican Communion this call to repentance is vital. Apology is not enough.

‘Because there has been much talk of apology in the light of the Report, it has been all too easy to miss the centrality of God’s call to repentance. Apology is the currency of the world. People in law courts argue about their rights in order to try to extract a satisfactory apology, an adequate statement of apology. An apology may amount only to someone saying, ‘I’m sorry you feel like that’; and that doesn’t go deep enough.

To repent before one another is to see that we have failed in our witness as God’s new community, failed to live in the full interdependence of love – and so to see that we have compromised the way in which God can make himself seen and heard among us. When St. Paul writes about conflict in the Church, he is concerned above all that we act in such a way that we can be seen to live as Christ’s body together, so that the world may see Jesus.¹¹

2.3.9 Thirdly, the report makes a careful differentiation between the regret required of ECUSA and New Westminster and the form required of Archbishops and Bishops from elsewhere. This is in line with the fact that the latter, however irregularly, were responding to action previously taken by ECUSA and New Westminster by seeking to give pastoral care to those in ECUSA and New Westminster who were seeking to remain loyal to the teaching of the Communion as a whole.

2.3.10 A major complaint by those on the conservative side in the Communion has been that the Windsor Report sees a ‘moral equivalence’ between the actions of ECUSA and New Westminster and those who went to the aid of beleaguered parishes and dioceses in response to their actions. However, as Oliver O’Donovan notes:

‘The reader who can glance more or less simultaneously at §§ 134 and 155:

¹¹ Advent pastoral letter from the Archbishop of Canterbury, 29 November 2004 at www.anglicancommunion.org/acns/articles/39/00/acns3917.cfm

“the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached....”

“We call upon those bishops who believe it is their conscientious duty to intervene in provinces, dioceses and parishes other than their own to express regret for the consequences of their actions.”

will not be impressed by the claim that the Commission treats the actions of the Episcopal Church and those of the intervening bishops as morally equivalent. They are not described in equivalent terms with respect to their subjective motives (breach of affection is not the same as conscientious duty) and therefore they are not presented as equivalently regrettable (what *was done* is to be regretted in the one case, what *ensued* is to be regretted in the other).¹²

What this means is that in the case of the intervening bishops the element of confession in their repentance would have to be a confession that the consequence of acting in the way that they did inevitably was a deepening of the divisions within the Communion that had already been opened up by the actions of ECUSA and New Westminster.

2.3.11 Fourthly, it provides a realistic way forward for the Communion in the medium to long term. The instruments of communion are an accepted part of the life of the Communion and so the proposal to strengthen them so that they work more effectively should be welcomed

2.3.12 It has been suggested by some commentators that the strengthening of the instruments of communion will lead to an over centralised Communion in which there will be no room for diversity. There is no reason why this should be the case. The policy of the Communion will continue to be determined by the representatives of the provinces as it is now and individual provinces will continue to have the freedom to determine their own affairs subject to the agreement of the Communion in regard to matters that touch on the common life of the Communion as a whole.

2.3.13 What is being proposed is that the responsibilities that the various instruments have for taking decisions on behalf of the provinces should be clarified. In particular that it should be made clear that the Archbishop of Canterbury, working with a Council of Advice, has the authority to articulate the mind of the Communion in matters of controversy, and has discretion over who is invited to the Lambeth Conference and the Primates Meeting.

2.3.14 The Archbishop of Canterbury would not have untrammelled jurisdiction. Bishops and Archbishops would retain their current authority within their own dioceses and provinces. What would be new is that there would be an explicit acceptance that when the Archbishop, articulating and reflecting the expressed views of the instruments of unity, speaks on behalf of the Communion what he says would need to be heeded as expressing the mind of the Communion.

2.3.16 It should be noted however, that what he might say on behalf of the Communion would be open to scrutiny on the basis of its consonance or otherwise with Scripture. Scripture, interpreted in the light of tradition and reason, would remain the ultimate Anglican authority and only teaching that was in line with Scripture could rightly be received as authentic Anglican teaching.

¹² O M T O'Donovan *The Only Poker Game in Town* at www.fulcrum-anglican.org.uk/docs/2004/10/200410250donovan.pdf

2.3.17 The suggestion that there should be an Anglican Covenant also seems to be a helpful one, though further work would clearly be needed, as the *Windsor Report* recognises, to produce a draft which might command general support. As the Archbishop of Canterbury has written in his Advent letter:

‘The Windsor document sets out a possible future in which we willingly bind ourselves closer together by some form of covenant. I hope we will see virtue in this. No-one can or will impose this, but it may be a creative way of expressing a unity that is neither theoretical nor tyrannical. We have experience of making covenants with our ecumenical partners; why should there not be appropriate commitments which we can freely and honestly make with one another?’¹³

2.3.18 It would therefore seem that there is a *prima facie* case for the Church of England welcoming the recommendations of the Windsor Report as the way forward for the Communion.

3. Responding to criticisms of the Report

3.1.1 A number of criticisms have been raised about the Windsor Report and its recommendations and these need to be considered carefully before the Church of England decides how to respond to the report’s recommendations.

3.2 Deeper problems in North America?

3.2.1 The first criticism, which has been raised by many conservative commentators on the report, is that it does not get to the heart of the issues facing the Communion because it fails to address what they see as the fundamental problem, namely, the long term drift away from Catholic orthodoxy in large parts of ECUSA and the Anglican Church of Canada. As they would see it, the rejection of accepted Anglican teaching on human sexuality and the assertion of provincial and diocesan autonomy that this involves are only the symptoms of this more basic problem.

3.2.2 The response to this objection is that even if it is accepted that the Lambeth Commission did not go far enough in this respect this does not negate what it has to say about autonomy-in-communion or how the Anglican Communion should go forward from here. The fact that the Windsor Report does not say everything that it might have said does not mean that what it does say is mistaken or that its vision for life in communion is unacceptable.

3.3 Too Precipitate?

3.3.1 The second criticism from another quarter is that the approach to the present crisis taken by the report is a too precipitate one. What is required, it is argued, is long term patient dialogue with ECUSA and New Westminster in order to discover what has motivated them to take the action they have and to try to develop a new future for the Communion that will encompass those of radically varying views within it.

¹³ Advent pastoral letter from the Archbishop of Canterbury

3.3.2 The difficulty with this analysis is that the longer the present crisis remains unresolved the deeper and more entrenched are becoming the divisions in ECUSA and the Anglican Church of Canada and between these provinces, or parts of them and other parts of the Communion. There is a very real danger of ECUSA, the Anglican Church of Canada and the Communion as a whole beginning to ‘walk apart’ and if this happens the chance for the kind of patient dialogue that proponents of this objection want to see happening will be lost for the foreseeable future.

3.3.3 The crisis within the Communion requires a speedy resolution and the question that therefore needs to be asked is whether the proposals in the *Windsor Report* provide a feasible and theologically acceptable basis for such a resolution.

3.4 Deeper problems within the Communion?

3.4.1 The third criticism is that the report fails to address the deep-seated cultural, historical and political roots of the present problems within the Communion.

3.4.2 In response to this objection it has to be accepted that these long term causes of division within the Communion do exist and that they do need to be addressed. The pain caused by past hurts, misunderstandings and misrepresentations needs to be acknowledged if the Church is to move forward to that better future to which it is summoned by God. As *An Anglican-Methodist Covenant* puts it: ‘The healing of memories is a necessary part of the healing of the wounds of division of the body of Christ.’¹⁴

3.4.3 However, the current crisis in the Communion also needs to be addressed and this means addressing the specific issues raised by the actions of ECUA and New Westminster and the responses to them. Unless and until these issues are resolved there will not be the kind of confidence and trust within the Communion as a whole that is the necessary pre-condition for the ‘healing of memories’ to begin to take place. Just as the South Africans had to make the transition to majority rule before establishing their Truth and Reconciliation Commission so the Anglican Communion needs to find a solution to its current problems before it can enter into a ‘truth and reconciliation’ process of its own. Therefore, once again, the question is whether what the *Windsor Report* proposes is an acceptable proposal for resolving these current problems.

3.5 Lack of Eucharistic Theology

3.5.1 The fourth criticism is that the report makes insufficient reference to the importance of Eucharistic theology in its discussion of communion. Some claim that an ecclesiology rooted in the Eucharist would be more focussed on emphasising the welcoming love of God which invites all to partake at His table and less focussed on drawing up lines of demarcation which exclude people.

3.5.2 While accepting that there is a lack of explicit Eucharistic theology in the *Windsor Report* it is difficult to see how it would have affected the main thrust of the report’s conclusions had such theology been included. This is because the Eucharist

¹⁴ *An Anglican-Methodist Covenant* Peterborough & London: Methodist Publishing House/CHP 2001 p.14.

itself is a pointer to the unity of the body of Christ: 'Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Cor 10:17). This means that it raises the issue of how we relate to the other members of the body and thus the issue of autonomy-in-communion which is central to the *Windsor Report*.

3.5.3 Furthermore, in both the Christian tradition as a whole and in the Anglican tradition in particular, participation in the Eucharist has generally been seen as a sign of committed and faithful Christian discipleship. Consideration of the Eucharist thus itself raises issues of the requirements of Christian discipline and when it is appropriate to impose discipline that are at the heart of the matters considered by the *Windsor Report*.

3.6 *Selectivity of Critique*

3.6.1 The fifth criticism is that while the report criticises ECUSA and New Westminster it says nothing about the shortcomings of other parts of the Communion with regard to issues such as episcopal authoritarianism, and the toleration of oppressive and exploitative relationships between men and women.¹⁵ There can be no doubt that such problems do exist, but three further points need to be made.

- The Lambeth Commission was asked to address the immediate crisis in the Anglican Communion rather than to look generally at the shortcoming of all the various Anglican provinces.
- The problems that exist within other parts of the Communion do not mean that we can ignore the actions of ECUSA and New Westminster and the problems that these have raised.
- Most importantly, if the various problems that exist in all the provinces of the Communion are to be properly addressed in a fraternal dialogue with Christians from other parts of the Communion there needs to be an atmosphere of trust and confidence between the churches involved. Unless and until the present problems of the Communion are addressed it will be difficult if not impossible to develop this trust and confidence. Furthermore, if nothing is done and the churches of the Communion begin to 'walk apart' the prospects for this kind of dialogue will become even more remote.

3.7 *Who pays the price?*

3.7.1 The sixth criticism is that if the Windsor Report's recommendations are accepted those who pay the price for reconciliation within the communion will be its gay and lesbian members and their supporters. Thus the press release on the *Windsor Report* by the Lesbian and Gay Christian Movement declares:

'There is great pain for us in the idea that a moratorium should be called in the consecration of lesbian and gay people in same sex partnerships.

We struggle with the idea that those bishops who consecrated Gene Robinson as a bishop, and

¹⁵ The latter issues are raised by Lambeth 1.10 itself in what it says about the need to reject: 'violence within marriage and the trivialisation and commercialisation of sex.'

who are happy to allow the authorised blessings of same sex couples should be asked to consider withdrawing from the Councils of the Church.

We are particularly pained by the isolation suggested for Bishop Robinson from his episcopal brothers and sisters throughout the world. This is an isolation many homosexuals feel all their lives.¹⁶

3.7.2 These feelings of pain need to be taken seriously, but as in the case of the previous criticism a number of further points have to be noted.

- Any commonly agreed standard of faith or morals is bound to be difficult and even painful for those who disagree with it, and wish to argue for it to be amended. However, a necessary part of Christian discipleship is learning to accept the constraints of living within a community that makes decisions that we may not agree with. We should not minimize the struggles that this may involve, but it is a necessary part of the baptismal vocation which involves dying to self and rising to a new life lived within the body of Christ (Rom 6:1-14, 1 Cor 12:12-26, Eph 4:1-16).¹⁷
- As was noted in *Some Issues in Human Sexuality*, it would be wrong to assume that all homosexual Christians are in favour of the Church moving to an acceptance of sexually active homosexual relationships. There are Christians with a homosexual orientation who want the Church to uphold traditional biblical teaching and will feel that their struggle to remain faithful to this teaching will be betrayed if it does not.¹⁸ In addition, there are also homosexual Christians who may wish to see the Church change its teaching, but nevertheless do not believe it was right for ECUSA and New Westminster to act in the way that they did
- The *Windsor Report* provides a way in which those who may dissent from Anglican teaching on matters of sexual ethics can pursue their case within the constraints of autonomy-in-communion.. As the report indicates (141-2), what they have to do if they want to advance their cause is to convince the Communion as a whole, on the basis of Scripture, tradition and reason, that their proposals: ‘...would constitute growth in harmony with the apostolic tradition as it has been received.’ It is this approach, and not unilateral action in defiance of the agreed position of the Communion that is the proper way forward.
- Acceptance of the recommendations of the report would mean a commitment by all the churches of the Communion to take seriously the requirement of Lambeth 1.10 that Anglicans should listen to the experiences of gay and lesbian people, an acceptance that: ‘...any demonising of homosexual persons, or their ill treatment, is totally against Christian charity and the basic requirements of pastoral care’ (146), and a commitment to a continuing study

¹⁶ Lesbian and Gay Christian Movement press release, 18 October 2004, at www.lgcm.org.uk/html/library/html

¹⁷ For the development of this point see M Ramsey *The Gospel and the Catholic Church* London: SPCK 1990 p Ch III

¹⁸ See *Some Issues in Human Sexuality* London: CHP 2003 pp.277-278 which refers to M Hallet *Sexual Identity and Freedom in Discipleship* Cambridge: Grove Books 1997

of issues of human sexuality, including a sharing of statements and resources on this topic.

3.8 *What if Windsor's recommendations are rejected?*

3.8.1 The seventh and final criticism is that the report says nothing about what should happen if within a specified period of time the individuals or churches named by the *Windsor Report* either fail to respond to the recommendations of the report or explicitly reject them.

3.8.2 All the report has to offer in relation to this scenario is that: 'we shall have to begin to learn to walk apart' (157). In spite of the terrible divisions of the Christian Church, this is problematic theologically because it is impossible to see how those who are baptised members of the body of Christ could be content with simply walking away from each other.¹⁹

3.8.3 Would a better approach, it has been argued, not be for some kind of restorative discipline to be exercised in cases where there is an explicit rejection of the report's recommendations or a failure to respond to them? Discipline is a concept which has strong biblical support (Mt 18:15-20, 1 Cor 5:1-5, 2 Thess 3:14-15, 1 Tim 1:20) and which has had an important place in Christian ecclesiology.²⁰

3.8.4 Such discipline may also require the instruments of unity to agree adequate episcopal oversight for those who have adhered to the declared mind of the Communion. The report's treatment of this issue has been widely regarded as inadequate and needs strengthening.

3.9 *Conclusion*

3.9.1 Although serious, these criticisms do not fundamentally weaken the approach of the Windsor report and its recommendations as a starting point for further discussion and action.

4. What actions should the Church of England take in the light of the report?

4.1.1 How then should the Church of England act in response to the report? Four forms of action would seem to be necessary.

- First, an affirmation by the Church of England of its acceptance of the basic principle of autonomy-in-communion exercised within the constraints of truth and charity as the essential form of life within the body of Christ.

¹⁹ It has been suggested that the picture in paragraph 157 is of two groups walking alongside each other but the context suggests that what is being envisaged is different groups moving apart and all the indications are that this is what will in fact happen unless the process of reconciliation envisaged by the report takes place.

²⁰ For an exploration of the idea of discipline and its application to the current issues facing the Anglican Communion see, for example, C Seitz et al *Communion and Discipline* Colorado Springs: The Anglican Communion Institute 2004.

- Secondly, in the light of this, a re-affirmation that the Church of England itself adheres to the ‘bonds of affection’ constituted by the ‘Instruments of Unity’,
- Thirdly, a recognition that successive Lambeth Conferences, Primates’ Meetings, ACC gatherings and Archbishops of Canterbury have expressed the mind of the Communion both on the subject of sexual behaviour and on that of unilateral episcopal intervention, and have also requested that this mind be upheld and respected by dioceses and provinces while careful and sensitive study of human sexuality continues and is shared within the Communion.
- Fourthly, support for the Archbishop of Canterbury in taking whatever steps are necessary to seek to achieve reconciliation by persuading all sides in the Anglican Communion to comply with all the recommendations of the *Windsor Report*.

4.1.2 In specific terms this would mean the Archbishop calling upon all those specified in the report to express the appropriate form of regret called for by the report and to observe the moratoriums that it recommends.²¹ It would also mean the Archbishop calling on all churches of the Communion, including the Church of England, to:

- Express penitence for their shortcomings and the ways in which these may have harmed the well-being of the Anglican Communion as a whole.
- Seek reconciliation with one another.
- Work to clarify and strengthen the operations of the instruments of communion
- Move towards the development and acceptance of an Anglican Covenant.

4.1.3 The drawing up of an Anglican Covenant and its ratification by all the churches of the Anglican Communion might take some time. A strong case can therefore also be made for the adoption by the Primates and the Anglican Consultative Council of a brief statement in order to restore and renew the framework of trust within the Communion. This would express the commitment of the churches of the Communion to the principles of autonomy-in-communion until such time as a fuller Anglican Covenant was agreed. If this idea is accepted then the Church of England will need to play its part alongside the other provinces by accepting such a statement and by helping to draw up a longer covenant in due course. This will involve further work on how we arrive at the express mind of the Communion in our life together.

²¹ The moratoriums called for by the *Windsor Report* should not be considered in isolation. Each side needs to adhere to the mind of the Communion as expressed by the Instruments of Unity. The issue of whether intervention across diocesan and provincial boundaries can sometimes be justified and, if so, on whose authority and under what circumstances, also needs to be investigated.

4.1.4 It was also noted by the House of Bishops at its meeting in January 2005 that a proper response to the issues addressed by the *Windsor Report* will entail consideration of a range of other issues including:

- The limits of diversity in communion
- The development of appropriate methods of consultation between bishops, clergy and laity in the life of the Anglican Communion.
- The development of a ‘community of interpretation’ that will assist the churches of the communion to reach a common mind.
- The relationship between doctrine and ethics.
- The consequences for the Church of England of the development of an enhanced role for the Archbishop of Canterbury within the life of the Communion.

(on behalf of the House of Bishops)

+ MICHAEL ROFFEN:

[Chair, the Theological Group]

February 2005

+ JOHN CICESTR:

[Chair, FOAG]

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ILMO. MIGUEL TAMAYO ZALDÍVAR
OBISPO

Havana, Cuba, January the 28th, 2005.

The Most Hon. Rowan Williams
Archbishop of Canterbury
Lambeth Palace
London, U.K.

My dear brother,

It is with great joy and gratitude that I receive your letter dated on December the 20th regarding your kind invitation to transmit to the Primates Meeting our concerns on The Windsor report. I regret the delay on answering your letter, but surface mail takes more than we expect to get to Cuba.

In my address to the last Diocesan Synod I invited the diocese to study and vote on Lambeth 1998 Resolution on Human Sexuality in order to express, as part of the Anglican Communion, in the best way, our opinion on this sensitive matter.

Some years before, a Diocesan Synod passed a resolution, prohibiting the ordination of practicing homosexuals, but in my opinion that was an incomplete resolution that the diocese will have to enrich with the Lambeth light.

Regretfully, the coming Synod will be just before the Primates Meeting in Ireland so it will be too late to send to you its resolutions on this matter. But any way, tomorrow we will have a meeting of our Diocesan Executive Council and we have just had a clergy meeting, so I can share with you the “consensus” I found.

1- We support the Windsor Report as a great effort and a good tool to keep the Anglican Communion in a fraternal dialogue, which is our duty as fellow Christians.

2- We agree with the spirit of the Report conceiving the Church as a family, and in it we need to think about the consequences of our decisions and attitudes. Churches making decisions out of the family context fail, and our Communion has expressed its consensus on Human Sexuality and Jurisdictions through Lambeth Resolutions.

3- We think that both invitations, that to the ECUSA and the ACC to demonstrate that they have made their own decisions exercising the Anglican Way of the Holy Scriptures, the Tradition and Reason, and to those who have interfered in other jurisdictions without the proper authorization, should be seriously considered by them.

This is what was expressed at the meetings.

I thank you for your gesture of inviting s to make our opinions known.

I would also like to renovate the invitation we have extended to you on behalf of the Diocese of the Episcopal Church of Cuba, to visit us at some time during the year 2006. We hope we will hear from you that it will be possible. Be sure that it will be something very special to the members of our Church, and to the Cuban people in general.

Yours faithfully,

Miguel Tamayo Zaldívar
Obispo de Cuba

INITIAL RESPONSE FROM EPISCOPAL CHURCH OF THE SUDAN TO THE WINDSOR REPORT OF THE LAMBETH COMMISSION ON COMMUNION

Submitted by Most Revd Dr Joseph Marona, Archbishop and Primate

We warmly congratulate the Most Revd Robin Eames, Chairman, and all the members of the Lambeth Commission on Communion on the work they have produced in the Windsor Report. The time and efforts they have spent are themselves a witness to our earnest desire for communion and the shape and character of their report bears witness to this. We thank God for them.

Our initial response to the Questions for Consultation formulated by the Primates' Standing Committee are as follows:

1. We recognize much within Sections A and B which articulates our understanding of the Anglican Communion. In particular we are glad to see recognized:
 - our yearning for expression of communion (Foreword);
 - our common identity in Christ as the unique source of unity and its the unique purpose of this unity for God's mission in the world (Para 5);
 - Communion as both a gift and divine expectation (Para 5);
 - the autonomous character of our Province and yet the freedom-in-relation to the wider Anglican Communion which this expresses (Para 80);
 - the "restraints of truth and love", as urged by the 1920 Lambeth Conference, yet so sadly absent in recent developments (Para 86).

We value the detailed discussion of the Bonds of Communion (Paras 52-70) contained in Section B and would equally underline the importance of Scripture and its interpretation, and the role of the Episcopate. However, we are surprised to find absent any discussion of the Holy Communion, or Eucharist, as expressing and sustaining the communion we share. In Sudan, renewed emphasis has been placed on sharing Holy Communion in recent years as its significance has been recovered. With the divisions of war and geographical isolation within our country, we have come to recognize Holy Communion as an important visible and effective sign for building up the unity of our Church.

We also find this aspect missing from the description of the role of the bishop (para 63). We fully endorse the role of the bishop as teacher of scripture and agree this takes practical not just symbolic form. But we see the same in the bishop's role as chief celebrant of the Eucharist. The bishop's ministry is of both word and sacrament together, in relation to the whole people of God. The bishop's role in presiding at Holy Communion is a means of realizing the unity of the church, both locally and in relation to the wider Church. As was said at the recent Synod of the Diocese of Khartoum when the people had celebrated Holy Communion with the bishop presiding, "*Now we are a Synod.*" The Church's unity had been expressed and enhanced through this action.

2. We see in the proposals of Sections C and D a helpful attempt to address the issues which have arisen out of the fundamental concerns of Sections A and B. The need for clearer expectations concerning the decisions of the Anglican Communion's Instruments of Unity has become painfully apparent with these decisions being completely ignored. The suggestion for some kind of Covenant is a positive and constructive way to try to address this.

The suggested principles for such a Covenant relate appropriately to the limitations articulated in Section B to the exercise of autonomy for the sake of communion.

3. We consider the proposed Covenant could express a helpful fresh commitment to one another at this difficult junction in the life of the Anglican Communion. Such a Covenant should not take the place of the God-given *bonds of communion* but rather provide an opportunity to renew our relationships. The evocative language used to describe such a Covenant in Paragraph 119 sub-paragraph 3 as "*incarnat(ing) communion as a visible foundation around which Anglicans can gather*" can point us also to the importance of our common participation in the Body of Christ through the Sacraments of Baptism and Holy Communion.

4. We appreciate the extensive discussion in Paragraph 119 on the rationale for the adoption of an Anglican Covenant and agree that the case presented is a strong one. We would comment on the sub-paragraphs as follows:

- Given our fallen human condition, we cannot regard the current crisis within the Communion as unique. We therefore see it very helpful to have an established mechanism to resolve serious disputes. We recognize, however, the difficulty of achieving acceptance of any decision when consensus is already absent.
- We would wish the parallel with ecumenical covenants to be seen as strengthening our ecumenical commitments and not as weakening the relations between the member churches of the Anglican Communion.
- In this regard, we would wish such a Covenant to enhance our Anglican understanding as part of the Universal Church. Protection of a distinctive Anglican identity and mission should support this rather than developing an identity in opposition to our ecumenical partners.
- We would see the public ratification of covenantal commitments as a valuable fresh opportunity to express our commitment to one another within the Communion.
- In Sudan, we have first-hand experience of the value of mutual obligations with the wider Church in the face of pressure from the host state.
- We see relationships of trust between member churches as the essential foundation of our fellowship. Entering into a Covenant could help us to re-establish these after the damage of recent events.

We recognize the theological challenge involved in defining what the elements of such a Covenant should be. We see the draft of Appendix 2 as an ambitious attempt to articulate what has not been set out in such detail before. We would suggest that the Covenant focus on the core essentials. There are detailed comments we would wish to make in due course on the current or any later draft but feel that discussion of the principles involved is essential before we do so.

We are very grateful for this opportunity to provide our initial comments on the Windsor Report and look forward to further discussions when the Primates meet in February. We continue to pray for those involved in the Lambeth Commission's work and for the unity and faithful witness of our Communion.

[From the Anglican Communion Network on ECUSA House of Bishops' statement...](#)

January 13, 2004

Contact:

Cynthia P. Brust

202-412-8721

Group of Bishops Issue "A Statement of Acceptance of and Submission to the Windsor Report 2004"

The House of Bishops of the Episcopal Church USA (ECUSA), meeting in Salt Lake City January 12-13, 2005, issued "A Word to the Church" regarding the Windsor Report 2004. While the letter referenced regret for the crisis resulting from decisions at General Conventions 2003, the House failed to address the Windsor's Report's call for moratoria on election/ordination of non-celibate homosexuals as well as the blessing of same sex unions, choosing instead to consider that issue at its March meeting.

Requesting a moment of personal privilege, Bishop Robert Duncan, Moderator of the Anglican Communion Network (ACN) and Bishop of the Diocese of Pittsburgh, noted that "the Episcopal Church USA often uses 'graceful' language but our behavior ('the politics of power') contradicts the words."

In light of the House of Bishops failure to issue a definitive statement on moratoria and to submit to the Windsor Report as asked by the Communion, a group of bishops have issued "A Statement of Acceptance of and Submission to the Windsor Report 2004." Currently, 21 bishops have signed this statement and more signatures are expected in the future.

"The Primates meet in February to receive and respond to the Windsor Report, and they will consider a variety of ingredients in their deliberations," said Bishop Edward Salmon, Diocese of South Carolina. "The response of the House of Bishops did not rise to the level expected by the Communion. We heard a call for

submission, and we who are unequivocally prepared to submit have responded accordingly."

Bishop Duncan also cautioned the bishops assembled about the destructive nature of power politics. "The majority has the power to coerce the minority and even put us out, but in so doing, they ensure their destruction. We represent the vast majority of church planters, growing churches, missionaries, the Global South, and the largest seminary in the US (Trinity Episcopal School for Ministry).

###

A Statement of Acceptance of and Submission to the Windsor Report 2004

January 2005

We the undersigned Bishops:

(1) Accept the Windsor Report's key idea of "autonomy-in-communion, that is, freedom held within interdependence"

(2) Pledge in the future to maintain the bonds of affection by only making decisions that are "fully compatible with the interests, standards, unity and good order" of the Anglican Communion

(3) Acknowledge that as a province we have "acted in ways incompatible with the Communion principle of interdependence, and our fellowship together has suffered immensely as a result"

(4) Seek for ECUSA to comply in full with the unanimous recommendations of The Windsor Report by:

a. Expressing its regret for its own role in breaching the proper constraints of the bonds of affection in the events surrounding the election and consecration of a bishop for the See of New Hampshire and for the consequences which followed

b. Calling on the Executive Council, and recommending to the next General Convention, that they express their own regret in these terms

c. Effecting "a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges"

d. Effecting a moratorium on all public Rites of Blessing of same sex unions and calling on those bishops who have authorized such rites to withdraw their authorization and express their regret that by such authorization they breached the proper constraints of the bonds of affection

e. Endeavoring to ensure commitment of all bishops to the common life of the Communion

(5) Reaffirm our commitment to engage with the Communion in our continuing study of the biblical and theological rationale for recent actions because "these potentially divisive issues...should not be resolved by the Episcopal Church on its own" (General Convention 1991 B020)

Signatures of Bishops (as of January 13, 2005):

Henry Scriven (Assistant, Pittsburgh)

David J. Bena (Suffragan Albany)

Gethin B. Hughes (San Diego)

Keith L. Ackerman (Quincy)

John W. Howe (Central Florida)

William J. Skilton (South Carolina)

Robert Duncan (Pittsburgh)

James Adams (Western Kansas)

Stephen H. Jecko (Assistant, Dallas)

Daniel W. Herzog (Albany)

James Stanton (Dallas)

Bertram Nelson Herlong (Tennessee)

Edward L. Salmon, Jr. (South Carolina)

Jack Iker (Fort Worth)

Don A. Wimberly (Texas)

James B. Folts (West Texas)

Gary R. Lillibridge (Coadjutor, West Texas)

John David M. Schofield (San Joaquin)

D. Bruce MacPherson (Western Louisiana)

William C. Frey (Colorado, retired)

Peter Beckwith (Springfield)

RESPONSE FROM HONG KONG SHENG KUNG HUI (PROVINCE OF HONG KONG ANGLICAN CHURCH) TO THE WINDSOR REPORT 2004

1. GENERAL COMMENTS

- 1.1 Hong Kong Sheng Kung Hui (the Province of Hong Kong Anglican Church) wishes to thank the Most Revd Rowan Williams, Archbishop of Canterbury, and the Primates Meeting for the foresight in establishing a special commission to look into issues arising out of recent actions taken by the ECUSA and the Diocese of Westminster, Canada , in order to safeguard the Anglican Communion and its future.**
- 1.2 Appreciation is extended to the Most Revd Robin Eames and all the members of the Lambeth Commission for their hard work in tackling a mandate which is not easy to fulfill. Archbishop Eames deserves to be gratefully acknowledged for his astute leadership as Chairman of the Lambeth Commission. He has produced a report which upholds the tradition and preserves the structure of the Anglican Communion.**
- 1.3 In our opinion, the Windsor Report has deftly pointed out the issues of concern and has proposed far-reaching suggestions to deal with difficulties which have arisen. Looking towards the future, and working towards reconciliation, the report has recommended a course of action which facilitates the return to unity and communion.**

2. THE PROPOSED ANGLICAN COVENANT

- 2.1 We commend the concept of a covenant as a framework to consolidate the relationship of member churches of the Anglican Communion. However,**

there is also the practical need for attention to the concrete implementation of the articles of the Covenant.

- 2.2** We recommend that the proposed Covenant (Appendix Two) should be strengthened by a clearer framework and a more comprehensive code of practice. In the current proposal, we find that there is a regulated relationship between the Archbishop of Canterbury and each member church of the Anglican Communion. However, we recommend that attention should also be focused on a regulated relationship which binds one member church to another. Let us use a practical instrument like the wheel as an analogy. The central part of the wheel is the hub, from which all the spokes radiate; but a strong circular frame is required to bind the whole structure together, fixing the spokes to the hub, and each spoke to another. On another level, the emblem of the Anglican Communion, the Compass Rose, is illustrative and symbolic of a relationship of unity, autonomy as well as communion.
- 2.3** In view of the importance of such a binding agreement, we recommend that a special committee be set up to prepare more effective and more comprehensive regulations governing this Covenant, and to monitor its implementation, so as to ensure a balance between the autonomy of each member constituent and the communion of all member constituents as a unified whole.

3. THE PARAMOUNT NEED FOR CONSULTATION

- 3.1** Consultation is an integral part of communion. Without such dialogue,

member constituents of the Anglican Communion would be walking apart, instead of walking together. Therefore, within the family of the Anglican Communion, we see the paramount need for communication, as well as accommodation, born out of patience and respect for one another, so that differences could be smoothly ironed out.

- 3.2 A Biblical example of an action “born out of patience and respect for one another” could be found in 1 Corinthians 8:4-9 where Paul admonished the Christians who accepted the practice of eating meat that had been sacrificed to idols. Although idols were fake gods, sacrifice to them was meaningless, eating such meat might offend other Christians with more sensitive consciences. In the light of this, Paul suggested that if a less mature believer misunderstood their action, they should, for the benefit of these brothers and sisters in Christ, avoid eating such meat.

4. THE NEED TO MORATORIUM

- 4.1 In line with the need for dialogue specified above (Para. 3), open consultation should be an acceptable way to tackle the issues of human sexuality. We firmly demand that the churches concerned should observe a moratorium on practices which have impaired the communion. Serious and contentious issues should be discussed and consensus should be arrived at before action could be taken.

5. HONG KONG’S RESPONSE TO THE ISSUE OF WOMEN’S ORDINATION TO THE PRIESTHOOD

5.1. The relationship between provincial (or diocesan) autonomy and communion with fellow churches in the Anglican Communion was very much on our minds, when our (then) Diocese of Hong Kong and Macao attempted to address the issue of women’s ordination to the priesthood. The issue can be understood in two separate stages. For the sake of respecting the unity and communion of the Diocese and the Anglican Communion, the Revd Florence Li Tim-Oi voluntarily suspended her priestly functions following the opposition to her ordination from the Archbishop of Canterbury in 1946. In 1968 and again in 1970 before any actions taken on the same issue the Diocese of Hong Kong and Macau adopted proper procedures by seeking advice and approval from the Lambeth Conference, the Anglican Consultative Council and the Council of the Church of South East Asia respectively. It is noted that “action was only taken with the co-operation of the Instruments of Unity.” (Section A:15) The promotion of unity and communion was a useful frame of reference for us when we charted our course over such a rough territory.

6. INDIVIDUAL VOICES

6.1 Although we have reflected the views of the overwhelming majority, other voices have also been heard:

6.1.1 There is disappointment over the fact the Windsor Report has failed to call for “profound repentance of those churches supporting and promoting homosexuality”. The fear is that “such lenient attitude is going to deliver a confusing message to the faithful believers and undermine the foundation of

the Christian faith” ; and that “It will further increase the dissension in the Anglican Communion.”

6.1.2 There is the view that if “family” no longer walk together, and no longer relate together, then they might as well walk apart.

6.1.3 Some feel that the issue of homosexuality should be addressed.

6.1.4 Some cast doubt on the wisdom of the recommendation that “pending such expression of regret, those who took part as consecrators of Gene Robinson should be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion.” (134) The concern is that such abstention or exclusion might not help the process of reconciliation at all.

6.1.5 Although an Anglican Covenant may be a good idea, some feel that a better option is education to foster the spirit of communion, so that churches may pay due attention to the duties and responsibilities of membership in the Anglican Communion.

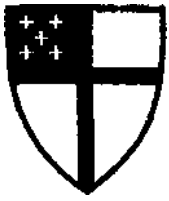
7. HONG KONG’S COLLATION OF RESPONSES TO THE REPORT

The compact size of our Province has facilitated ease of discussion and collation of views on the work of the Lambeth Commission on Communion. Furthermore, with sufficient copies of the Windsor Report acquired by Hong Kong, there is a definite advantage in accessibility to the publication.

With all our clergy, and also all lay members of our Provincial and Diocesan Synods each in possession of a copy of the report, and all grassroots members

able to access the report and related literature by other means, all levels of the Hong Kong Province have contributed their views.

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Iglesia Anglicana de México

OFICINA PROVINCIAL

January 25th, 2005.


Archbishop Peter Kwong
Chairman, RRG
The Anglican Communion Office
St. Andrew's House
16 Tavistock Crescent
London, UK
W111AP

Dear Archbishop Kwong:

We are sending to you the answers to the questionnaire regarding the Windsor Report 2004,

The answers are a summary of several expressed opinions which represent well the view of The Anglican Church of Mexico.

Our prayers are with you and the staff supporting this particular task. With best regards,

IN ABSENCE 

The Rev. Can. Habacuc Ramos-Huerta
Provincial Secretary



WINDSOR 2004

1.- The description of the life of The Anglican Communion on section A&B is consistent with our comprehension of The Anglican Communion, We see the church as one that makes practical decisions in direct association with Provinces and Dioceses through The Archbishop of Canterbury, Primates and Bishop's Houses.

The fundament of the church is in the Bible's authority and it's correct interpretation. There fore, our relation on the interpretation of the Bible. We believe that, we must continue our mutual interdependence in the Body of Christ in the hope of keeping alive The Anglican Communion.

2.- The proposals on C&D flow properly in the description on the life of the Communion on A&B. It is our understanding that the unity of the church depends upon certain rules accepted by every bishop at The Lambeth Conference.

When a Province or a Diocese makes a decision without consulting further in The Anglican Communion the result is the danger in the unity of the church, "What affects all must be approved by all",

3.- We believe the impact will be for good. Comprehension of homosexuality is a good sign of understanding the diversity in which we live. However, we must be cautious when marking a decision that may affect the whole Anglican Communion.

4.- The Anglican Communion will not survive if another conflict as the currents come up.

The adoption of a Covenant is such a good idea through which the implementation of some rules can help to solve future conflicts.

The arguments are excellent and we believe the said Covenant is the best way to follow at the present time.

5.- With open doors for dialogue and prayer, Tt is of the most importance that Provinces or dioceses do no take any action without consulting in the particular case of a controversial issues,

6.- A Christian must conduct him or herself to other Christian with respect. It is essential to keep, the dialogue, to sit at the same table and to tolerate and accept each other in order to be able to move forward together in the mission of the church the love of God we share is for the world; we all are part of the world.

7.- We would like to see the churches of The Anglican Communion more united. We are praying and will continue praying for the unity of The Anglican Communion. Our prayer is to be one, honoring more than ever the well known phrase:
UNITY AMIDST DIVERSITY.

- 1.- The unity in The Anglican Communion must prevail above anything,
 - 2.- Today, more than ever, the principle of unity amidst diversity must be a reality in our church.
 - 3.- The autonomy in each Province and diocese must be respected,
 - 4.- We agree that, for now, The Episcopal Church of USA and The Church of Canada, abstain themselves or practicing same sex blessings.
 - 5.- We consider that Bishop John Robinson must be allowed to take part in every liturgical and official act in the church. We must respect the Episcopal investiture and recognize the election and consecration exercised with conscience and maturity in complete freedom. Nor recognising it implies to put in evidence the universality of the church and the validity of the ministerial priesthood.
 - 6.- The sacraments of the church are valid by the grace of the Holy Spirit; not because of the celebrant.
 - 7.- We urge more communication and fellowship among all Anglicans in order to share our success or failures.
 - 8.-We request:
 - The Lambeth Conference
 - ACC
 - The Primates Meeting
 - Provincial Secretaries
- To be authentic forums of expression and definition on issues of The Anglican Communion.
- 9.- We request that every issue we address must be resolved with all charity no matter its difficulty.
 - 10.- Not breaking the unity will be a clear sign of the presence of our Lord Jesus Christ in The Anglican Church.

Church of the Province of the Indian Ocean

Response of the C.P.I.O. to the Windsor Report

Attn: Reception Reference Group

Preamble

We the Bishops of the Church of the Province of the Indian Ocean (C.P.I.O.) meeting in the Diocese of Mauritius from 31st January to 1st February 2005, at the Training Centre for Ministries and Community Development, to study the Windsor Report (TWR).

The proceedings of our meeting took place in a spirit of collaboration and openness and it helped us to come to a place where we felt that our sense of belonging to the Anglican Communion was strengthened.

After thoughtful discussion and discernment we have come up with the following responses to TWR:

1. We welcome the report since it provides, us, the Communion, with an Anglican spirituality and biblical and theological foundation for issues facing our Communion.
2. The Anglican teaching is upheld by Lambeth (1998) Resolution 1.10; concerning marriage and we believe that this reflects the Scripture. This affirmation has been disregarded by developments by ECUSA and the Diocese of New Westminster (Canada). Their decisions have been unilateral and do not uphold the 4 instruments of Unity.
3. We reaffirm the Scripture is foundational for our Faith and morality. Interpretation that does not take seriously the integral teaching of Scripture opens itself to confusion in the lives of the people of God.
4. With our historical heritage we recognize and affirm the role of the Archbishop of Canterbury as an important focus of unity. Recognizing his role as *primus inter pares* (first amongst equals) in a more significant way. We support the recommendation of the Commission to set up Council of Advice.
5. The present crisis, facing the Communion, shows the vulnerability of our diversity in terms of doctrinal, cultural, liturgical and theological positions, which may lead to possible fragmentation that threatens our *koinonia* (communion) as a body.
6. The Communion and union which flows out of the Trinity is a model upon which our understanding of being a church must be shaped. The report, in the light of this, challenges us to come to renewed understanding of what it means to be a church in the Anglican Communion. It furthermore highlights the role of Bishops as defenders of the Faith.

We therefore want to affirm and commit ourselves to be in communion in Jesus Christ. This challenges us to a life of holiness in a post colonial and post-modern context.

7. We support the recommendation of a Covenant since the expansion of Anglicanism across the globe is stretching our Communion where our mutual commitment in terms of understanding of Communion has become blurred. This urges us to redefine our Anglican identity. The proposal of a Covenant will help us to express our common faith and heritage more meaningfully in the midst of diversity.
8. We as Bishops of C.P.I.O. want to seize this *Kairos* moment (right or opportune time) in the life of the Anglican Communion to reaffirm our commitment to the call of mission, of the Great Mandate of Jesus Christ our Lord.

We are called to proclaim God's kingdom and bear witness to Salvation in Christ Jesus to the whole world. We commit ourselves to stay together to engage in this mission (*Missio Dei*) in unity and love throughout the Communion to foster a spirit of reconciliation and to build up our bonds of unity.

(signed)

+Remi Rabenirina

+Roger Antsiranana

+Gilbert Fianarantsoa

+Jean-Claude Mahajanga

+James Mauritius

+Jean Paul Toamasina

Danny R.H.Elizabeth, Ecc Adm Dio of Seychelles

Dear Bishop Peter Kwong

Nice to communicate with you.

The House of Bishops is working very hard to generate a response of NSKK towards The Windsor Report which is required before the Primate meeting in February. Unfortunately as you know these things take time to get consensus opinion and in addition translation is required.

I was assured that our Primate, Bishop James Uno, will be ready to hand out in time for the Primate meeting.

I am sorry for the delay.

peace in Christ,

Shinya Samuel Yawata
Secretary, PIM
NSKK Provincial Office

THE EPISCOPAL CHURCH IN THE PHILIPPINES

RESPONSE to THE WINDSOR REPORT 2004

by the Bishops individually and as a Council of Bishops
and by the ECP Executive Council, composed of
the Diocesan Bishops, a clergy or lay-member from each Diocese,
and the President of each National Church Organization

The Episcopal Church in the Philippines receives with appreciation THE WINDSOR REPORT 2004 of the Lambeth Commission on Communion chaired by Archbishop Robin Eames. We thank the Commission for the thorough and comprehensive report and for a job well done. We endorse and commend the Report to our members and to the ECP's 6th Synod (May 3-7,2005) for their information, study, reflection, and response.

We agree basically with all that is set forth in the Windsor Report. We appreciate the Commission's calls and commendations

- for unity and reconciliation and for repentance - without exception - of all those who, by their words and deed and the consequences thereof, have hurt or caused painful conflict within the Communion;
- for the establishment of a Council of Advice to the Archbishop of Canterbury to assist him to exercise a ministry of unity on behalf of the whole Anglican Communion; and
- for the adoption of a common Anglican Covenant signed and ratified by each Province of the Communion.

We propose / support the inclusion of the following provisions in the Covenant:

1. Provinces that violate or do not adhere to the COVENANT shall consider themselves to have separated temporarily from the Anglican Communion. Their Primates or representatives shall not be invited to participate in the affairs, councils, and representative functions of the Anglican Communion.
2. Each Province shall respect the boundaries of other Provinces and shall not establish congregation(s) / diocese(s) within the territorial jurisdiction of another Province.
3. Congregations or Dioceses that disagree with the decisions of their respective Diocese or Province and refuse to be under the Pastoral Oversight of their Bishop or Primate but still want to remain Anglican/Episcopalian shall be placed temporarily under the Pastoral Oversight of the Archbishop of Canterbury. The Archbishop may delegate the actual oversight to any bishop in the Communion in consultation with the concerned Primate.

Province of The Episcopal Church in Rwanda
House of Bishops
Response To The Windsor Report

The House of Bishops of the Episcopal Church of Rwanda sincerely thank the members of the Lambeth Commission on Communion for its Windsor Report of 2004. We find much good therein. At the same time, we also want to raise some issues that appear to us to need further development for better understanding.

We find that the Windsor Report has analyzed the problem well, in bringing out the root causes of the conflict and in reporting the respective positions of dissenting members. Its recommendations have helped us to delineate areas toward further study of the way forward.

We reaffirm the recommendation of Lambeth Conference 1998, Resolution 1.10, on Human Sexuality. We issue a reminder, however, that this resolution does not refer to the Consecration of Bishops alone, but to the Ordination of Deacons and Priests as well.

Our position on UNITY is that it comes from Truth. It is based on our faith in Jesus Christ more than on the ecclesiology of institutions or on superficial order. Recognizing the importance of order, we place our faith strongly in Jesus Christ above any other institutional order or structures.

The summary of our response falls into 7 areas:

1. We express our gratitude for what has been attempted and carried out by the commission.
2. We affirm the Chicago-Lambeth Quadrilateral, and especially the authority of the Bible as the word of God. This has been our stand as reflected in our Statements and in the East African 1998 Statement.
3. We support the Windsor Report's reaffirmation of Lambeth Conference 1998 Resolution 1.10 on Human Sexuality and the Authority of Scripture.
4. We issue a recall to repentance on the part of ECUSA and New Westminster, finding "regret" to be an insufficient and misleading term. In a Christian context, before there can be reconciliation, there is need for repentance and forgiveness. As we issue this call to repentance, we are mindful of our own responsibility to examine our Church and repent ourselves if we fall short of the standard that Scripture asks us to uphold.
5. We continue to affirm that the issue of institutional boundaries and their alleged violation should not be treated on an equal footing with the violation of moral boundaries set by Scripture and false teaching. The Resolution on boundaries

holds and is binding only in normal situations. But when there is an apostate leadership that exercises persecution on the faithful, a rescue mission may be applied. We have numerous examples of overlapping jurisdictions in the Communion. It is therefore a gross mistake to equate an apostate case with rescue missions. What has been termed “crossing borders” is a response to cries for help from persecuted brothers and sisters where orthodox Christianity is no longer practised, but is instead compromised, unsupported, discouraged or forbidden. We consider the territorial violations that occurred when bishops stepped in to help to have been rescue missions. When brothers and sisters are no longer oppressed, when ECUSA and New Westminster stop violating the boundaries set by the Chicago-Lambeth Quadrilateral, there will no longer be a need for intervention.

6. We urge caution with regard to recommendations that would add new powers to the Archbishop of Canterbury. We reaffirm our understanding that we are an Episcopal and a Synodical Church, not a Papal Church.
7. The issue of proposed covenant should be given more time for study, consultation, and prayer with regard to its purpose and content.

The Most Revd Emmanuel M. Kolini
Archbishop, PEER; Kigali Diocese

The Rt. Revd Onésphore Rwaje
Dean, PEER; Byumba Diocese

The Rt. Revd Josias Sendegeya
Provincial Secretary PEER, Kibungo Diocese

The Rt. Revd Alexis Bilindabagabo
Gahini Diocese

The Rt. Revd Jérémy Karimba
Shyogwe Diocese

The Rt. Revd Venuste Mutiganda
Butare Diocese

The Rt. Revd Augustin Mvunabandi
Kigeme Diocese

The Rt. Revd John Rucyahana
Shyira Diocese

The Rt. Revd Geoffrey Rwubusisi
Cyangugu Diocese

Kigali, Rwanda

Date: January 5, 2005

SCOTTISH EPISCOPAL CHURCH

Provincial Responses to the Windsor Report: some brief comments

1. Reports were received from discussions at a joint meeting of the Standing Committee and the College of Bishops, at the Faith and Order Board, and at the Mission and Ministry Board. Minutes of these meetings are reproduced as appendices 1-3. In addition, important papers relating to particular issues written by the Secretary General and by the Convenor of the Committee on Canons are given as appendices 4 and 5.

2. In the brief comments which follow, an attempt is made to draw out particular themes which appear to have been prominent in the discussions. There is then an attempt to relate these to the particular questions asked by Archbishop Peter Kwong.

3. Discussions were wide ranging. There was a general recognition of the difficulty of the task facing the commission which had produced the Windsor report, and of the careful dissociation of the recommendations of the report from the particular events which had precipitated its production. It should be recognised, too, that any discussion which takes place around a document of this kind will focus largely on criticisms of the document – in a sense, it is there to be shied at.

With these caveats in place, a number of points emerged from the discussions.

4. Some responses to the Windsor report are broadly negative. Points made include:

- The historical material set out in section A was felt to be insufficiently nuanced. It was noted that, in the past, unilateral action within Provinces had led to Communion-wide changes.
- Some appear to have found the concept of adiaphora not to be a particularly helpful one. Perhaps the Instruments of Unity might be asked to define adiaphora more closely.
- It was felt that the report in general failed to acknowledge the real diversity that (i) currently exists, and has always existed, in the Anglican Communion and that (ii) is a significant, distinctive characteristic of that Communion, and of its witness in a pluralistic context.
- In addition to the presenting issues around the Church's attitude to same-sex relationships, it was noted that the exercise of Episcopal authority underpins a good deal of concern around the report. The novelty of 'flying bishops', introduced for pragmatic reasons in the Church of England following the decision to ordain women to the priesthood in that country, was felt to have set an unhelpful precedent in offering the model of alternative Episcopal oversight as a means of accommodating varied opinions.
- Related to this, there was a concern that any pragmatic 'fix' to a particular difficulty faced by the Communion – such as that which might be provided in the present case by a Covenant – might solve problems in the present, but create new difficulties in the future.
- It was noted that the issues which had given rise to the Commission neither could nor should be divorced from broader socio-political concerns in the modern world, particularly concerning the relationship between the developed

West and the rest of the world. Moreover, disagreements about the presenting issues of sexuality are not solely seen on a 'north-south' divide: in fact, they are experienced in microcosm within each Province.

- The proposed covenant arrangements were felt to be restrictive, and could lead to the stifling of anything innovative in the future. The idea of 'Anglican Communion Liaison Officers' was criticised as being undesirable in principle and awkward in practice.
- There was a fear that Convenantal arrangements constituted draconian measures for preserving unity at the expense of recognising a variety of perspectives on a given issue as legitimately Anglican. There was a fear that the restrictive nature of the Covenant as proposed might lead to fragmentation, rather than a search for fresh ways of living with diversity.
- Practical concerns about the workability of a Covenant of the kind set out in the Windsor Report were expressed, (i) because of the voluntary limiting of Provincial autonomy implied, (ii) in terms of enabling any development of doctrine and practice to occur, (iii) in terms of the difficulty of defining what is, and what is not, a 'Communion issue', and (iv) in terms of the practicability of achieving cross-Provincial Canonical harmonisation. (See appendices 4 and 5 for fuller discussion of these points.)

5. In contrast to these negative points, some more positive comments regarding the suggestions of the Windsor report were made. For example:

- There was widespread affirmation of the importance and value of the Anglican Communion, and a fear that the present situation may lead to schisms which could only be a diminution of all concerned.
- There was a recognition that the Anglican Communion needs to move forwards if it is to maintain its unity.
- Whilst the proposals for a Covenant in the Windsor Report were criticised, there remained a feeling (i) that a Covenant arrangement could be helpful, and (ii) that an alternative Covenant to that proposed in the report might be a way forwards.
- The possibility of the Anglican Communion as a whole developing a Synodical structure was raised. This might enable Provinces to communicate and debate controversial issues with greater immediacy and sensitivity to each other's perspectives.

6. Certain points were noted from the experiences of the Scottish Episcopal Church as being germane to the discussions: it was felt that these might be offered to the Communion for its consideration. For example:

- Patience and good will are necessary if parties in disagreement are to achieve any kind of reconciliation. If people do not want to be reconciled, reconciliation will not be possible.
- This Province has not gone down the route of 'flying bishops' to accommodate differences. Our Church models an alternative to this approach.

7. It is difficult to give clear responses to Archbishop Peter Kwong's four questions in the light of the discussions above. Conversations ranged widely, as the appendices to this digest indicate. A full understanding of the SEC's responses should be gleaned from these appendices and from points 4-6 above. Briefly, however, responses to these questions might be stated as follows.

1. What in the description of the Life of the Communion in sections A and B can you recognise as consistent, or not, with your understanding of the Anglican Communion?

There was a concern that the Report offers an idealised picture of Anglican history which minimises past differences of doctrine and practice. The concept of *adiaphora* was not found particularly helpful. Whilst some found the picture of the Communion accurate, there remained a concern that a systematic approach to its development was now being suggested, in contrast to the ‘organic growth’ that has characterised its past.

2. In which ways do the proposals in Section C and D flow appropriately from the description of the Communion’s Life in Sections A and B?

Some found elements of inconsistency in the report, e.g. regarding the authority accorded respectively to the Scriptures and to the Archbishop of Canterbury. There were some who valued the fact that Anglicans can be united in spite of differences – indeed, this might be held to be characteristic of Anglicanism. The Report was felt by some to be a compromise in the interests of unity – which was felt to be preferable to schism.

3. What do you think of 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?

Reservations were expressed about the practical workability of the proposals, particularly regarding the assessment of particular issues as ‘Communion issues’, and regarding the practicability of achieving canonical harmonisation between Provinces. Some felt that a Synodical process and clarification of ways of challenging Communion decisions were necessary.

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 2 of the Report represent an appropriate development of the existing life of the Anglican Communion?

There was much division about the Covenant. Some felt it to be a helpful way forward, and others did not; and of the former, some saw virtue in the model Covenant outlined in the Report, whilst others did not. Those with reservations about the Covenant believed it had the potential to stifle diversity and effectively to prevent the kind of organic growth which has occurred within Provinces in the past.

The Doctrine Committee of the Scottish Episcopal Church
27.i.05

APPENDIX 1: Extract from the Minutes the Faith and Order Board meeting, 24.xi.04

Board members gave their initial responses to the [Windsor] Report:

- I imagine that the call to ECUSA and the Canadian Church will not be met positively by them. What will the shape of a different way of walking together be?
- It is cleverly written with a slowly thought out argument. The use of “illness” is inept and unhelpful.
- If any Province wants to do anything in the future that might be regarded as innovative then there will be problems in the future. There will be layers of bureaucracy . It will be like wading through treacle. Sluggishness will be built in. Can we live with the rough edges of an innovative community or go forward so slowly that no-one can take offence?
- Not given any idea of how long the moratorium on same sex blessings and the consecration of a gay bishop is to last. Will this be until the next Lambeth Conference in 2008?
- Unimpressed. I regard the cohesion of the Anglican Communion as important. The issue that the report was really about was not faced. The short paper, circulated later, was useful. Sometimes it is the minority that is right – even a minority of one. Remember Germany before the 2WW. Should not compromise what we feel is right just to fit in with the majority.
- The Anglican Communion does not share a common history or a common understanding of the Christian faith.
- Some people do not accept the idea of unity – it is not an optional extra.
- This is a passing issue. The cohesion was threatened by the ordination of women. Joy that the Anglican Communion exists and has certain instruments of unity. The issue of homosexuality is not specially important particularly to us in a different culture- western, liberal. “Chalk, cheese and fudge” is not always a bad thing. The idea of Anglican “thought police” in each province is very difficult therefore the terms of the covenant may be difficult.
- The high price is not about homosexuality but the Report asks us to let go the communality that we have which is permissive and liberal to something which is hierarchical and authoritarian. This is not the kind of Communion I would want.
- What sort of unity do we have? Many different sorts. The notion that we could have (and do have) homogeneity of belief and practice is just not possible. Would not wish that what was appropriate in an Islamic country was imposed on me and vice versa. The Philadelphia idea of “love of the brotherhood” seems good. Worried that the Windsor Report implies that ecclesial imperialism runs north-south but I think it is actually south-north.
- Situation is not as clear-cut. Recent visit to Africa and it was clear that the church in Africa does not speak with the one voice. It is just as much in danger of dividing as the whole Communion. We should not over-rate or make expectations of the Windsor Report that it was not asked to meet. If people wish to be reconciled, they will be and if not, they won't.
- Model of alternative Episcopal oversight would not work in the SEC. It seems as if it is based on the ECUSA model.

- Good idea to advertise the fact that flying bishops is not the only model and that we have a model
- The unity which the Anglican Church has enjoyed has been achieved by people not asking difficult questions of each other. In a sense the genie is out of the bottle. Some form of way ahead must be found that does not involve going back to the past.

APPENDIX 2: Extract from the minutes of the Joint Meeting of the Standing Committee and the College of Bishops held on 25th November 2004 at the General Synod Office, Edinburgh

1 The Windsor Report

The Primus introduced discussion of the Windsor Report which had been produced by the Lambeth Commission on Communion. The Primates of the Anglican Communion were due to meet in February 2005 and they had been asked by the Archbishop of Canterbury to take soundings in their Provinces in advance of that meeting on the content of the Report. In addition, the Primates' Standing Committee had invited the Archbishop of Hong Kong to co-ordinate responses. After the Primates' Meeting, the Report would be considered by the Anglican Consultative Council in June 2005 and, depending on any resolutions adopted at that time, the matter might then be passed back to Provinces for action on a draft Covenant or similar provision. Within the Scottish Episcopal Church, the Primus would receive views expressed within dioceses. At Provincial level, the Report had been considered the previous day by the Faith and Order Board and would also be considered by the Mission and Ministry Board in December. The Doctrine Committee had agreed to collate responses from Provincial bodies so that these could be sent to the Anglican Communion. (It appeared that the Convener of the Doctrine Committee had also contacted dioceses offering to collate diocesan views).

Mr Dove invited the Bishops to indicate how matters were being handled within their respective dioceses. The position was as follows:-

Aberdeen: The Diocesan Faith and Order Group had discussed the matter and were arranging a discussion day in January to which invitations would be sent out within the diocese.

Argyll: The Cathedral Chapter had asked four congregations of different traditions to organise a discussion and respond before Christmas.

Brechin: The Diocesan Mission Board was due to meet that evening to discuss process. It was hoped that all four area groups within the diocese would discuss the Report.

Edinburgh: The matter had been raised at the recent Diocesan Synod which had put a proposal to the Standing Committee. A specific meeting of Synod Members was to be organised in February at which the Primus would be in attendance. All Area Councils had been invited to discuss the Report.

Glasgow: At the Diocesan Synod to be held on 5th March discussion of the Report would take place in groups. It was recognised that this would be too late for the Primates' meeting in February and, therefore, views within the diocese were being invited by the diocesan electronic mail system and responses would be passed to the Primus.

Moray: The Cathedral Chapter had suggested that the Report should be sent to each congregation within the diocese. The Mission and Ministry Board were due to discuss the matter further the following month.

St Andrews: The diocese was focused on the Episcopal Election at the current time. The Primus was due to meet the former Bishops' Council in December and suggested that consideration might be given to the Report then.

Mr Dove invited discussion on the particular consultation questions posed by Archbishop Peter Kwong on behalf of the Primates' Standing Committee namely:-

1 What in the description of the Life of the Communion in sections A and B can you recognise as consistent, or not, with your understanding of the Anglican Communion?

The following views were expressed:-

- A view was expressed that the description of the Communion in the Report was not accurate. For example, the arguments advanced in relation to Adiaphora were questioned. It was not the case that Communion had always agreed on the essentials. There was fundamental disagreement on certain essential matters. Reference in Section 89 to "principles, enshrined in scripture and often re-articulated within Anglicanism, for distinguishing one type of difference from another" was challenged on the basis that it was not at all clear what such principles were. In response, it was suggested that attitudes towards the Report depended on how its purpose was perceived. Unanimity had been achieved amongst the diverse group of individuals on the Commission and the Report could be read as stating a holding position. Suggested that, in that light, the Report should be given favourable consideration but concern was expressed that any innovation within a particular Province would be subject to a turgid and sluggish process for approval.
- On the liberal side of the argument, some movement could be noted in relation to the discussion of rites of blessing of same sex unions. Whereas the Lambeth Conference had resolved that it could not advise the legitimising or blessing of same sex unions, the Windsor Report called for more debate before the authorisation of public rites of blessing. Interestingly, LGCM were understood to have approved the Report.
- A view was expressed that a high level of hypocrisy underlay the Report in that it was a mechanism of avoiding the presenting issue and that it would have been more honest to address that presenting issue itself. Others disagreed with the view that it was hypocritical. The Report was a good

one and offered a possible way forward. If people were opposed to it, it was for them to put forward a viable alternative. The description of the Communion in parts A and B of the Report was recognised as valid. Suggested, however, that, the Anglican Communion had traditionally grown in an organic way but that the solution now being proposed was systemic.

2 In which ways do the proposals in Section C and D flow appropriately from the description of the Communion's Life in Sections A and B?

The following views were expressed:-

- This was the first time an attempt had been made to articulate how the Communion might operate in future. As such, it was to be welcomed.
- The document was a skilful political one but concerns were expressed about the view taken of Scripture - for example, the suggestion in Section 67 was that if the Communion read scripture together, unity would result. In other parts of the Report, the Archbishop of Canterbury was being proposed as the means of achieving unity (by his taking on a potentially greater role in the life of the Provinces). These two proposals were inconsistent with one another. If the Anglican Communion were to develop some form of synodical structure that would give the opportunity for diversity of views.
- The engagement of the issues was not just between north and south. The issues could be seen in microcosm within each individual Province. The question was, therefore, not just about how matters could be handled at the level of the Communion but also within each Province and Diocese.
- If there was no real possibility of debating issues, then the Communion would split. It was not sufficient to have a hierarchal structure for resolving difference. The Communion had lived with great diversity in the past. Whilst the Report's recommendations might keep matters together in the short term, it did not provide a long term solution.
- The College of Bishops had issued a statement in the light of the responses received to the Study Guide on Human Sexuality. That statement had indicated that there was a need to establish the way in which a debate could go forward before the debate itself could actually take place. It depended on the willingness of all parties to be patient. If there was not a willingness for patience, split was inevitable.
- The Report evidenced a compromise between a desire for authority on the one hand and a desire for consensuality on the other. It was worth supporting since the alternative was schism.

3 What do you think of 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 following views were expressed:

- The recommendations could not be imposed. The only sanction was that Bishops would not be invited to the Lambeth Conference.
- The model being proposed did not take account of the existing diversity that there was within the Church.
- Suggested that Section 33 of the Report was inaccurate in that the Anglican Communion had been talking about sexuality issues for years. In response, suggested that that section of the Report was only commenting on how matters “appeared” to other parts of the Communion. The fact that the Bishop of New Westminster had approved rites of blessing for same sex unions very soon after the Primates’ Meeting in Brazil in 2002 had given rise to a sense of deception.

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 2 of the Report represent an appropriate development of the existing life of the Anglican Communion?

The following views were expressed:-

- Suggested that there was no difficulty with the notion of a Covenant but that it was the content of any such Covenant which was problematic.
- Suggested that provision such as Article 9(2) of the draft Covenant allowed carte blanche for any member of any Synod to argue that the matter was in contravention of the Covenant.
- Suggested that the Covenant needed to be more “gentle” than canonical provision.
- Recognised that if the Communion were to split questions of transfer of ministry or membership would become more problematic than was the case at present.

APPENDIX 3: Minutes of the meeting of the Mission and Ministry Board, 8.xii.04

Present: The Rev Canon Professor J Riches (Convener), The Rt The Bishop of Edinburgh, Mrs N Adams, Mrs S Campbell, Mrs N Higgott, The Rev Canon T Morris, The Rev R Paisley, Dr A Pankhurst, The Rev Canon I Paton (where indicated), The Rev A Wagstaff, and Professor A Werritty

In attendance: Mr J Stuart and Mr R Whiteman

Apologies: The Most Rev The Primus, The Rev D Bunyan, Professor J George, The Rev F Lamont, The Rev M Oxley and The Rev L Smith

The meeting was a single item agenda meeting to discuss the Windsor Report.

The Convener introduced the purpose of the meeting as being to formulate a response to the Windsor Report to inform the Primus to prepare him for the meeting of the Primates to be held in February 2005. Thus he proposed that the discussion focussed around the four questions circulated from Archbishop Peter Kwong. He introduced the process and questions.

Mr Stuart spoke to the process of consultation going on in the dioceses and noted that discussion had been held at a joint meeting of the Standing Committee and the College of Bishops and at the Faith and Order Board. It was noted that the Doctrine Committee had agreed to collate the views from various bodies for submission to Archbishop Kwong. He also reported that Primus had indicated that he was happy to hear individually from any who so wished. It was noted that the deadline for the submission of material to Archbishop Kwong was late January 2005.

The Rev Canon T Morris noted that all submissions were being routed to the Primus who would take those submissions and the message of the view of the Scottish Episcopal Church to the Primates' meeting. He wondered what the reporting back procedure from that meeting would be and whether the General Synod would be involved in that process. Mr J Stuart replied that the next steps depended on the action that the Primates decided to take with the Windsor Report. He noted that it would not be possible for the Episcopal Church to enter into the Covenant without a thorough involvement of the General Synod as it would involve canonical revision.

Mrs N Adams read a paper that she had prepared. A copy was circulated.

The Convener called for comments on the Report overall as a first step.

Professor A Werritty saw the question of unity at heart of the Report. He noted that the Anglican Communion had historically tried to live with unity incorporating diversity. He drew the Board's attention to the quotation in paragraph 6.6 and saw the Report as advocating interdependence. He felt that if the Communion turned against the Report then it was probably looking at inevitable fragmentation.

The Rev Canon I Paton saw the Report as being concerned mainly with structures but felt that the underlying theological questions about unity would and could not be settled by structures. He noted that there were threats to unity present within Provinces and not just between Provinces. He noted that the Provinces had structures already but that these were not sufficient to resolve those tensions.

The Convener felt that the Report tried to point to scripture as the place to resolve theological differences. He noted that structures could not solve all our problems but felt that there was possibly still a role in the development of the structures of the Communion. The Rev Canon I Paton felt that the structures were good if they helped resolve a spiritual dilemma but if they did not serve this purpose it was better to stop worrying about them.

The Convener stated that Mrs N Adams' paper raised the question of local versus universal and how we coped with that tension. Christianity had emerged in a context where the formulation of a universal theology was possible. We no longer lived in such a world. There had been a shift from a unity of cultural context to a highly

diverse context. He saw the Report offering a model of the Communion along the lines of the world at Corinth where it was suggested that a small congregation could share one mind. He was not convinced that it had been a valid commentary then and was certain that the world had moved on hugely since then. He recognised that there was need for a universal currency for all to speak to each other but alongside that there was the need for a lively language of faith for our own communities that reflected our own culture. He did not see the Report as raising that need for diversity sufficiently sharply.

The Rev A Wagstaff outlined her sense of membership of the Anglican Communion as being simply more than emotional but also containing some sense of family. She wondered how true this was for many in congregations upon whom the idea of the Anglican Communion simply did not impinge.

The Convener recognised that there was a danger that people assumed that all Christianity is like their own Christianity. God is both a God of the world and of our faith and therefore he felt more than an emotional contact with the Anglican Communion. He recognised that overseas partners were part of the joy of being Anglican. Thus God was not just a God of the British, or the Scots, or anyone else, but wider.

The Rev R Paisley questioned whether the Report reflected the Scottish Episcopal Church understanding of Anglicanism. He saw Anglicanism as having unity and diversity at the same time and did not see this in the Report. He saw a focus in the Report on adiaphora; he preferred to feel that the Anglican Communion could respect and be united with each other while still holding fundamental disagreements. He felt that the impact of the Report was likely to prevent this. Thus he stated that he felt that the Diocese of New Hampshire had been wrong to do what they did but right in coming to a decision. He felt that the action or intervention from other parts of the Communion had been worse but had not received sufficient criticism. He felt that those who had been uncompromising had been given more weight and preferentially treated.

The Convener saw adiaphora as a strange concept that had now been taken as central as Anglicanism. He saw this as an innovation.

Mrs S Campbell felt that the point at issue was that the action in New Hampshire had been so divisive and not whether it was right or wrong.

The Convener raised the question as to whether the Report was suggesting that previous disagreements in the Communion had only been over matters that were not serious.

The Rt Rev B Smith felt that if matters were to move forward it would be necessary to be unpopular as compromise was often unpopular. He saw a division between those who saw the problem for the Anglican Communion as difficult and those who saw it as simple. Those who saw it as difficult would be led to compromise and were thus likely to be unpopular. He recognised that the idea of adiaphora had been used in essence by the College of Bishops in response to the SEC document on human sexuality. The Convener wondered where adiaphora had emerged within the history

of Anglicanism. The Rt Rev B Smith saw a distinction between first and second order issues. He felt that the issue of sexuality was dependent upon the context within which you look at it. As examples, he gave issues of a Christian/Muslim context or a context within which it raised questions of biblical authority, interpretation or one in which there was a history of homosexual rape. He saw the question for the Anglican Communion as being how to operate in a manner that was supportive to churches in their context. This would inevitably involve compromise.

The Convener raised the question of Communion issues. He wondered whether this was a helpful way forward in the discussion and whether it led rather to the universal than a series of local solutions. He felt that the reason why a matter should be seen as a Communion issue for debate was different in different contexts. Thus it was necessary to be aware of those different reasons in matters that were contentious in looking at ways that the matter could be dealt with.

Professor A Werritty wished to revisit the history in the Windsor Report and questioned whether it was accurate. He particularly wondered whether the recitation of the history of the ordination of women debate was accurate or rose tinted. The Rev Canon T Morris felt that the history of the ordination of women and the Seabury consecration etc, as outlined in the Report, was using history to make a virtue of necessity. He did not recognise the version as given as the one that he knew. Likewise he saw the idea of the Anglican Communion as being one rooted in the Archbishop of Canterbury as a figure as contrary of his understanding. The Convener also saw a rose tinted account of the ordination of women debate and this view received general nodding in the Board. He felt that progress has only been made because people went out on a limb before fully clearing their lines.

The Rt Rev B Smith felt that the current situation was not a parallel situation. One had been an ecclesiological dispute, the other a dispute in moral relations. He felt that the situation surrounding the ordination of women had partly led to the current crisis. The Convener recognised there had been a lot of independent action that had led to the ordination of women. Thus the movement had been made before there was full agreement or consensus. Again this was met with nodding in the Board. He recognised that with such a model there would never be any progress on homosexuality as there would never be consensus.

The Rev Canon T Morris recognised that prophetic action and not just prophetic voice was required. He saw prophecy as containing both. The Rev Canon I Paton saw another parallel in that the movement for the ordination of women and the current issue had both taken place in the United States and that the reaction should be seen as part of the current global sociological context. The Convener noted that much of the reaction and storm had been stoked up US conservatives funding and orchestrating much of the conservative response. The Rt Rev B Smith felt that if parallels were being drawn then it was necessary to present both sides of the matter. Thus, with relation to ordination of women, the matter of flying bishops should be recognised. He saw the crisis in the Anglican Communion as being the anarchy of the crossing of diocesan boundaries and not one of homosexuality. He recognised that the invention of flying bishops in response to the ordination of women had removed the constraint of local groups having to sort out their own problems and thus they were able to avoid facing matters.

The Convener, in summarising the comment thus far, suggested that the Board was uneasy with the bland historical presentation of previous debates on diversity with relation to Seabury and the ordination of women and that there should be greater recognition of the grit within the history of these matters. He continued to return to the concept of adiaphora. He was concerned that the Report presented matters of diversity in too minimising a way. He recognised that the Communion had lived with diversity throughout its existence. The Rev Canon T Morris felt that there was a diverse centre at the heart of the Communion and that that was one of the reasons why the Communion had held together thus far. To change this model to suggest that we could live with adiaphora locally but must have more universality centrally was not a recommendation with which he was comfortable.

Professor A Werritty recognised that the Report rested on the ideas of adiaphora and subsidiarity and that it was attempted to legitimise these by the partial history in Part A.

The Rt Rev B Smith was concerned that the issue of the ordination of women had been seen to be solved by the introduction of different structures, eg flying bishops, but that this had been proved to be the virus in the next issue of homosexuality. He was concerned that the solution presented in the Report might be the virus within the next big issue. He recognised that it was impossible to predict what the next big issue would be or whether the proposed Covenant would be able to solve that issue as well.

Dr A Pankhurst was astonished by the focus on history thus far. She saw the Anglican Communion as present here and now. She saw problems with the emergence of ethnic identity and the interweaving of cultures as part of globalisation. That was the context of now and thus to lay down a new set of rules from now for the future might not be the way forward. She doubted whether the Report had listened to the prophetic voices as to how the world was changing now and thus could not see how it was possible to say that one model could fit all as the Report attempted to do.

The Convener recognised that the universal versus local argument was becoming critical and that ethnicity was a burning question in many contexts. The Rev Canon I Paton recognised that the liturgy used to be seen as a common heritage but this and other common threads had become lost. The Convener felt that the Report does not indicate the diversity both globally and locally and that all needed to learn to live with that. If the proposal sought unity without diversity then it would not be a way forward.

The Rt Rev B Smith felt that the fact that the discussion was planned to run until 2008 might give a useful cooling off period. He felt that a period of healing was essential if a rational discussion was to take place.

Mrs S Campbell reported that matters in the US had led to shock, not just in Africa, but also in Argyll. The Convener recognised that there had been painful issues on all sides and therefore we must reflect on how to live with diversity. He drew the Board's attention to the outrageous situation of the treatment of gay priests whose ministry was valued within the Scottish Episcopal Church and raised the question of hypocrisy. The Rt Rev B Smith reiterated that unpopular words and stances would be

needed if matters were to progress and this was compromise. The Convener felt that compromise would exact different costs from different people.

The Convener moved the Board to consider Archbishop Kwong's question 2.

Professor A Werritty wondered how vital the history was. The Convener felt that it was important in the Report as history was used to say how the Communion had been and wanted to be. The Rev Canon I Paton wondered if this flowed at all from the history or merely from the present situation. Thus he had heard the comments of the Rt Rev B Smith that fixing the present situation might lead to future problems. If greater power was to be given to the Archbishop then how was the Archbishop to be appointed in future. Dr A Pankhurst reported that she had problems with the question as she did not see a flow from the historical part of the first part of the document and the relevance to the present situation and the solutions proposed.

The Convener saw a good question in which the first part gave some history and description of the current state but wondered whether the document was blind to idea that as Anglicans we have always lived with diversity and that that formed a strength. He saw the Report as presenting Anglicans as like minded people, an outlook with which he did not agree, as he saw a distinctive character of Anglicanism as being that Anglicans had different minds.

The Rev Canon T Morris wondered whether sections C and D had been written first and then sections A and B had been written to fit with the later sections. Mrs N Adams felt that the description was not accurate then they could not be appropriate proposals. Whether the flow between the two was accurate was inconsequential. The Convener stated that if the flow was from a distorted image then the outcome was designed to make Anglicans what they had never in fact been originally.

The Rt Rev B Smith drew attention to the fact that in some contexts the understanding would be that Anglicans had always been one united group and they should not be rejoicing in such diversity. The Convener stated that even within Africa some Anglicans had seen themselves as CMS Anglicans while others had seen themselves as USPG Anglicans and thus there was not a state where all simply followed what the Archbishop of Canterbury said. The Rt Rev B Smith stated that it was thus important to see the Lambeth Quadrilateral first as this was a place where the CMS and USPG traditions met.

The Convener moved the Board to Archbishop's Kwong's questions 3 and 4. The Rev Canon T Morris wondered whether the third question was a broad question or related just to the Scottish Episcopal Church. Mr J Stuart reported that his paper had not been prepared as a response to question 3 but looks at the broader questions beyond just the Scottish Episcopal Church. He then spoke to his paper.

The Rev Canon I Paton left the meeting.

Professor A Werritty stated that the question of what was a Communion issue was highly problematic. He saw merit in the Green Paper approach adopted by the General Synod as a way to address this question as it meant that it would be possible to discuss with the relevant authorities whether something was a Communion issue at the Green Paper stage rather than a later stage.

The Rt Rev B Smith saw a danger that the Scottish Episcopal Church might grow to resent the Liaison Officer as an outside authority but felt that consultation with the Communion had already been going on, eg SCIFU. The Convener said that the reference to the Communion on SCIFU was merely consultative and that the Scottish Episcopal Church could have moved whatever that advice had been. Thus he saw in the Covenant increasing legalism which moved from independence to interdependence.

The Rev A Wagstaff was worried that the approach would lead to people not saying things as they would be worried about wider reaction and thus that if the link was too firm matters would be stifled. The Convener saw an alternative scenario of people pushing particular matters without any concern to the wider reaction. Mrs N Adams wondered who decided what was a Communion issue at provincial level. Mr J Stuart felt that this would, in practice, be fairly clear. In the question of the Synod agenda, the Standing Committee would decide. The Convener wondered what mechanism there would be challenge any decisions as to what was a Communion issue. He saw a parallel with the Roman Catholic Church but without the central capacity to change matters as well as control it. He saw the Covenant leading to an Anglican

Communion where no-one could change things and thus it would be essential to have mechanisms where matters could be challenged.

Mrs S Campbell saw the matter as being the difference between dogmatic and moral. The Convener saw issues as being likely to occur in both the dogmatic and the moral world and the problem being one of definition and who set that definition. The Rev Canon T Morris wondered what sanctions there might be. He recognised that the opinion received from the Anglican Communion about SCIFU had been a maybe but that if the Covenant went forward the decision would be definitive. Thus if one went against such a decision what sanction might there be – expulsion? Mr J Stuart said that it was difficult to see any other sanction.

The Rt Rev B Smith noted that the Church of South India left the Anglican Communion for a while but as the ecumenical climate changed they were able to come back. The Convener noted that these matters would be matters of canonical revision. Mr J Stuart noted that the Covenant lacked the facility for churches to withdraw from the Communion.

Mrs N Higgott felt that in spite of any proposed Covenant there might still be fragmentation as if people felt strongly enough they would proceed as they wished anyway. She felt that thus the proposed Covenant encouraged fragmentation rather than looking at ways to live with diversity. The Convener felt that the proposed Covenant might be seen to put brakes on fragmentation but there might still be a split. He saw it as tempting to urge compromise and caution. The Rev A Wagstaff was concerned that it encouraged the lowest common denominator and not necessarily a compromise. The lowest common denominator might be that an issue was not discussed. The Convener recognised that it might mean that matters took longer to be resolved.

The Rt Rev B Smith saw some positives in the Report and some moves away from the Lambeth Resolution. He felt that while the Report was clear on the consecration of gay bishops it was much less so on the ordination of gay priests. He felt that the Report was less clear on the morality of same sex blessings as it now saw this merely as a liturgical rather than a moral matter. The Convener sought consideration on whether Mr J Stuart's paper should be recommended to the Primus. It was agreed that it should be submitted to Archbishop Kwong as raising matters that should be addressed if the Covenant route was to be followed.

JFS

Mrs N Adams suggested that this should also be circulated to the dioceses.

Diocesan reps

The Rev Canon T Morris wondered what the status of the Lambeth Conference Resolutions and the Primates meeting were within the Scottish Episcopal Church. The Convener saw them as consultative bodies with no binding legal force but that the Covenant would strengthen that. The Rt Rev B Smith drew the Board's attention to an article on the Lambeth Resolutions in the 2001 Journal of Ecclesiastical Law by Norman Doe. This had drawn a distinction between legally and morally binding matters. The Lambeth Resolutions had moral rather than legal authority and thus should be weighed when making decisions. However, it was recognised that they

might conflict with other moral authorities. The Convener noted that if the Covenant were adopted then the Resolutions would develop legal authority. He questioned paragraph 26 of the Articles for the Covenant and felt that the question as to dispute as to what contentious Communion issues were not addressed. He raised the scenario of a Province acting synodically but then being told that it could not do something and the question of how that second decision might be challenged.

The Rt Rev B Smith felt that the Report repeated the episcopally led synodically governed mantra of Anglicanism but felt that this required clarification and unpacking. He noted that only one of the four Instruments of Unity had any lay/synodical involvement. The Convener felt that the views in the Report on scripture and its use/interpretation were not clear. In attempting to draw together the views of the Board on the Covenant he felt that it had been presented as a way that might encourage compromise or could accelerate fragmentation and that the devil was very much in the detail.

The Secretary wondered whether the Covenant met with overall support or not. The Rev Canon T Morris said broadly yes but that he did not like the over clericalisation in the Report. He could see no other solution but he did not like the establishment of a body to control and restrict. He felt that it was not what the Church needed for the gospel and its mission.

Professor A Werritty felt that the question as to whether the Anglican Communion was worth saving lay behind the question of the value of the Covenant. He felt that this was an issue that required some thought and was expressed in Section 12 of the Report. He recognised that a lot of what the Anglican Communion did was important and would be aggrieved if that was lost. He felt that if the Anglican Communion was not worth saving then it should quietly disperse and fragment. He felt that the idea of a Covenant was flawed and could be improved but that the Anglican Communion was worth saving. He was prepared to give this a chance. The present solution was not acceptable but he felt that it was capable of reformation and was prepared to try.

Dr A Pankhurst said that she had shared some good experiences within the Anglican Communion and that these came from the interweaving of spirituality and theology where all were treated with equal value. She did not see that in a Report that strengthened the centre and that that emphasis was not necessarily good. She felt that it was possible to say that international relations within Anglicanism were good without this being necessarily the way to do them. She saw mission and relationships within the Church as important and that running this structure may not be the way to help them.

Mrs N Higgott did not wish to see the Anglican Communion fall but felt that if this was the only way forward it was the wrong one. She had fears about where power would lie. Thus she wished to see a response along the lines that the Scottish Episcopal Church wished to move forward but did not wish to start from the Covenant.

The Rt Rev B Smith did not wish to defend the Covenant. He felt that its value lay in clarifying rather than strengthening the centre. He felt that currently the Communion did not know how to deal with its present Instruments of Unity and that clarity would

be of value. He did not wish to see the Covenant as written but did wish to see some clarification as to what should be done with the Instruments of Unity.

The Convener saw division over the desirability of the Covenant. He wondered whether it was the best that could be produced. He saw general support for the Anglican Communion but that if this Covenant was the best that could be produced then it was necessary to see what could be done with it so that it was possible to live with it and in this regard he saw the introduction of a synodical dimension and clearer procedures to challenge as important. He felt the Board was yet unclear as to whether the Covenant was the way forward.

The Rev Canon T Morris did not envisage the future as the current Communion that we have but with a more centralized system but more of a family relationship.

Professor A Werritty saw a flip side of localism and a retreat from the globalism with which we live and did not see that as positive.

The Rev A Wagstaff recognised that the Windsor Report did not address the issue of homosexuality but noted that gay and lesbian people within the Church felt vulnerable at present and needed our support and prayers. The Convener echoed this and felt that it was important that the debate was prosecuted and the issues were discussed.

APPENDIX 4: paper from John Stuart (Secretary General) to the Mission and Ministry Board

WINDSOR REPORT – ANGLICAN COVENANT

At its last meeting, the Steering Group of the Mission and Ministry Board invited me to prepare a short paper for the Board's discussion of the Lambeth Commission's Windsor Report to be held on 8 December. I was asked to prepare some comments on the subject of the proposed Anglican Covenant, a possible draft of which is annexed to the Report.

As members of the Board will be aware, the Report proposes the mechanism of a Covenant, adopted by all Provinces of the Anglican Communion, as the means by which, legally speaking, a framework could be established for dealing with issues of contention in the Communion. The appendix to this paper outlines the case for adoption of such a covenant as articulated by the Lambeth Commission.

The Report envisages that each Province might incorporate, as part of its own internal "law" (which in the case of the SEC would mean a new Canon), a provision authorising the Primate to sign the Covenant on behalf of the Province and "committing the Church to adhere to the terms of the Covenant". Whilst such a canon would not be irrevocable, its effect would be to render the Covenant a touchstone against which new developments within a Province would be measured – to assess whether they involved any contradiction with or departure from the terms of the Covenant – or indeed whether they constituted a contentious issue requiring referral to the Communion.

Much of the Covenant states principles which are unlikely to be controversial – statements about common catholicity, sacraments, ministry and mission. The more controversial provisions, unsurprisingly, are those which would bite on innovations thought to touch on Communion-wide relations. This paper is not intended as an exhaustive comment on the Covenant but simply as a list of points which Board members might wish to take further in discussion:-

1. Article 9(2) expresses the general principle that in all essential matters of common concern, no member church may act without consideration of the common good of the Communion and fundamental compliance with all parts of the Covenant. This is developed further in Art 20(2) where it is stated that provincial autonomy includes the right of a church to make decisions on issues which touch the Communion – provided those decisions are compatible with the interests and standards of the wider Communion.

Quite apart from the principle of restricting provincial autonomy (and it would seem that unity within the Communion (if that is accepted as the paramount consideration in the current debate) can only be preserved in the present climate if there is at least some voluntary limitation of individual provincial autonomy), there is the practical question of determining how to decide whether any particular issue is to be regarded as a “Communion issue”. Provinces will have to know, for the purpose of ordering their internal affairs, whether a matter is a Communion issue or not.

At one level, Art 23 states that a matter is a Communion issue if designated as such by one of the Instruments of Unity. (It is not clear whether all of the Instruments need to so designate or whether it is sufficient for only one of them to do so – which also raises the interesting question of what happens if the Instruments disagree among themselves as to whether or not a matter is a Communion issue.) However, other provisions of the Covenant (eg Art 26) seem to suggest that a matter might be a Communion issue even before it is designated as such by an Instrument of Unity. This raises the possibility that there may be a lack of certainty as to whether an issue is a Communion one. Perhaps this risk is more theoretical than practical but it would not be satisfactory for a Province to make a decision on a matter (and perhaps take action in consequence) only to be told after the event that the matter was a Communion one, that the decision should not have been made and that the action should not have been taken.

2. Art 13 states that each minister, especially a bishop, is to be a visible sign of unity and that no minister (especially a bishop) may act without due regard to, or jeopardise, the unity of the Communion, or unreasonably be the cause or focus of division and strife in their church or elsewhere in the Communion. That provision can be seen as an effort to outlaw intervention by bishops in the life of another Province (eg by offering alternative episcopal oversight), a point which is spelt out more fully in Art 22(3). Conversely, however, it might be seen by many as potentially stifling debate – how does one differentiate between reasonably being the cause of division and unreasonably being such a cause? Many who find themselves being a cause of division would regard themselves as speaking with a prophetic voice and, presumably, would take

the view that it was reasonable, indeed necessary, for them to do so. The Archbishop of Canterbury will have an unenviable task, even consulting with the Council of Advice, in determining such questions of interpretation of the Covenant in particular cases.

3. Art 16 states that, in essential matters of common concern, each member church must place the interests and needs of the community of member churches before its own. How that would fall to be interpreted in relation to an issue where the member churches themselves are divided is a moot point. Would majority rule apply to determine what the interest of the community of member churches is?
4. Art 17 indicates that with respect to ecumenical relations, before a member church “enters any agreement” with a non-member church, that church must consult the appropriate Instrument of Unity. This provision would seem to impose a potentially long process for the taking forward of ecumenical relations. Within the last ten years alone, the SEC has entered into a memorandum of understanding with the Methodist Church in Scotland as well as participating in the SCIFU process. If our experience is representative of the other Provinces of the Communion, one wonders how much time can realistically be devoted at Communion level to the detailed consideration of agreements entered into by member churches. Considerable delay would seem to be an inevitable consequence of such a provision and might doubtless be the source of some frustration not only for Provinces but also for their ecumenical partners. At the very least, it would seem sensible that there should be no need to consult with the Communion unless there are matters in any such ecumenical agreement which might reasonably be regarded as somehow incompatible with Anglican polity.
5. Arts 20 - 22 address the question of provincial autonomy in detail and have been mentioned above. For the purpose of their own internal workings, Provinces will need to be clear about which issues they are free to decide upon in their own synods and which they are not. One could foresee tricky procedural issues arising in synod debates - points of order may be raised on whether the discussion of the moment comprises a Communion issue. The matter will place a difficult burden not only on the Chair and assessor but also on the “Anglican Communion Liaison Officer” envisaged under Art 25 (see below).
6. Art 25 would require the creation in each Province of the post of “Anglican Communion Liaison Officer”. That Officer will have a duty to “defend the bonds of Communion”. If the Officer discerns a contentious communion issue he/she must liaise with the Primate and the Secretary General of the Anglican Communion and after such liaison may refer the matter to the Archbishop of Canterbury. Essentially, the role of the Officer is to police adherence to the Covenant (and presumably cry “foul” where necessary). The Officer is expressed to be accountable to the central assembly of the Province in question. It could at times be a somewhat uncomfortable role to fulfil particularly if the Officer finds that his/her duties put him/her at odds with the view of the assembly to which he/she is accountable.

7. The effect of the Covenant would require the SEC to adjust its view of provincial autonomy within the Communion and accept a more restricted one. Whilst entering into the Covenant would undoubtedly place restrictions on the exercise of that autonomy, the question remains as to what alternative measures might be proposed to maintain communion throughout the Communion in the absence of some form of common agreement along these lines.

APPENDIX 5: extract from a letter dated 13.xii.04 to the Primus from the Convenor of the Committee on Canons

This section of the report [sections 113-120, 'canon law and covenant'] seems to base its discussion and recommendations on 'principles of canon law common to the churches within the Anglican Communion' (§ 113). The concern expressed within the committee was that this perceived commonality is very much less obvious from the perspective of the Scottish canons than may be the case elsewhere, and that the notion of 'the existence of an unwritten *ius commune* of the worldwide Anglican Communion' is much more debatable from our standpoint than appears to be the case for the members of the Commission. We noted with interest the existence of an Anglican Communion Legal Advisers' Network (§ 114), which, it seems, is due to produce by the end of 2004 a Statement of Principles of Canon Law. No one on the committee had heard of the existence of this Network before its mention in the Windsor Report, and, given the very different history and development of our own Code of Canons compared with that of many other churches within the Anglican Communion, this caused some concern.

I draw these points to your attention because it would be unfortunate if the Primates in their meeting proceeded on false assumptions about the overall coherence of canons within the Anglican Communion. As I am sure you are aware, our present Code of Canons has no 'communion law' and mentions the Anglican Communion only twice: once to state that the Primus 'shall represent the Scottish Episcopal Church in its relation to all other Churches of the Anglican and other Communions' (Canon 3, Section 3); and once (in the Canon on the admission of clergy of other churches, provinces and dioceses to officiate) that '[t]he Scottish Episcopal Church recognises as in full communion with itself the Churches of the Anglican Communion, the other Churches which are listed in the Schedule to this Canon, and such other Churches as shall be added from time to time to this Schedule by the Episcopal Synod with the prior consent of the General Synod' (Canon 15, Section 1). This is not, of course, to say that the canons could not be changed to meet new demands of the present situation; but a thorough-going homogenisation of the canons of the Communion on the basis of the ideas which appear to be being developed by the Network of Legal Advisers in order to employ the 'unwritten law common to the Churches of the Communion' as a fifth 'instrument of unity' (§ 114) may be more difficult (especially for us in Scotland) than has been realised.



*Iglesia Anglicana
del Cono Sur
de América*

Obispo Primado: Revmo. GREGORIO VENABLES

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 Anglican Communion?

The Windsor Report rightly sees “Communion” as being multi-faceted and providing links among us, but it is not sufficiently clear concerning the responsibilities that are involved and the gravity of the situation when the theological boundaries of the faith are ignored. Communion is evident in fellowship, institutional life, and sacramental links, but it is the spiritual dimension that is the most important. The consequences of adopting teaching and practice outside the faith lead to a disruption of communion that is most grave.

1Cor. 11:26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

1Cor. 11:27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat of the bread and drink of the cup. **29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. **30** For this reason many *are* weak and sick among you, and many sleep. **31** For if we would judge ourselves, we would not be judged. **32** But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

The actions of ECUSA in the consecration of a man engaged in a sexual relationship outside marriage and those of the Anglican Church of Canada in failing to correct the actions of the Bishop and Diocese of New Westminster as well as the departure from received Christian teaching in declaring the “sanctity” of same-sex unions have obliterated fellowship with the majority of Christians around the world and put in peril the souls of many who are being led astray. It is imperative that the issue be addressed. Failure to do so urgently and completely would count as complicit those who fail to restore the Anglican Communion to Biblical teaching.

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*Iglesia Anglicana
del Cono Sur
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Obispo Primado: Revmo. GREGORIO VENABLES

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?

No problem here.

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 first question to be asked is “What will the impact be if they are *not* implemented?” Sadly, the answer is that the Communion will further fragment. If, however, they are implemented, the Communion will be preserved as an instrument of God’s grace for the sake of the Christian Gospel. If not, and the renegade, unbiblical teaching of some Western provinces continues unabated and they remain constituent members of the Communion, there will remain no Gospel reason for other provinces to remaining linked with such an institution. It is essential to address this issue, or the Anglican Communion will become utterly irrelevant in terms of the Gospel of Christ.

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 draft represents a reasonable beginning if it is to be taken at face value. The greatest concern would be if ECUSA and Canada approach the Covenant with the same license that they apply to the plain meaning of the Scriptures. The proposed draft is not a significant departure from the historic positions of the Communion, it is merely a necessary codification of that which has been assumed for centuries.

CHURCH OF THE PROVINCE OF WEST AFRICA

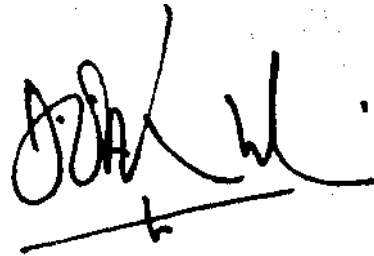
THE WINDSOR REPORT 2004 A RESPONSE

1. The composition of the commission reflects the breadth of the communion, not only in terms of churchmanship but also in terms of the geographical distribution. The composition, therefore, corresponds to the changing demography of world Christianity with the heartlands in the south. And the Southern Delegation like Primate Drexel Gomez, Archbishop Josiah Fearon-Idowu, Archbishop Malango, Chancellor Rubie Nottage and Academic Dean Esther Mombo can by no stretch of the imagination be described as tokens from the south. In other words, a serious effort has been made to get a genuine dialogue of the communion on a skittish issue. We feel we belong to the communion. May we grow in that sense.
2. The report states accurately that the communion has been thrown into a crisis because of the action of the ECUSA in the election and consecration of an openly gay person and the resolution by the Diocesan of New Westminster to bless same sex unions. In every day language the report calls the spade a spade. The report is clear that not only has the crisis been coming for a long time but that it is difficult to just condone the substantial decisions. That is the significance of the statement that "by electing and confirming a candidate in the face of the concerns of the wide communion, the Episcopal Church (USA) has caused deep offence to many faithful Anglican Christians both in its own church and in other parts of the communion" (p.67 paragraph 128)
3. However, the crisis points to the need and importance of re-envisioning the contours of communion. In that sense the crisis is as well an opportunity for the re-envisioning, of our identity especially on three lines:

- a. Communion and subsidiary. While 'all things are lawful, not all things are expedient'. The modeling of subsidiarity must be held in tandem with the sensitive sensibilities of a world-wide communion. The Province of West Africa believes there is work to be done in this area
 - b. At the heart of this is how we as a communion interpret scripture. I guess we are saying it is time to examine afresh and articulate Anglican hermeneutic for reading scripture for mutual renewal
 - c. The report recommends an apology from ECUSA for being one occasion of to crisis. We do not believe an apology as adequate, not so much because we biblicist and legalistic but more so, because of Archbishop George Carey's admonition at ACC in Asia and also because of the seemingly willful dismissal of the expressed feelings of those whose consciences and cultures did not allow them to go along with the provinces of North America (of paragraph 1 and 2). So there is a real question of what will make for renewal.
4. In addition to "bonds of affection" which has been language in Anglican and ecumenical circles, the report introduces a poignant phrase "covenantal affection (p.35) i.e."..... our mutual affection is not subject to whim and mood, but involves us in a covenant relation of binding mutual promises, with God in Christ and with one another. Two comments we wish to make on this. First we should all endeavour to ensure that this does not become an in-phrase which not infrequently becomes denuded of meaning and becomes more sloganeering. Second, the note of covenant calls us to deep spirituality. So it is occasion for the communion together to work at Anglican Church spirituality for our times

Post Script

1. We have been privileged to read the Windsor Report An Assessment and Calls from Action from Anglican Mainstream -UK and the Church of England Evangelical Council. That report clearly reflects convergence and therefore, gives assurance that there is hope of avoiding schism In our communion. So let us never lose sight of Ephesians 4:21f
2. We have deliberately not done our report according to the format you asked. We found that restrictive and we feel so strongly about the issues that we reserve the freedom to speak from the heart. So we crave indulgence to submit our response in this form.

A handwritten signature in black ink, appearing to read 'J. O. Akrofi', written over a horizontal line.

Most Revd Justice O Akrofi

The Protestant Truth Society (Inc.)

*The Society was founded by the late John Kensit in the year 1889 and incorporated in 1920
(Wickliffe Preachers)*



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Following our resolution of last year, we deplore the failure of the Windsor Report to condemn the consecration of Gene Robinson as more than hurting the feelings of some Christians when it was a clear and flagrant violation of the Word of God. We believe as well that the Report should have encouraged and not criticised the provision of episcopal pastoral support for those upholding the Lambeth Conference 1998 resolution 1.10, Human Sexuality. This Annual General Meeting of the Protestant Truth Society calls on the Archbishop of Canterbury to excommunicate the Primate of ECUSA for violating the will of the Anglican Communion expressed at that Conference, and causing offence to many sections of the wider Christian constituency. While we applaud the exposition of the biblical imperative for Christian unity set out in the Report we feel that other conclusions were inconsistent with this.

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VICE-PRESIDENTS: MR. A.J. ROBERTS • REV M.G. BOWLER BD, MA, MPhil • MR. D.C. RELF LLB • REV H.G.H. HILL

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A STATEMENT FROM THE CHURCH OF IRELAND EVANGELICAL FELLOWSHIP (CIEF) IN RESPONSE TO THE WINDSOR REPORT 2004

We believe that the Windsor Report has emerged as a substantial theological document which merits serious reflection. The following is our initial response.

We welcome

- the fact that Scripture is recognised and described as 'God's living and active word', para. 57,
- that it is clearly stated that Scripture has always been recognised as 'the Church's supreme authority' - para 53- and the document treats scripture with due respect and seriousness.
- that it is recognised that there are limits to acceptable diversity in behaviour and doctrine in the Church, para. 89,
- that Resolution 1.10 of Lambeth 1998 is taken as the Church's official position in the context of the actions in New Hampshire and New Westminster, para. 127.
- the call for a moratorium on public Rites of Blessing of same sex unions, and on the election to the episcopate of any person living in a same gender union, paras. 134 & 144.

We do however have concerns

- that although the Report was established to consider the issue of broken relationships in the Communion and not the issue of morality, there is an apparent weakness in the invitation to the parties involved to express regret, rather than repentance, for their actions taken in New Hampshire and New Westminster, paras 134 & 144.
- that the issue of intervention by bishops beyond their jurisdictions has been treated on a par with the same sex issues in ECUSA and Canada, para. 155.
- that given the need for mechanisms of discipline within the Communion to maintain unity, we nevertheless are concerned by the centralising tendency of proposals for future structures and the possible consequences for autonomy, paras, 105 to 120.

We recognise that the Commission was established to deal with issues of relationships between the Churches of the Anglican Communion, However we would urge that the more substantive moral issues relating to human sexuality be now taken under consideration - issues which relate more directly to the ordinary membership of the Church.

Episcopal Voices of Central Florida

1413 Oak Forest
Drive The Villages,
FL 32162

January 11, 2005

The Most Rev. Frank T. Griswold,
Episcopal Church Center
814 Second Ave.
New York, NY 10017

Dear Bishop Griswold,

In response to your request for feedback regarding the Windsor Report 2004, we, the Windsor Report Study Group of Episcopal Voices of Central Florida, submit the following:

- 1) We believe that our Anglican unity resides in our Baptism in Christ Jesus. Thus, uniformity and unanimity are not essential elements of our unity.
- 2) We acknowledge that the actions of General Convention 2003 have deeply offended those members among us who believe those actions were contrary to their reading of Scripture. However, we also recognize that there are many in the Communion who celebrate those events as having been a Spirit-led growth of Anglican diversity. We note, for example, that while the Windsor Report sets certain expectations for The Episcopal Church, because of these offending actions, no such expectations are held for some dioceses in African churches where practices very offensive to us are accepted as part of the culture. We question the even-handedness of this, while at the same time believing that we must be gentle with one another when we disagree, speaking and acting with true charity.
- 3) We find much to commend in the Eames Commission's work. We especially believe the theological analysis contained in Section A has strong merit, as does Section B on the authority of Scripture and its interpretation (paragraphs 53-62).
- 4) However, we have questions regarding issues the Report either does not address or leaves in an unclear state.
 - a. Considering that the Report makes a fairly major issue of adiaphora, things not essential to salvation, it would seem at least equally important also to speak clearly of those things which are essential, i.e. Anglicanism's core doctrine. These are not clearly defined in the Report and it would be very helpful if they were. For example, not many years ago, during the attempt to bring heresy charges against Bishop Walter Righter of The Episcopal Church, the attempt stalled on the very point of the decision that Bishop Righter had not violated any core doctrine of the church. It appears now that the issue of human sexuality has been raised to the level of core doctrine.
 - b. There are sections of the suggested sample Anglican Covenant, Appendix 2, which need considerable work; some sections are not in agreement with the Report itself. For example, in Article 4 (4), dealing with interpretation of Scripture, should not the guidance of the Holy Spirit be included along with tradition and reason as our traditional sources for interpretation? This is specifically named in paragraphs 55, 57, and 61 of the Report, and in fact seems there to be looked on as a primary means for ongoing lively interpretation of Scripture throughout the changes of history and cultures. Without it, tradition and reason carry undue weight.
 - c. We are reluctant to see the Instruments of Unity elevated to a kind of curial status, as this was not their intent nor has it heretofore been their role. This, too, is the position of the Report itself (paragraph 105).

Knowing Unity in Christ in a Changing World

It would appear that those who desire this may be looking for a kind of authority that is inconsistent with historical Anglicanism. The Windsor Report itself describes in considerable detail those aspects of the Anglican Communion which embody its particular ecclesiological vision, and authority has never been one of them. We want to be careful that we do not lose more than we gain, in an attempt to narrow or harden our definitions and parameters. The granting of authority to any or all of the Instruments of Unity to intervene in any province completely changes the character and nature of the Communion. A look at history seems to suggest that the Holy Spirit works more through individuals than through institutions; the "bonds of affection" cannot be institutionalized.

5) The Windsor Report invites from The Episcopal Church a justification, based on scripture, apostolic authority, and reason, as to how a person in a same gendered union can be considered eligible to shepherd the flock of Christ (paragraph 135). While this idea appears on the surface to be a welcome one, it raises problems; the statement in itself is condescending. We would imagine the original premise would be, as in the legal concept "innocent until proven guilty", that any ordained priest is eligible unless shown to be ineligible, so it is really this that needs to be proven. Given that the objection raised has been made overwhelmingly in the name of faithfulness to scripture, we find it stunning that no one makes use of Gospel scriptures as a model to follow. However one may wish to treat newer insights into biblical statements about what appear to be forms of homosexuality, parties of all persuasions are agreed that in the life and teachings of Jesus we find the clearest revelation of the Word made flesh. Not only does Jesus never mention homosexuality; he tells a story about a son who flagrantly broke every staple of Jewish family life but who nevertheless was joyfully pronounced acceptable by his father, surely a prototype of the Heavenly Father who shows us, through Jesus, who is in and who is out.

6) The Windsor Report reluctantly acknowledges that the time may come when its members will find it necessary to "walk apart." We believe this point may, in fact, have already been passed in significant ways, but that, like the demise of the British Empire out of which the Communion grew, this may signal the opening of new doors as much as the closing of old ones. It seems clear that a church which welcomes developments in scientific knowledge, as being the ever-unfolding picture of God's creativeness, and a prescientific church which rejects scientific insights as being contrary to biblical orthodoxy will find it increasingly difficult, if not impossible, to walk hand in hand. If we can do this without condemning one another for the differences we see, we may perhaps begin a new day together.

Sincerely,

A handwritten signature in black ink, appearing to read "Donna Bott".

Donna Bott
Moderator
Episcopal Voices of Central Florida

cc:
The Most Rev. Rowan Williams
The Rt. Rev. John W. Howe

1 February 2005

9am For immediate release.

At a meeting of the Councils of Church Society, the Fellowship of Word and Spirit, and Reform held last week those present:

- Affirmed their commitment to the supreme authority of the Word of God and noted that this is the express position of the Church of England;
- agreed that they continue to be strongly united in opposition to the proposals to consecrate women as Bishops, since such an innovation would be contrary to the Word of God; and,
- agreed to call upon the Primates of the Anglican Communion to declare ECUSA and the Diocese of New Westminster, and Bishops supportive of them, out of Communion unless and until they repent for the actions they have taken, and further that those seeking to provide oversight to those opposed to such actions are acting as faithful Anglicans and should not regret or apologise for providing oversight.

Revd David Banting, Chairman, Reform

Revd George Curry, Chairman, Church Society

Revd Simon Vibert, Chairman, Fellowship of Word and Spirit

For further information please contact:

Revd David Phillips (01923-235111 / 07801-265049)

General Secretary and General Synod Representative for St. Alban's Diocese

Revd Rod Thomas (07906-331110)

Reform Press Officer and General Synod Representative for Exeter Diocese

Revd Simon Vibert (020-8946-3396)

Chairman of the Fellowship and Word and Spirit

Anglican Matters:LGCM

Response to the Windsor Report (Summary)

1. Windsor asserts that Anglicanism is suffering from an 'illness' because of its putative failure to recognise 'such authority as we all in theory acknowledge'. But there is no universal jurisdiction within Anglicanism, that is, there is no central, overriding authority, which has the power to oblige conformity among autonomous provinces.
2. The implied claim that ECUSA and the Diocese of New Westminster have acted in bad faith, or contrary to some agreed authority, or have departed from 'genuine, apostolic faith' is groundless.
3. If matters relating to the ordination of women, and the nature of Christian marriage are issues that can be decided by provinces, even though they clearly relate to Communion-wide 'standards, unity and good order', why should not others, such as the consecration of an openly gay bishop, be viewed likewise?.
4. The Report says that it does 'not favour the accumulation of formal power by the Instruments of Unity, or the establishment of any kind of central 'curia' for the Communion', but then goes on to describe a form of 'management' that will enable something very similar, if not identical. The Archbishop becomes effectively a patriarch in all but name - 'a central focus of unity and mission within the Communion'.
5. The Report says that 'Over the centuries Anglicans have lived out the gift of communion in mutual love and care for one another.' But the Report nowhere acknowledges that ECUSA and the Canadian Diocese see their actions *as responses to the Spirit* - as prophetic signs that witness to the care that Anglicans ought to have for *all* its members, including gays.
6. The Report makes no attempt to situate or contextualise the actions of American or Canadian Anglicans. That context is the deeply held belief that the Christian tradition has been unjust and discriminatory towards homosexual people.
7. If diversity of opinion and practice within Anglicanism is not only possible, but also legitimate, on such questions as participation in war and the use of nuclear weapons, then the same allowable freedom of diversity must also be legitimate on each and every moral issue.
8. Currently, Anglicans with an 'evangelical' emphasis are numerically strongest in some parts of the church and within certain provinces. But, if there is not to be perpetual conflict, it is vital that each faction does not seek during the period of its (almost certainly transitory) ascendancy to push the Communion too far in adopting principles or practices that permanently exclude other emphases and integrities.
9. Historic Anglicanism will become untenable if provinces do not respect not only the geographical integrity, but also the theological integrity, of other provinces who, after due deliberation in accordance with canonical procedures, decide that, in all conscience, they need to pioneer and embody in their own church life their own deepest convictions.



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Anglican Matters:LGCM

10. Not since Bishop Colenso in 1867, has the Archbishop exercised his power to non-invite any fellow diocesan bishop to a Lambeth Conference, and it would be without precedent for the Archbishop to do so to any diocesan bishop who has not been found guilty of an ecclesial offence. Such a step would constitute a form of ex-communication, and would symbolise, *inter alia*, the Communion's corporate rejection of the first openly gay bishop in Anglican history.

11. The alternative to living with diversity is a more centralised church, with a clearer set of rules, and the power to enforce them. Such a church would become less free and necessarily more coercive. It would achieve a kind of uniformity, but at the expense of conviction and conscience. Is this what God is really willing for the Anglican Church?

12. Some 'evangelicals' say that gay behaviour is incompatible with any form of Christian discipleship. The logic of that position is clear - all gays, including those who conscientiously differ, should leave the Church. They should be debarred from all the sacraments, including baptism, and confirmation, as well as ordination. If the proposed world-wide 'Communion law' embodies anti-gay positions, then those who are gay *and* those who believe in justice for gays will have no choice but to realign themselves with another part of Anglicanism, or leave.

13. To isolate sexual behaviour, and specifically one form of it, as in need of absolute censure - so that ordination or membership is totally excluded betokens, it must be said, a deeply disproportionate understanding of Christian morality.

14. The Spirit may be speaking to us through the current 'crisis', but in ways in which we do not yet fully apprehend. It may be that we are being disturbed and challenged to re-think our traditional categories of what constitutes sexual sin and Godly sexual behaviour in a way that many of us find deeply uncomfortable and unsettling, but which, in the fullness of God's time, may lead to a richer understanding of the Gospel and a more humanly compassionate church.

A Scottish Response to the Windsor Report

Summary

Changing Attitude Scotland is a network of people, gay and straight, lay and ordained, working for the full affirmation of lesbian and gay Christians within the Scottish Episcopal Church and the wider Anglican Communion. Because of our aims and objectives, we welcome the opportunity the Windsor Report gives us to join the debate which is underway within the Anglican Communion and to make the following points.

Instruments of Unity

- We are concerned that the strengthening of the Instruments of Unity will create the means of dividing the churches, not necessarily bringing them closer together.
- We believe that creating new Instruments of Unity may simply result in the creation of new venues for the same bitter debates which have characterised the Anglican Churches' dealing with issues of human sexuality.
- It is our experience that very many Episcopalians in Scotland had never heard of Instruments of Unity before this crisis. Furthermore, we are aware that many Episcopalians were unaware of their place within the Anglican Communion before this crisis. We would be surprised if a great percentage of Episcopalians in Scotland could name the Instruments of Unity even now. This contrasts greatly with, for example, the way in which the Roman Catholic church experiences its unity in relation to the papacy, something which the average Roman Catholic could name and explain with some ease.

Scripture

- As people committed to the full affirmation of lesbian and gay people within the Anglican communion, we have a passion for the Bible. We read the Scriptures constantly in our corporate worship and in our private devotions.
- It is not our understanding that the only way of viewing scripture as an Anglican is to see it as the supreme authority in all matters of life and doctrine.
- We are surprised that the Windsor Report relies so greatly on the Pauline and pseudo-Pauline biblical material. We believe that this has led to a particular view of the experience of the early church which would benefit from wider scholarship and much further reflection. In particular, we would welcome reflection on the Johannine texts, especially on the emphasis which we find there of 'abiding in love' as a model for the life together of the people of God. We would also wish to incorporate into future reflection that insight which many have gleaned from scripture of God's determined interest in the marginalised. This would include the Lukan material in the Greek Testament and the themes of liberation and justice which can be seen running through the Hebrew Scriptures.
- We believe that God is a higher authority than scripture.
- Many of us have joined the church believing that Anglican tradition embraced Hooker's famous three-legged stool illustration, which emphasises our appeal to scripture, tradition and reason. Three-legged stools which have one leg longer than the other two tend to be uncomfortable, if not dangerous. We have believed that this was the point of this illustration.
- We discover as we read the scriptures that hypocrisy is condemned with much greater force than homosexuality by the biblical witnesses, if indeed homosexuality is condemned at all.

Scottish Church History

- The experience of the Scottish Episcopal Church is that Covenants can be used, and are used, to exclude and even to persecute. Episcopalians in Scotland lost livelihoods, livings and even their own lives as a result of the National Covenant. This makes us very wary of any attempt to use a Covenant as a means to hold the Anglican Churches together at this time. As a result of this heritage we believe that it would be very difficult to persuade a Scottish General Synod to sign up to the kind of document which the Windsor Report suggests.
- People in Scotland often deeply resent what they perceive as interference from England. For this reason, many are suspicious of any proposals to enhance the role of the Archbishop of Canterbury.
- The Scottish Episcopal Church does not have archbishops. It does not have them because it does not want that kind of government. It has far less of a hierarchical structure than the Church of England, with which we share a common geographical border. It is our understanding that this is the way that Scottish Episcopalians like their church and we believe they would resist attempts to reassert models of hierarchy which have already been rejected.
- Our bishops act corporately within the College of Bishops. Within this collegiality, autonomy is understood to lie with individual bishops within their own dioceses. We do not have suffragans or area bishops, nor do we have 'flying bishops'. We do not have a Metropolitan in the sense that some provinces of the Anglican Communion have one.

Elections to the Episcopate

- It is only very recently (within the last 2 years) that it has been possible to consider any member of the clergy for elections to the Episcopate (with the new possibility of including both men and women on shortlists). We believe that such a move has represented real progress in the life of this church. We further believe that this has given real ecumenical benefits with other denominations, particularly the Church of Scotland, United Reformed Church in Scotland and the Methodist Church in Scotland.
- We believe that 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 for us 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.

Synodical Government

- We believe that God works through synodical government.
- We recognise and respect the way in which the Diocese of New Westminster and ECUSA have deliberated over the issues involved. We discern within their careful and prayerful processes the work of the Holy Spirit.
- We struggle to understand how Communion can be conceptualised by Christians as something which can be impaired. We struggle to understand degrees of communion. However, the actions of the Diocese of New Westminster and the actions of ECUSA have increased the (already strong) bonds of affection and love which exist between the Anglican Churches in the USA, Canada and Scotland.
- It should be noted that Scotland has a distinct Code of Canons which are specific to the life and work of the Scottish Episcopal Church. We would be surprised if the General Synod of the Scottish Episcopal Church would accept within our canons the concessions which the Windsor Report suggests. Furthermore, we expect that any attempt to impose

such concessions would bring strain to the current collaborative working patterns of the College of Bishops, the Boards and Committees of the Church and the General Synod.

Ethics

- We long to be able to contribute within our church to the theological work that is currently needed to formulate appropriate sexual and relational ethics for all people within the church. We are saddened that the current controversies make this task more difficult.
- We do not believe that God expects different ethical standards for the laity and the clergy.
- We do not believe that God expects different ethical standards of the different orders of ministry.

Liturgy

- The Scottish Episcopal Church does much of its theological deliberation over the production of liturgy. *Lex orandi, lex credendi* (roughly - as we pray, so we believe) is a reality for us.
- The most recent liturgy which has been developed in the Scottish Episcopal Church is a new liturgy for marriage. We note that the theological construct of Christian marriage which underpins this liturgy is utterly different from that which underpins the liturgy of marriage in the Scottish Prayer Book 1929. In the more recent, the couple are treated as equals, in the SPB, the woman is treated as a chattel to be handed over from one man to another. The existence of these two liturgies in our church alongside one another tells us much about diversity of belief which is an aspect of our life together as a church. We are therefore not fearful of different liturgical practice developing across the Anglican Communion to meet new circumstances in appropriate pastoral ways. This is the way in which we operate in Scotland.

Civil Developments in Scotland

- Within months, there will be new opportunities for gay couples to register and regulate their relationships in new Civil Partnerships. This development raises all kinds of questions to which our church will need to find answers, including how we address the pastoral concerns these changes will generate.
- We have been given informal assurances, that the church will not attempt to evade its legal obligations towards pension rights for the partners of members of the laity and members of the clergy whose relationships are regulated by Civil Partnerships who are members of the church pension scheme. We now look for these assurances to be expressed publicly.
- We expect that some couples entering a Civil Partnership will look to the church to mark this moment yet we feel that the church is unprepared for this mission opportunity.

Mission

- We recognise in the person of Jesus Christ someone who practised a radical hospitality, challenging religious and societal norms in his life and mission. As his disciples, gay and straight alike, we are committed to carrying on that life and mission in the world today.
- Increasingly, the Scottish Episcopal Church is emphasising the importance of local context to decision making. We are learning to apply contextualised theological methods and biblical reflection from parts of the world church which have emphasised liberation as a key theme in mission. Much within this theological emphasis comes from the 'global south'.
- We would not now presume to impose the priorities and practices of the majority of members of the Scottish Episcopal Church on churches in Africa and other parts of the

Global South. We believe the imposition of the cultural norms of such parts of the world on the people of Scotland to be equally inappropriate. We enjoy learning about the experience and witness of Christians in these parts of the world. Amongst the diverse voices which we hear from all parts of the globe are the voices of lesbians and gay men who have been hurt by the current controversies. The cost of 'unity' can be very high for some people. As part of our belief in the mission of God in the wider world, we call for the human rights of gay and lesbian people to be respected wherever such people are found.

- We are unable to separate the struggle for justice from Christ's current mission and activity on earth. At this time this includes, but is by no means limited to, the need to affirm fully and incorporate the experience and witness of God's gay and lesbian children in both church and society.
- We believe that being an inclusive church is fundamental to the gospel and to the mission of the Scottish Episcopal Church. We further believe that if that inclusivity is challenged or diminished the very fabric of our church would be damaged. We fear that without a common commitment over the long term to such inclusivity the very being of our church would be threatened. Many of us believe that if the Scottish Episcopal Church were to lose its distinctive inclusivity, God would have little purpose for it.
- We affirm the presence and activity of lay and ordained gay and lesbian people working within the whole church. We discern in Scotland, that the Holy Spirit is at work, as the whole people of God strive together to bring in God's new kingdom of justice, peace and joy.

Response to the Windsor Report from Inclusive Communion

"We commit ourselves to listen to the experience of homosexual persons" ... but when will this begin?

1.

"While we reaffirm heterosexuality as the scriptural norm, we recognise the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research. The Church, recognising the need for pastoral concern for those who are homosexual, encourages dialogue with them." **From Resolution 10 of the 1978 Lambeth Conference**

"This Conference: 1. Reaffirms the statement of the Lambeth Conference of 1978 on homosexuality, recognising the continuing need in the next decade for "deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research." 2. Urges such study and reflection to take account of biological, genetic and psychological research being undertaken by other agencies, and the socio-cultural factors that lead to the different attitudes in the provinces of our Communion. 3. Calls each province to reassess, in the light of such study and because of our concern for human rights, its care for and attitude towards persons of homosexual orientation" **Resolution 64 of the 1988 Lambeth Conference**

"We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ" **1998 Lambeth Conference Resolution 1.10**

2.

The bishops at the Lambeth Conferences of 1978, 1988 and 1998 encouraged dialogue with, and asked for a process of listening to, lesbian and gay people within the church.

The recently published Windsor Report, commissioned by the Primates, reinforced this commitment, reminding all in the Communion of the call for an ongoing process of listening and discernment with lesbian and gay people to be engaged in honestly and frankly.

As a matter of urgency, the Primates must now take practical steps to make this happen.

In order for gay and lesbian people to be able to speak about their experience and theology it is essential that the primates create a climate of safety in which we can tell our stories without fear of reprisal. A moratorium must be declared to ensure that no lesbian or gay person who works for the church can be sacked for speaking out.

In many parts of the Anglican Communion it is simply not possible for gay and lesbian people to speak of their experience or share with us their understanding of the Bible. Until this is made possible, the process of listening cannot be said to have properly begun.

Primates must not presume they have listened to us without asking us whether this has indeed been the case. The Primates need to initiate the deep and dispassionate study they have called for, ensuring they provide adequate resources for the study to be undertaken.

3.

We are disappointed that the Lambeth Commission did not speak or listen to Bishop Gene Robinson and other gay and lesbian voices, as this gave no opportunity for the process to be received by inclusive Anglicans.

4.

In order for this listening process to take place, the necessary climate of safety will require the setting up of a body that will seek actively to provide that safety. It will need to allow voices to be heard across national and provincial boundaries, especially in countries where homosexuality is illegal and

punishable by imprisonment. That body will need the authority to ensure that voices, even if they must be heard via third parties, can be heard without fear. This is reflected in our general concern for those hurt and alienated by the Windsor Report. There are no acceptable casualties in the Body of Christ.

5.

This must not be an end to the process. We need an assurance that the listening process will run parallel to a discernment process that will recognise the interaction between questions of ecclesiology and ethics. We do not wish to concentrate on ecclesiology alone and long to talk about holy scripture and the ethics of lesbian and gay sexuality and relationships.

6.

The full inclusion of lesbian and gay people in the Church at all levels is a Gospel imperative

7.

We do not approve of the moratoria on consecrations and blessings proposed. True discernment can only happen in the context of people's experience of these developments. Moreover we cannot expect people's lives to be put on hold while discernment takes place."

8.

We were unable to agree with the ACC representatives at the meeting as to whether or not the Covenant would act to bring people in the Communion together. Comparisons were made with the Porvoo Agreement and other similar ecumenical schemes but it was felt that these were of a different nature. The view was expressed by some present, that the Covenant process described by the Windsor Report was unlikely to be successful.

Giles Fraser - Inclusivechurch.net

Susan Russell - President, Integrity USA

Michael Hopkins - Integrity USA

Colin Coward - Director, Changing Attitude

Kelvin Holdsworth - Convenor, Changing Attitude Scotland

Richard Kirker - General Secretary, LGCM

Bertrand Olivier - Convenor, Clergy Consultation

Paul Collier - member of Church of England General Synod

Anthony Braddick-Southgate - Chair, Anglican Matters

Sally Rogers - Development Officer, Changing Attitude

Response to the Windsor Report by:

Dr Lisa Guinness Director of The Living Waters Discipleship & Healing Trust

The Living Waters Discipleship & Healing Trust is a national Christian ministry offering pastoral care in the area of gender and relationships in the UK & Ireland since 1990.

Founded by the Rev Christopher Guinness, an Anglican priest, we are the only ministry at present in the UK offering systematic help in these areas to both men and women, providing a grassroots pastoral response to the Issues in Human Sexuality Report 1991.

We have a full time office in central London and a team of 100+ volunteers throughout the country.

The lack of pastoral care, advocacy and understanding, both historically and presently, of those dealing with homosexual attraction is a source of deep concern to us as a ministry.

We believe that sexual relations are reserved for the covenant relationship of heterosexual marriage and that all other sexual activity is sinful what ever form it takes: in practice, in fantasy or 'virtually'.

We also believe that the roots and reasons for this can be understood and redeemed and that we can change our practice and orientation - moving beyond an ongoing celibate struggle or dogged abstinence into "a radical holiness" and newness of life.

Through worship, teaching and prayer we seek to apply the wisdom of both theology and psychology to the complex issues of sexual identity, "offering sensitive pastoral care" and a healing journey to those seeking "sexual discipline and holiness of life".

We work with men and women presenting with a wide spectrum of issues including recovery from abuse, sexual addictions, promiscuity and homosexuality. We offer:

- Discipleship programmes: over 30 weeks, 10 weeks, 8 weeks
A Youth programme and a programme for Sexual Addiction
- Conferences e.g Narcissism, Spiritual Formation, Masculinity, Temptation
- Training to teams from churches and national organisations
- Resources: books, tapes, consultancy, speaking engagements etc

We are truly ecumenical and may minister to 1000 people over the course of a year from hundreds of different churches across the denominations.

About one third to a half of the participants on our programmes will present with homosexual attraction. We believe homosexual attraction is not anyone's core identity but rather a complex eroticised response to unmet needs and critical stages of development.

For us, the healing and redemption of sexual brokenness is proof of the power of the Cross, the truth of Scripture and the efficacy and dynamism of the Gospel.

Our desire is to make a positive contribution to the Church of England in this time of crisis.

Response to The Windsor Report By The Living Waters Discipleship & Healing Trust

Some of the reasons we see for the threatened schism within the Church of England and the issue of homosexuality being inextricably linked & for the depth of feeling being expressed at this time:

1. The lack of acknowledgement or understanding of either the roots or the redemption of sexual sin: too controversial, too complex, beyond experience?
2. The profound connection between spirituality and sexuality is not explored in any of the reports: the mystery of Christ and the Church, the spiritual meaning and implications of sexual perversion, our bearing God's image as male and female etc
3. A live theology and practice of redemption for our fallen humanity is seriously lacking in much of the church, let alone for something as complex as homosexual attraction or sexual addiction. This means there has been little hope of change even for a Christian – creating an unacceptable tension between prohibition and a loving God.
4. This lack of understanding of homosexuality and the lack of spiritual power has led the church to advocate tolerance - assiduously avoiding the category of sin but thereby contributing to the polarisation with the evangelical wing, who despite a strong theology of sin, has assiduously avoided the possibility of change.
5. The classic polarity of grace vs. truth is being played out both in the church and in the area of sexuality. The orthodox position of both grace and truth being held together, and from which we work, has been jettisoned or dismissed as naïve.
6. The church has failed to offer society a clear theological and psychological analysis of the current sexualising of so many areas. Rather than maintain its distinctiveness and uphold the truth of creation and redemption, it has allowed the 'rights' of the culture to override righteousness and the real freedom we have in Christ.
7. As the practice of homosexuality became an issue of human rights it became as politicised in the church as in society : encouraging claims and counter claims of oppression, persecution, licence and special pleading.
8. The need for scholarship on the roots and true extent of the issues, as advocated by the Lambeth Conferences of 1978, 1988, 1998 has gone unheeded. It has not included the wealth of literature confirming both the possibility and the means of change of one's sexual orientation that is available from both a secular and a Christian point of view. www.narth.org¹ and Dr Jeffrey Satinover's work²
9. The selective listening of the Church, excluding the voice and experiences of those who have a homosexual attraction but for whom homosexual practice is not their choice, has increased the polarisation. It has allowed other voices to go unchallenged. It has caused confusion & frustration, encouraging an over simplification of the issues, and it has reduced the basic tenets of our faith to mere theory & contention – denying believers the healing and restoration they expect to find in Christ.

Ref: The Windsor Report, The Lambeth Reports, True Union, Living Waters materials.

¹ National Association for the Research & Treatment of Homosexuality

² Homosexuality & the Politics of Truth

Response to The Windsor Report By The Living Waters Discipleship & Healing Trust

Our Recommendations in Support of the Windsor Report & The Lambeth Conferences are:

1. To support and formally endorse those people and ministries such as Living Waters & Redeemed Lives who are seeking to uphold an orthodox position and offer the sensitive and effective pastoral care requested by the reports.
2. To challenge the ambivalence / cynicism there is towards the practice of orthodoxy.
3. To acknowledge and include the relationship between sexuality and spirituality, in general, in the ongoing study of homosexuality.
4. If the church seeks “to encourage dialogue with all people who have a homosexual orientation and listen to their experience” (TWR #146), then the church must elicit and include the contribution of those who are looking for and have reached a place of real change. This is a matter of basic integrity.
5. To respect and give equal credibility in the listening process to those who choose not to publicise or flaunt their homosexual attraction and who choose to explore the path of change.
6. To include “in the deep and dispassionate study of the question of homosexuality “ the well documented psychological and theological aspects of the roots of homosexuality and the processes involved in a change of orientation. (see back Page 2 # 8)
7. To use ministries such as ourselves in the process of reconciliation and education. Our experience of holding a position of both grace and truth and of applying the gospel dynamically in the area of sexuality could be used to counter the oversimplification of the issues and inform and educate clergy as to the possibilities and reality of change.

Thank you for your time.

We look forward to being involved in the ongoing process and dialogue.

Dr. Lisa Guinness
Director of the Living Waters Discipleship & Healing Trust

February 8th 2005

Rev. Mario Bergner's Response to the Windsor Report

Tuesday, February 08, 2005

To: Canon Gregory Cameron and the Windsor Report Reception Committee

From: Rev. Mario Bergner

Re: Letter of Introduction

Dear Canon Cameron and Committee,

Thank you for considering my written response to the Windsor Report, which you will find in the following pages. In preparation, I have held before me 2 Timothy 2:24, *And the Lord's servant must not quarrel; instead he must be kind to everyone, able to teach, not resentful.* I am humbled by this commandment because I have often fallen short of it.

Realizing that I am unknown to most of you, I thought it might be helpful if I introduced myself. The following is a biography, which appears on some of my publications.

Rev. Mario Bergner is husband to Nancy and father to their five children. He is the founder and director of Redeemed Lives Ministries, a ministry of pastoral care and discipleship located near Chicago. He is an Episcopal Priest serving under the godly leadership of the Right Reverend Keith Ackerman of the Episcopal Diocese of Quincy in central Illinois.

For twenty years Fr. Bergner has been a teacher and pastoral care giver. He has given apologetic lectures on A Christian Response To Homosexuality at many universities and churches in North American, Europe, Asia and Africa. With God's grace he came out of homosexuality over twenty years ago.

Fr. Bergner is the author of Setting Love In Order (Baker 1995), a book on hope and healing for homosexuality, which has been translated into eleven languages. He has developed three programs of pastoral care: Redeemed Lives, Alive Again and Returning Sons, used in 35 different venues in North America, England and Europe. He was a contributing author to The Christian Educator's Handbook on Family Life Education (Baker 1996) and has published articles in numerous periodicals.

He has lectured in pastoral care for the Christian Education Department at Wheaton College, Trinity Episcopal School For Ministry and Ridley Hall, Cambridge. Additionally, he has served on the university faculties of Boston University, Wright State University, Carnegie-Mellon University and currently teaches at Roosevelt University in Chicago.

Thank you for your thoughtful consideration of my response to the Windsor Report. May the Lord Jesus grant you all peace and comfort during this time of trial in our beloved Anglican Communion.

Respectfully Submitted,

Rev Mario Bergner

Rev. Mario Bergner's Response to the Windsor Report

As a Priest of the Episcopal Diocese of Quincy, the focus of my vocation is pastoral care. I direct *Redeemed Lives Ministries*, located near Chicago. About 20% of people who seek us out desire freedom from homosexual attractions. In reading many responses to *The Windsor Report* (TWR), I join my voice on most of the responses in *Repair The Tear*. Therefore, I shall respond to only one paragraph of TWR. May the Lord Jesus grant us all listening hearts of love.

¶146 of TWR calls for 1) “ongoing discussion” about homosexuality 2) acknowledges that “sincerely but radically different positions continue to be held across the Communion,” 3) mentions “basic principles of pastoral care” and 4) identifies people with same-sex attractions as “persons of homosexual orientation.” After addressing these four, I shall draw four corresponding conclusions and make three recommendations.

1. ONGOING DISCUSSION: After thirty years of discussions in ECUSA we agree on only one thing, namely:

We do not share the same a priori understandings of homosexuality.

- a. For some, homosexuality is a biologically determined orientation and a justice issue, not a moral issue.
- b. Others consider homosexuality an orientation as defined above, but also as a moral issue, and do not allow for homosexual practices.
- c. For still others, homosexuality is a practice motivated by psychological issues, not an orientation as defined above and is a moral issue.
- d. We do not agree on the definition of “homosexual orientation.” See #4 below.

2. RADICALLY DIFFERENT POSITIONS: It is not different positions that threaten schism, but different Gospels, Christologies, moral worldviews and anthropologies.

- a. The first is the Gospel of postmodernism replete with pluriform truths, a redefining of God using gender-inclusive language and a denial of the uniqueness of Jesus Christ. Here, personal experience is the basis of morality, not the revealed truth of Holy Scripture. This Gospel insists the Church bless same-sex unions based on the testimonies of people who self identify as homosexual.
- b. The second is the Gospel revealed in the Holy Scripture, the uniqueness of the Person of Jesus Christ and the witness of the Church over two millennia. Here, objective truth, revealed in Holy Scripture, defines morality, shapes subjective feelings and interprets experience. Therefore, the Church should not bless same-sex unions because there is no witness for this in the Bible or Christian history.
- c. The third Gospel is a mixture of the above, whereby the historic Gospel is preserved, but morality is decided, in part, by personal experience. This mixed Gospel proposes the Church tolerate homosexual partnerships, so as to provide the most moral context within which people in such unions should live.
- d. All the above have differing anthropologies answering the question: “What does it mean to be made in the image of God as male and female? (Gen. 1:27)”

3. BASIC PRINCIPLES OF PASTORAL CARE: Western Christianity and ECUSA employ conflicting pastoral care approaches for homosexuality, which include acceptance, avoidance and transformation.

- a. *Acceptance*: Some Episcopal parishes offer pastoral care to self-identified homosexual people by affirming and welcoming them into the Church and its leadership at every level.
- b. *Avoidance*: Most orthodox Episcopal parishes offer no pastoral care for homosexuality and some prefer not to address the subject at all.
- c. *Transformation*: A small, but growing, number of Episcopal parishes use programs such as *Living Waters* or *Redeemed Lives*, to minister God’s healing love to people with homosexual attractions. Such care begins with abstinence

Rev. Mario Bergner's Response to the Windsor Report

leading possibly to holy celibacy or change in attractions, sometimes fulfilled in heterosexual marriage (as it has for me).

4. **HOMOSEXUAL ORIENTATION: Western culture understands “homosexual orientation” in at least four ways, each with differing moral implications.**
 - a. Biologically understood, homosexual orientation is thought to be an innate genetically determined state, although there is no scientific evidence proving this. Homosexuality is thus understood as an essential part of personhood, not a moral condition. See Dr. Jeffrey Satinover's, *Homosexuality and The Politics of Truth* (Baker 1996) for a full treatment of scientific research on homosexuality.
 - b. Psychologically understood, homosexual orientation is a combination of thoughts and feelings leading to behaviours. It is a sexual attraction which has developed, and although not chosen, may be treated, with various degrees of success through psychotherapy. Here homosexuality is a moral condition only if the person experiences it as wrong.
 - c. Sociologically understood, homosexual orientation is a category akin to race or sex. Homosexuality is thus part of society and it doesn't matter if it is biological or psychological. Here homosexuality is morally neutral.
 - d. Biblically, homosexuality is never referred to as an orientation but as a sinful practice. See Robert J. Gagnon's, *The Bible And Homosexual Practice* (Abingdon Press 2001). Homosexuality is a sexual attraction and a moral condition, which is transformed through being “*washed, sanctified and justified in Jesus Christ.*” (1 Cor. 6:11).

Four Conclusions

1. Thirty years of inconclusive discussions on homosexuality has contributed not only to ECUSA's decline, but also to the growth of continuing Anglican churches in the USA.
2. Schism threatens the Anglican Communion because of conflicting meanings of the Christian faith and moral order, of which homosexuality is only a presenting issue.
3. This crisis developed over decades of inconsistent moral teaching and pastoral approaches from all western Christians, not just Episcopalians, to all who suffer from impaired intimacy caused by the sexual revolution, which includes divorce, remarriage, pornography and sexual addictions, abortion alongside homosexuality.
4. The term “homosexual attractions” should be used instead of “homosexual orientation.”

Three Recommendations

1. The Primates, acting akin to the Church Fathers at the First Ecumenical Councils, should make a judgment, soon, between the competing Gospels, Christologies, moral worldviews and anthropologies claiming to be Christian in the Anglican Communion.
2. Our seminaries must reconnect moral theology to pastoral theology and train future bishops, priests and deacons in the moral formation of Christians and the pastoral care of all people with sexual struggles.
3. Ministries such as Living Waters and Redeemed Lives should be invited to contribute to the Anglican Communion's official ministry to persons with homosexual attractions and others in need of sexual redemption in Christ.

Name: Fort Worth Via Media
Denomination: Episcopalian
Location: USA

Subject: General Comments

Windsor Report Reception Committee

An Initial Response to the Windsor Report from Fort Worth Via Media:

To:

Archbishop Peter Kwong, Primate, Hong Kong, Chair Archdeacon Jim Boyles, Provincial Secretary, Canada Bishop John Gladstone, Bishop of South Kerala, South India Dr Ishmael Noko, General Secretary, Lutheran World Federation Bishop Kenneth Price, Suffragan Bishop of Southern Ohio, USA Bishop James Tengatenga, Bishop of Southern Malawi Bishop Tito Zavala, Bishop of Chile

"We limit not the truth of God to our poor reach of mind -- by notions of our day and sect -- crude, partial and confined. No, let a new and better hope within our hearts be stirred, for God hath yet more light and truth to break forth from the Word."

-- Pastor John Robinson's sendoff sermon to the Pilgrims 1620 -- paraphrased in a hymn by George Rawson (1807-1889)

The conflict that the Windsor Report wants to deal with is not about the creeds or the Chicago Quadrilateral. No province has a quarrel with these. The real conflict is about things that should not matter.

The unrest and turmoil in our diocese has long preceded the Windsor report. The canon theologian of the Fort Worth Diocese, in his response to you states, ?? the ordination of women broke communion at its deepest level ? at the altar, and this brokenness shows no sign of healing?? While the ECUSA is not out of communion with any member of the Anglican Communion, our diocese has been out of communion with other Anglicans long before the current conflict.

It is not restoration of the bonds of affection that our diocese seeks, but total capitulation to their theology package, which as you can see does not recognize the validity of women priests.

In understanding Scripture, the Windsor report stipulates:

- a) We must not listen to Scripture as an echo of our own voices.
- b) Our understandings must not be only the remembrance of earlier Christian interpretations.
- c) Lexicographical work must bring us the nuances of ancient words.
- d) Large-scale historical reconstruction must guard against anachronistic assumptions.
- e) Biblical scholarship must be free to explore different meanings.

If the Windsor Report is correct about these judgments, we should not be squabbling about a matter of interpretation.

Folks in the Western World are seeking ways to be faithful to the Bible, a book written by men in a patriarchal society, in an emerging egalitarian culture where the talents, roles, and status of both men and women are equally valued. The wisdom and truth in a book of universal application that transcends the centuries should not be culture bound.

The real conflict is one of cross-cultural understanding. Our basic problems are growing pains. They revolve around gender. It should only be an issue of forbearance when Anglicans of a tribal, patriarchal culture differ with Anglicans of an egalitarian one.

Forbearance calls for a faith that men and women in other parts of the communion, after years of deliberate study, can make valid Biblical discernments in their own cultures. It takes into account the fact that bishops who have devoted years to the Service of God have not suddenly lost their marbles.

This cultural challenge has led Western Nations to reappraise questions of gender. In a religious context the questions translate into:

- 1) Should marriage be gender neutral?
- 2) Should the priesthood be gender neutral?

It took the early church centuries, under guidance of the Holy Spirit, who was sent to lead us into all truth, to lay out in doctrinal form such issues as the Trinity and the Atonement. The work of the Spirit did not terminate after three centuries. One could hardly expect the Holy Spirit to be inspiring solutions in a culture that was not yet existent. Discernment is the challenge that should keep us together.

Although through accidents of history, we all find ourselves within the same socio-political structure, our communion is bound together in awe, worship and thanksgiving as we meet God in the celebration of the Divine Liturgy

The return to, and the respect for our classical Anglican polity, as exemplified in the Elizabethan Settlement, would seem to be adequate for the solution of these problems. Goodwill, our Classical Anglican Heritage, the Instruments of Unity, our common Liturgy and history, our affection and respect for one another, and our mutual discernment of the will of the Holy Spirit will lead us through this crisis.

Let us remember in all we do as a church that these words of Jesus should be our guide: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself."

Fort Worth Via Media

Laura Adcock Ed Adcock Walter J. Archey, Jr. Del Cain Paul Campbell Richard Chowning
Debora Clark Barbi Click Susann M. Eller Merritt C. Farren Joan B. Farren Helen Ferguson
Lillith Ferguson Isabel Flores Camille Kempke George Komechak Marilyn Komechak
Rosemary Lindsey Marsha McClean Lynne Minor John S. Morgan Sharon Nelson Gayland Pool
Robin M. Rhyand Katie Sherrod Barbara Snyder Norm Snyder Ann Tucker Debbie Wheeler
Chris Wilkerson Jim Wilkerson

The Zacchaeus Fellowship Response to the Windsor Report

The Zacchaeus Fellowship consists of those across Canada who were active in the homosexual lifestyle, or who have struggled with exclusively same-gender attractions. We believe that God has laid out His plan for sexual relationships in terms of heterosexuality within the bounds of holy matrimony as outlined in the Bible. Through our personal experiences and journeys, we have accepted God's admonition against any other principle of human sexual relations. Some of us have understood the brokenness which led to our inappropriate sexual behaviour and desires and now live in a restored maleness or femaleness, expressed within the bounds of a traditional marriage. Others remain celibate, acknowledging that same-gender sexual acts are not part of God's plan for humanity and thus choosing not to be disobedient to His teachings through Scripture.

We are united in our commitment to the authority of God revealed in Holy Scripture, and we reject the resolutions of the 2004 General Synod of the Anglican Church of Canada asserting the sanctity and integrity of same-sex unions. We believe that to facilitate the blessing of same-sex unions, without listening to the stories of God's transforming power in the lives of those of us who have experienced it in our lives, is to act irresponsibly and without weighing all the facts. We also believe that the creation of rites for the blessing of same-sex unions and the consecration of openly homosexual bishops show a blatant disregard for those seeking pastoral care, moral direction from the Church, and God's transforming power for the living out of their lives and the ordering of their relationships, as agreed upon in Lambeth Resolution 1.10 [Appendix Three, #6, pp 77-78]

The key for us has been the sanctity of God's teaching in the Bible. We believe and accept His teachings outlined throughout Scriptures. It was within an environment of love shown by Christians that we were able to acknowledge the sinfulness of our past and to repent and begin to lead the life God designed for us. It was the true *agape* love of those Christians which showed us the true love of God and His desire to bring us into a right relationship with our sexuality. We were taught, and read for ourselves, God's Word which revealed His true plan for us. It was the Holy Spirit working within us which led us to repentance and change. We affirm that we were led by love rather than peer pressure.

We are saddened by the divisiveness the homosexual issues are bringing to our church. We agree that our communion is about "building up the body in love." [Paragraph 7, p. 13] That is our goal, yes, but it should be based squarely on the teachings of God revealed in Scriptures. We welcome in love, we teach in love, but we don't condone wrongful behaviour in love; to the contrary, we point it out in love and seek ways to heal brokenness, in love. We also heartily agree with the Windsor Report that there should never be homophobic rhetoric or actions [Paragraph 146, p. 57].

When we, the members of the Zacchaeus Fellowship, began taking the Bible's teachings as signs of God's love, we were able to see God's mercy, forgiveness, and healing in a much different light. We were able to experience the truth behind the maxim "hate the sin, love the sinner." We could understand that God could hate what we did (or wanted to do), but still love us. We also realized that our sexuality does not define our humanity in the eyes of God, nor should it in the eyes of others.

Having experienced God's Grace in our lives, the members of the Zacchaeus Fellowship are witnesses to God's Holy Spirit and His transforming power. It is not loving for the Church to encourage us to live in slavery to this mortal flesh, and not honest to assert that change is not possible. The Church should, we believe, empower us to draw closer to God by offering our bodies as a living sacrifice holy and pleasing unto God, in accordance with His Holy Word. By its recent actions to welcome and include those whom we believe have chosen their own ways over obedience to God's Word, the Anglican Church of Canada has made us feel marginalized and no longer welcome as members. There is no doubt this is a contentious issue. It needs to be dealt with on the global level by the Primates and their consensus affirmed by the individual provinces, and perhaps even the local dioceses.

Over the past several decades, the church has drifted in its pastoral responses to major social justice issues. Rather than seeking Biblically based answers, it has tended to go with the flow of secular society. The Windsor Report called it "surrendering to the spirit of the age rather than an authentic development of the gospel." We heartily agree! We have reached a critical point in the history of the Anglican Communion. If it is to survive and flourish, we must repent and begin anew.

We urge the Primates to take a strong stand against the actions of ECUSA, the Diocese of New Westminster, and the Anglican Church of Canada. Their actions precipitated this crisis and only their actions can resolve it. Rather than fearing to offend, rather than adopting the principle "if it feels right for someone, then it must be right for that person," rather than diluting the hope of God's Gospel message, the Primates of the Anglican Communion need to take affirmative action against apostasy and uphold God's plan.

We agree that those Primates and bishops in other provinces who responded were in violation of the generally agreed principles of our Communion, but we cannot fault them for responding pastorally to the desperate needs of those negatively impacted by ECUSA, the Diocese of New Westminster, and the Anglican Church of Canada. We support the apostolic nature of the episcopacy, but what do we do when we feel that our spiritual leadership has been compromised? To whom can we turn, if not another leader in the Communion? It is worth considering the idea of parallel jurisdiction and its consequences [Paragraph 154, p. 59].

We encourage the leaders of the church to consider carefully the recommendation with regard to a moratorium on public Rites of Blessings for same sex unions. It is our reading that this recommendation is not only for a moratorium on public Rites of Blessing of same sex unions in jurisdictions where they have not yet occurred but rather a 'moratorium on ALL (our emphasis) such public Rites' [Paragraph 144, p. 57].

We pray that the Holy Spirit will lead our Communion out of the murky darkness of its current crisis into the revealed light of Christ's transforming love.

Respectfully submitted by:

The Reverend Dr Don Alcock and the Reverend C. Dawn McDonald on behalf of the Zacchaeus Fellowship.

Does the Anglican Communion have a future?

An Analysis of the Windsor Report

Church Society

1. Introduction

The Windsor report, the work of the Lambeth Commission, was released on 18 October 2004.

The Commission was asked to reflect on the legal and theological implications for the Anglican Communion of the action taken in the USA in appointing an actively homosexual man as a Bishop and decisions in both the US and Canada approve of same-sex unions. It is clear that the Commission had put in a great deal of effort over a short space of time in order to produce the report.

2. Summary of the report

2.1 The Windsor report begins by seeking to justify the idea of theological development. It speaks of the primacy and authority of Scripture but in such a way as to legitimise theological development, even when such development appears to be in flat contradiction to what all previous generations of Christians understood to be the plain meaning of Scripture.

2.2 The report, therefore, defines the crisis faced by the Anglican Communion in terms of two provinces having taken action against the wishes of the remainder. It is open to the possibility, even seems to expect, that with time the majority may accept and agree with the development.

2.3 The report then seeks to define the Anglican Communion institutionally. Based on this, and the view of Scripture already set out, it therefore sees the present crisis in terms of actions that threaten the unity of the Communion.

2.4 When the report suggests action it calls merely for expressions of regret from those who have threatened the unity of the whole. Furthermore, all its other suggestions are primarily institutional.

2.5 This report is therefore typical of what we have come to expect in the western liberal churches. Whilst appearing to say useful things it is actually flawed in its underlying approach, in its analysis of the problems, and in the way in which it seeks to find solutions.

2.6 If the Anglican Communion is to survive the present crisis it will be necessary for the Primates to ignore the recommendations of the Windsor report and take decisive action.

3. Methodology

In the press conference Archbishop Gomez stated that the report represented the highest degree of agreement possible between the commission members. Put another way, the report represents the lowest common denominator theologically, the minimum that we can agree. Such an approach, often justified from the philosophy of G W F Hegel, undermines truth and results in ungodly compromise. It is an approach that is regularly followed in western churches, leading to weak statements that do not speak with conviction to the world around.

The Chairman of the Commission, Archbishop Robin Eames, has demonstrated in his own statements within the Church of Ireland that he has no underlying objection to the innovations that have taken place in ECUSA and Canada, merely that they have been taken against the wishes of the wider Communion. His failure to take any action against the Bishop of Limerick and Killaloe, who participated in the consecration in New Hampshire demonstrates this fact.

Given the terms of reference, chairmanship and composition of the Commission, no report that had the agreement of all was ever going to produce the decisive analysis and action now necessary.

4. Scripture and theological development

4.1 Can we ever make up our minds?

The Lambeth Commission was not given freedom to address the issue underlying the present crisis in the Anglican Communion. The report therefore takes as given the theological position represented by Lambeth Resolution 1.10 but it does so in disturbing ways. In the press conference at the launch of the report Archbishop Eames described Lambeth 1.10 as representing the views of the Communion 'at this time'. In saying this he laid great stress on the words 'at this time'.

Such language is also to be found in the report. In paragraph 122 there is a call for a moratorium on action 'until some new consensus emerges in the Anglican Communion'. Likewise in paragraph 145 the report refers to those provinces 'engaged in processes of discernment regarding the blessing of same sex unions'.

Thus, the position of the Communion, stated in Lambeth 1.10, is presented as provisional and part of a process in which the Communion is gradually seeking to discern the truth. This approach gives validity and weight to those teaching error and means that the orthodox biblical teaching is provisional and open to question. It suggests that there can never be any definitive truth on any issue whatsoever. Whilst this is the prevailing view in western culture, it is not true Christianity. Because of the nature of God, Christians believe in objective truth and, specifically, that the Word of God stands forever.

4.2 A process of reception?

The report draws parallels to the Ordination of Women. Since Archbishop Eames also

chaired the Commission on that issue this parallel was presumably in the minds of those who appointed him to chair the Lambeth Commission.

The report seems to suggest that the process of reception of the ordination of women is over. This is an absurd claim. As an example, many within the Church of England still refuse to accept women priests because it is contrary to scriptural teaching. Moreover, the Church has been declining twice as fast in the decade since the first ordination of women compared to the decade before, the number of men going into ministry has more than halved and the number of men and children in churches has fallen by twenty percent. These are not signs of a healthy church, rather they suggest that the development is wrong.

4.3. Is the Bible supreme?

The report affirms the supreme authority of Scripture but it then goes on to so qualify this that it becomes secondary to currently prevailing views of Church leaders or Bible scholars. This takes us back to the worst days of the medieval period when ordinary believers were thought to be incapable of understanding the Bible properly so that at times the Bible was actually banned. A fundamental principle of the Protestant Reformation was that the Bible can be understood by those who approach it in humility and in faith. This is not to decry scholarship or the need for accurate translation but anyone taking an honest look at the last two centuries can see that the western church has been crippled at times by various destructive ideas that have turned out to be short-term scholarly fashions.

The argument on Scripture culminates in paragraph 61 where the real intentions become plain. It is asserted those teachings of Scripture which previous generations have understood to be clear can now be reviewed and changed by the Church.

The supremacy of Scripture rests on the fact that it is the very Word of God. Mainstream Christianity has always held that the word of God, as originally given, is without error. The infallibility of Scripture is explicitly stated in the Elizabethan Homilies and it undergirds the Thirty-Nine Articles of Religion. By contrast it is explicitly stated in the Articles that the Church can err because some in it are 'not governed with the Spirit and Word of God'. Scripture, reason and tradition are never equal partners, Scripture is always over the Church.

4.4. The development of theology

In paragraph 32 the Commission speaks about theological development. 'Primary examples include the great fourth-century creeds, which go significantly beyond the actual words and concepts of scripture...' This is re-writing history and it is used to justify the idea that the Church may develop beyond what Scripture says. The classic formulations of Christian doctrine were intended by their originators to be faithful summaries of Scriptural truths. Their purpose in formulating them was not to go beyond Scripture but actually to safeguard the truth from error. When it was proposed to use phrases or words that go beyond Scripture this was only done with great reluctance and because the necessity of refuting error dictated it.

5. Failure to properly diagnose the problem

The report continually asserts that the present crisis has been caused because two provinces took action against the expressed wishes of the wider Communion. Such action is lamentable although in other circumstances it might not have been wrong. But the heart of the problem is that these provinces, and some in other provinces, are acting contrary to the will of God revealed in Scripture.

The report describes the problem in New Hampshire as "an openly acknowledged same gender union" (paragraph 129). This is not sufficient. There are Bishops, even Archbishops, who refuse to ask questions about the sexual conduct of clergy and justify this on the basis of not wanting to pry into other people's business. Immoral behaviour is wrong whether it is openly acknowledged or whether it is hidden.

But conduct is not the only problem. In the Epistle of James it states that those who teach will be judged all the more strictly (James 3.1) since the teacher can so easily lead others into error and sin. Immorality and false teaching usually go hand in hand but it is not sufficient to focus simply on behaviour.

Despite the analysis in the report, many in the western churches no longer accept that the Bible is itself the very Word of God (God-breathed). As a consequence they do not accept that it has the authority of God but prefer to see it as reflecting how early believers understood the authority of God. Therefore they feel at liberty to draw conclusions, apparently based on principles they derive from Scripture, which are at odds with the conclusions reached by early Christians and, indeed, every generation of Christians since.

6. The unity of the Anglican Communion

6.1. Divided we stand, united we fall

The report gives the impression, which was even more apparent at the press conference, that what matters most is unity. This raises the obvious question as to whether there is any issue at all on which division might be necessary? It is apparent that historically the Church has seen that there are issues, and many of them, on which it is more important to uphold the truth against unity. There have no doubt been instances when division has not helped the cause of the gospel. Nevertheless, in contrast to the compromised, weak and declining churches of Europe and North America today, the divisions of the early church, prompted by the desire to safeguard truth, were accompanied by extraordinary growth.

6.2. What holds us together.

Various things can be said to have provided the glue that joins together the Anglican Communion. Today the focus tends to be upon the 'instruments of unity' and this is the approach taken in Section C of the report. This leads to an institutional understanding of Communion and, inevitably, institutional solutions to the present problems.

The churches of the Anglican Communion have a shared history, but they also have a shared doctrinal basis and historically a shared worship. With the passage of time some

of the churches have grown away from the common doctrine and from the principles of that common worship. The Communion still has a shared history together with many dynamic links between churches and individuals. However, a focus on institutions, the 'instruments of unity', has gradually supplanted shared beliefs as the basis of unity.

6.3. We are not a papal Church

One way to hold the Communion together is to focus on and strengthen the institutions as the basis of our unity, whether that be the Archbishop of Canterbury, the Primates, the ACC or whatever. The Windsor report leads gently in this direction. However, there is great danger in this approach since it will lead us step by step into being a papal Church. Article 27 of the proposed Covenant in the report moves conclusively when it states that the Archbishop of Canterbury shall have the final say in interpretation of the Covenant. In English Anglicanism there have always been strong checks and balances against the abuse of clerical power. In particular, the Bishops have never been given free reign over doctrine. Rather the laity, historically through their representatives in parliament, have safeguarded doctrine against abuse. This is supposed to be part of the dynamic of synodical government in the church today.

6.4 Communion requires common beliefs.

What has been eroded in our Communion is the presence of common beliefs. As some provinces have drifted further and further from historic Christianity and Scriptural teaching, even though they believed they were right in their own eyes, they have broken the Communion.

If the Communion is to hold together it must not make institutions the basis of its unity. Instead it will need to commit itself afresh to the common doctrinal standards that gave it birth. The Lambeth Quadrilateral is not sufficient for this task. The historic expressions of our common beliefs are the Thirty-nine Articles of Religion and the Book of Common Prayer. These must be part of our continuing doctrinal identity.

7. Offering remedies for the wrong diseases

7.1 What was wrong?

In section 134 of the report various calls are made for regret to be expressed. But what is it that they are to regret? It is 'that the proper constraints of the bonds of communion were breached'. The Commission could not bring itself to say that the developments in ECUSA and Canada are in themselves wrong. Rather the mistake was to go ahead without the consent of others and, thereby, threaten unity. It must be made clear that the error is in promoting practices that God in His Word condemns.

7.2. The scandal of equivalence

Because it sees the error in terms of the threat to unity the report lumps together those who have institutionalised immorality in the United States and Canada with those who have offered help and oversight to individuals and churches being persecuted because of their opposition to such immorality. This is a scandal and the authors of the report should be asked to state publicly that they reject any idea that these are equivalent.

7.2 Regret or repentance?

If the only problem was that some in the Communion had been upset then expressing regret might be the right course of action. However, because the error is rebellion against God, the only proper response is repentance. This always includes the desire and determination to change and to undo, where possible, the harm done. It is good that many Anglican leaders around the world have spoken in these terms. It is a disgrace that the Commission has refused to speak in terms of repentance.

7.4 What happened to discipline?

It is apparent from the 1662 Book of Common Prayer, the Thirty-Nine Articles of Religion, the charges to clergy at ordination and in the very existence of Canon Law that discipline and good order are part of the fabric of authentic Anglicanism. Indeed in one of the Elizabethan Homilies (for Whitsunday) it explicitly states that discipline is a mark of the true Church. Regrettably in the western churches discipline is little practiced. The present problems in the US, Canada and elsewhere are the result of several generations of Anglicans refusing to uphold the doctrinal standards of the Church. It is regrettable, though hardly surprising, that the Windsor report avoids the very idea of discipline.

The purpose of discipline is threefold. First, to uphold the honour of God's name, second to protect the flock from error and third to seek to bring the erring to their senses. Discipline is an act of love and the failure to discipline is both unloving and uncaring.

The difficult question, but one which the Commission ought to have addressed, is how the Communion can exercise effective discipline today. The report does make various proposals regarding the instruments of the Communion and a possible Covenant. Whilst these may have some value it is far more important to get the principles of discipline right, which the report fails to do.

Discipline was clearly practiced within the New Testament churches and is spoken about many times in the epistles. The primary means of discipline is exclusion from fellowship or the refusal to have fellowship together in some way. This in itself is highly significant because it is intended to show to those under discipline, and therefore to others both within and outside church, that they are in a broken relationship with God. Some Provinces, to their credit, have already declared themselves out of Communion or in impaired Communion with ECUSA and Diocese of New Westminster. This needs to be followed through by the Communion as a whole. There is no point in getting hung up on the meaning of terms like 'impaired communion' or 'out of communion'; actions will speak for themselves.

8. What action must be taken now?

8.1 The Communion needs a much clearer and more definite statement of its common beliefs. The starting point for this are the Thirty-Nine Articles of Religion and the 1662 Book of Common Prayer.

8.2 The Communion must break free from the mindset that says every truth is up for grabs. It will need to take as given those truths which are given to us in Scripture, and which have found expression in the historic creeds and in the formularies of the Anglican churches. There may be instances when by common consent some issue should be revisited, but these will be rare.

8.3 There clearly need to be some central bodies to serve and give expression to the Communion as a whole. However, any attempt to give more authority to these bodies must be undertaken very warily.

8.4 The central bodies will need to make decisions at times to determine when members of the Communion have acted in ways that are incompatible with the teaching of Scripture.

8.5 The primary means of discipline should be the breaking of fellowship. This will be expressed in different ways as circumstances dictate, it could include:

- refusing to participate in fellowship together;
- refusing to have fellowship through giving and receiving;
- exclusion from representation in some or all of the central bodies; and,
- refusing to recognise the validity of orders.

8.6 In the particular instance facing the Communion at this time, the most obvious response would be for the Primates of the Communion to resolve and declare, with the consent of the Archbishop of Canterbury, that the Episcopal Church of the United States and the Anglican Church of Canada are no longer part of the Anglican Communion. They should, therefore, be excluded straight away from the meetings of Primates and Bishops and from the representative bodies, such as the ACC.

8.7 The aim is not to punish but to bring about repentance, to safeguard the faithful, and to uphold the honour of God's name. Such action would need to include spelling out of the terms under which these churches would be readmitted to communion. This must include;

- clear statements that their actions have been wrong;
- the undoing and rescinding of certain resolutions;
- the passing of resolutions explicitly upholding Biblical morality and rejecting the innovations they have introduced; and,
- the introduction of discipline within their own life to give expression to these statements and resolutions.

8.8 If the fellowships concerned make it plain that they cannot and will not go back then they must be allowed to go their way. They have ceased to be part of historic Anglicanism and should no longer be part of the Communion. If the Lord is in what they have done they will prosper, if not they will continue to decline.

8.9 Until such time as these provinces repent provision must be made to offer genuine support and fellowship to those within the provinces who uphold Biblical standards. This must eventually include representation in the central bodies of the Communion and the recognition of their orders.

8.10 Since ECUSA and the Anglican Church of Canada are now outside the Anglican Communion Diocesan and Provincial Boundaries will no longer be a barrier to providing adequate pastoral care or to evangelism and church planting.

There is nothing to be gained by the sort of compromise represented in the Windsor report. Instead, now is the time for honesty. The Anglican Communion will be best served by gracious yet decisive action. In the grace of God it is possible that such action will serve to bring back the western churches from the very brink of destruction.

*Church Society,
November 2004*

Response to the Windsor Report

By the Anglican Evangelical Fellowship
of Sri Lanka

The whole Windsor Report is labouring to prevail upon Anglicans and Anglican Churches to stay in Communion at all costs: to accept homosexuals and accommodate them and stay together for the sake of unity. The report assumes that unity is the supreme thing and asks us to maintain unity in the bond of peace for the sake of the world and to be an instrument of grace for the world.

So the report urges that visionary and realistic ways be agreed upon to accommodate disagreements for the survival of the Anglican Communion.

The report says that a large section of the Anglican Communion is bemused and bewildered at the intensity of the opposing views on issues of sexuality. We beg to differ;; it is not due to opposing views but at the brazen audacity of the homosexuality proponents, and at the lack of censure by the Anglican hierarchy of the Western church and even the Archbishop's Commission. Large numbers have already left the Anglican Communion and more are on the verge of doing so.

The issue of women's ordination is brought forward as a case of divergent confrontation. Women's ordination was largely an issue of tradition, convention and innovation. You cannot compare that to the homosexual issue. This is a fundamental doctrinal issue. There is clear Biblical prohibition against it and is called unnatural and an abomination to the Lord. **On this issue there is no acquiescing possible, many faithful Anglicans would have no hesitation in repudiating the Anglican Communion if it decides in favour of the homosexuals.**

Homosexual practice is sinful and is condemned in the Holy Scriptures. 1Cor.6: 9-11. & Romans. 1:26-27 makes it abundantly clear and there is no way of avoiding that. Dr.J.I.Packer one of the foremost Biblical theologians of the Anglican church expounds these two passages very clearly for us, and lucidly explains the Biblical teaching on this issue thus: “ At issue here is a Grand canyon difference about the nature of the Bible and the way it conveys God's message to modern readers. Two positions challenge each other.

One is the historic Christian belief that through the prophets, the incarnate Son, the apostles, and the writers of canonical Scripture as a body, God has used human language to tell us definitively and transculturally about his ways, his works, his will, and his worship. Furthermore, this revealed truth is grasped by letting the Bible interpret itself to us from within, in the knowledge that the way into God's mind is through that of the writers. Through them, the Holy Spirit who inspired them teaches the church. Finally, one mark of sound biblical insights is that they do not run counter to anything else in the canon.

This is the position of the Roman Catholic and Orthodox churches and of the evangelicals and other conservative Protestants. There are differences on the place of the church in the interpretive process, but all agree that the process itself is essentially as described. I call this the objectivist position.

The second view, applies to Christianity, the Enlightenment's trust in human reason, along with the fashionable evolutionary assumption that the present is wiser than the past. It concludes that the world has the wisdom, and the church must play intellectual catch-up in each generation in order to survive. From this standpoint, everything in the Bible becomes relative to the church's evolving insights, which themselves are relative to society's continuing development (nothing stands still), and the Holy Spirit's teaching ministry is to help the faithful see where Bible doctrine shows the cultural limitations of the ancient world and needs adjustment in light of latter-day experience (encounters, interactions, perplexities, states of mind and emotion, and so on. Same-sex unions are one example. This view is scarcely 50 years old, though its antecedents go back much further. I call it the subjectivist position.

In the New Westminster debate, subjectivist's say that what is at issue is not the authority of Scripture, but its interpretation. I do not question the sincerity of those who say this, but I have my

doubts about their clear-headedness. The subjectivist way of affirming the authority of Scripture, as the source of the teaching that now needs to be adjusted, is precisely a denying of Scripture's authority from the objectivist point of view, and clarity requires us to say so. The relative authority of ancient religious expertise, now to be revamped in our post-Christian, multifaith, evolving western world, is one view. The absolute authority of God's unchanging utterances set before us to be learned, believed, and obeyed as the mainstream church has always done, never mind what the world thinks, is the other. What are represented as different 'interpretations' are in fact reflections of what is definitive: in the one view, the doctrinal and moral teaching of scripture is always final for Christian people; in the other view, it never is. What is definitive for the exponents of that view is not what the Bible says, as such, but what their own minds come up with as they seek to make Bible teaching match the wisdom of the world. Each view of Biblical authority sees the other as false and disastrous, and is sure that the long-term welfare of Christianity requires that the other view be given up and left behind as quickly as possible. The continuing conflict between them, which breaks surface in the disagreement about same sex unions, is a fight to the death, in which both sides are sure that they have the church's best interests at heart. It is most misleading, indeed crass, to call this disagreement simply a difference about interpretation, of the kind of which Anglican comprehensiveness has always sought to make room.

Spiritual dangers:

In addition, major spiritual issues are resolved. To bless same sex – unions liturgically is to ask God to bless them and to enrich those who join in them, as is done in marriage ceremonies. This assumes that the relationship, of which the physical bond is an integral part, is intrinsically good and thus, if I may coin a word, blessable, as procreative sexual intercourse within heterosexual marriage is. About this assumption there are three things to say.

First, it deviates from the Biblical Gospel and the historic Christian Creed. It distorts the doctrines of creation and sin, claiming that homosexual orientation is good since gay people are made that way, and rejecting the idea that homosexual inclinations are a spiritual disorder, one more sign and fruit of original sin in some people's moral system. It distorts the doctrines of regeneration and sanctification, calling same-sex union a Christian relationship and so affirming what the Bible would call salvation in sin rather than from it.

Second, it threatens destruction to my neighbour. The official proposal said that ministers who, like me, are unwilling to give this blessing should refer gay couples to a minister who is willing to give it. Would that be pastoral care? Should I not try to help gay people change their behaviour, rather than to anchor them to it? Should I not try to help them to the practice of chastity, just as I try to help restless singles and divorcees to the practice of chastity? Do I not want to see them all in the Kingdom of God?

Third, it involves the delusion of looking to God - actually asking Him - to sanctify sin by blessing what He condemns. This is irresponsible, irreverent indeed blasphemous, and utterly unacceptable as church policy. How could I do it?

Changing a historical tradition. Finally, a major change in Anglicanism is involved: Writing into a diocesan constitution something that Scripture, canonically interpreted, clearly and unambiguously rejects as sin. This has never been done before, and ought not to be done now. All the written standards of post reformation Anglicanism have been intentionally Biblical and catholic. They have been Biblical in terms of the historic view of the nature and authority of Scripture. They have been catholic in terms of the historic consensus of the mainstream church. Many individual eccentricities and variations may have been tolerated in practice. In Biblical and catholic terms, however, the New

Westminster decision writes legitimization of sin into the diocese's constitutional standards."

The Scripture says that the natural created order of God for human sexuality is monogamous, lifelong male-female relationships for the purpose of sexual union and procreation as in Genesis 1-3. The Biblical standard is heterosexual monogamy. (Genesis.2: 24. Math.19: 4-6.Mk.10: 6-9. 1Cor.6: 16. & Eph.5: 31.

Genesis 19:1-29 discussed under the New Testament in Jude⁷ and 2Peter. 2; 6-10. Plainly condemns homosexuality.

Leviticus.18: 22 and 20:13 clearly prohibit homosexual practice. Sexual prohibitions are among the moral laws, which are continuous, while ritual laws have to end in Christ. Most uses of the word abomination (to-eba) in this passage, the highest order of condemnation, are applied to homosexuality in the category of sexual sins in Leviticus.18.

In Judges 19-21. The word, 'know' is used to signify sexual contact. The Bible context clearly condemns the homosexual intention on the visitors to Lot's house.

Biblical teaching has been clear all this time. When people fell short of these standards they repented and asked for pardon. Now they are asking us to change our minds and even discard five thousand years of Judeo-Christian tradition and accept their aberration as normal. ECUSA and Canada are trying to be like the Communist take over of Russia who tried to do away with the old morality and establish their own order of free-love etc. They boasted that they would wipe out Christianity in seventy-five years, and establish worldwide Communism, but as we know now, they hardly lasted even seventy years.

Those who have been grieved, by this deviation by the hierarchy of the church are not even respected for their dissent, which is after all orthodox, and asked to accept what crumbs are thrown to them

by the way of alternate pastoral and Episcopal care. They are even asked to get permission from their Bishops if they are to survive as Anglicans. Those who want to come to the aid of these conscientious dissenters are also asked to get permission from these defaulting Bishops, despite their heresy and apostasy.

Hitherto, we considered the Prayer Book and its formularies, our Apostolic and Catholic tradition, besides the Holy Scriptures, as that which kept us together and made us one Communion. We did extend this communion or fellowship to other uniting churches on the basis of the Lambeth Quadrilateral. But now we are asked to create our communion on a pro-homosexual report and its suggestions to stay together at any cost.

It has even been proposed to make the Primate of Canterbury into an 'Anglican Pope' with a 'curia' thrown in, to buttress this 'Papacy', forgetting that the Anglican church as it is today is the result of an absolute protest against such form of church government. We endeared ourselves to the Archbishop of Canterbury as Primus Inter Pares because he is the Primate of our mother church, the C of E. We have been looking up to him to give a clear and not uncertain sound on matters of faith even as our great leader Cranmer did. We are concerned to maintain oneness and fellowship with whole Anglican world and even work towards that with the other Protestant churches and even the Roman Catholic Church. We cannot compromise our Biblical doctrines for the sake of comradeship (1 Cor- 6: 9-11). We have been clearly told not to have fellowship with immoral Christians although we should be living and working among non-Christians in order to witness to them (1Cor-5: 11-12). At least till the 80's and 98 Lambeth the Anglican Communion clearly declared the homosexuality is unscriptural and unacceptable. So now you cannot bring this innovation and departure from God's law and upbraid us for not accepting homosexual Bishops, Clergy and their Diocesan declaration and same-sex unions.

There is not a note of censure, in the report, on the defaulting churches and their hierarchy but only a painful labouring about keeping together. How can we walk with them? Can two walk together unless they are agreed (Amos-3: 3). We are told to come out from among them (2 Cor-5: 14-18).

The alarm has been raised that if ways cannot be agreed to meet the levels of disagreement or build structures for greater understanding and communion in future it is doubtful if the Anglican Communion can continue in its present form. Not only is this true, because already communion has been splintered by ECUSA and Canada, they have severed themselves from us: but also, if the rest of the Anglican Communion does not dissociate from error and apostasy God will write 'Ichabod' against the Anglican church. There is a glimmer of hope for the Anglican Communion by the large number of Archbishops (18 in number) and Provinces from Africa and Asia having stood fast and four square on the doctrine and tradition on the Biblical Anglican faith, and not a few Bishops, clergy and laity in America.

It is quite clear that the commission is doing its utmost to keep both groups together in what could only be called and unholy alliance. Those who accept the report will have to decide on whose side they are. Bible believing Anglicans will not dilly-dally. They will make up their minds; they will be on the Orthodox side and despite victimization will remain faithful and hopefully be in a Biblical Anglican church.

It is amazing that the report uses stronger language on those who remain Orthodox, and on those who have endeavoured to preserve the faithful remnant in America by offering their ministrations to them and by ordaining a few Bishops to enable them to continue as churches in the Anglican heritage and tradition. Although this may be called irregular, it was an emergency measure for a desperate

situation. It was not heresy and not apostasy, but on the contrary an attempt at preserving the Anglican Orthodox ethos in America. Something not unlike this happened in England in 18th century when the evangelical Anglicans were shut out of the Cof E.

The Primate of all Nigeria, the Most. Rev. Akinola states in his response to the Windsor Report, 'why, throughout the document is there a marked contrast between the language used against those who are subverting the faith and that used against us, from the global South who, are trying to bring the church back to the Bible. ...Therefore it is surprising that the primary recommendation of the report is greater 'sensitivity' than heartfelt repentance. We have been asked to express our regret for our actions and affirm our desire, to remain in the communion'. It seems to us that they have no need to affirm any such thing: they are in the Anglican Communion and stand fast in the Anglican faith. It is only those who departed from the faith who have to return. Those who sympathise with and give asylum to those who have reneged are also guilty of departing from the faith. It is they who must affirm their desire to remain with the traditional Orthodox Anglican church. If those who have broken away from the Orthodox faith do not recant but continue as they please, they can form a new church of their own. But how long they will survive remains to be seen. In twenty years time there is a remote chance of there being a sect called the 'Gay Episcopal church in America..

The commission has no authority to enforce the Orthodox Anglicans to accept a heretical, Apostate group or to ask them to apologise, or walk together with those with the disagreement.

The report is trying to insist that this controversy and disunity is a hindrance to our ministry to the world. We disagree. To retain error and try to hold together Truth and error will be a greater hindrance to our credibility, and to minister, not only to the world

but also, even to the members of the Anglican Communion. They would turn to the doctor who has the medicine, not the poison.

When the parents go wrong, children don't have to follow them. If the leaders of the Anglican Communion do not follow the master we will not follow them. We submit that it is those who have deviated from the doctrine and tradition of the Anglican Communion who are no longer Anglicans. But those who remain Orthodox are the true Anglicans: neither can a section of the church dispossess us. Of the seventy million Anglicans in the world sixty million are declaredly on the side of Orthodoxy.

The covenant drawn up seems to ignore the thirty-nine articles, and many clauses seem to attempt to protect ACUSA on the grounds that it is an autonomous church. We do not believe that autonomy means that they can change their doctrine and tradition. We believe if we are one communion we must maintain our Orthodoxy, otherwise they breakaway into a new organisation – different church. The Lord Jesus called us to submit to and to keep His word and to obey His commandments. He does not call us to be His fans but to die to self and follow Him. Christ did not exhort us to an anaemic sentimentality, but to a dynamic self giving and surrender to him, in order to walk in the way that He walked:, to serve others rather than to be served, and lay down our lives for others. Some wouldn't answer His call; others who came behind Him, went away sadly when he told them the cost of discipleship. Some went away when He told them the need to identify with Him in full, and He asked the twelve whether they also wanted to go away. So we are called not to be a fan-club or to be a sentimental gathering of amiable people but to be like Stephen and Paul and Latimer, Ridley, and Cranmer, Martin Luther, Bon Heoffer, and Luwum, and all the martyrs down the ages and some still in prisons in certain countries. Not once is the Thirty-nine Articles mentioned in the report. After all, it is the central doctrinal statement of the

Anglican Church. Are we embarrassed with it because we have departed so far from it?

Our commitment is to the Lord and in that we find our communion with one another. 'The drum beats of His army are the heart beats of our love.' Our hearts beat together: across the boundaries of time and clime and race and nation. Our oneness is in our common love and loyalty to the Lord demonstrated in our compassion for the lost and our passion for the Truth and justice.

It is a fashion to quote human rights, meaning of course that homosexuals have the right to determine their own sexuality. Lucifer and his angels had the right to rebel against God; our first parents had the right to disobey Him. Judas had the right to betray the Lord and the people have the right to renounce the Faith and adopt another philosophy and even form another religion. But they cannot remain in this and do, as they like. They cannot eat the cake and keep it also.

Those who want to reject Christ and His demands can do so and go to a Christ-less eternity. We can only grieve for them and pray for them. This may move us to evangelise them, as Jesus told us to do, with those who are outside His fold (Matt-18: 17).

Those who want to forsake the Christian morality and orthodoxy are certainly free to leave them behind and go on to some other religion or form an entirely new religion. But they certainly cannot remain in the Christian religion and distort it to suit themselves. Jesus is building His church and we must conform to His blue print and fit into His edifice as He builds. He graciously left His blue Print in the Holy Scriptures especially the New Testament along with detailed instructions of how to cooperate with Him. We are to be co-workers with Him. We can only work, in His way and not our way. When the church followed His instructions it thrived even though persecuted. But when the church failed to follow His

instructions and tried the worldly way they even died out. But He has used the faithful remnant to revive the church. The church that is willing to die to itself and live unto Him would be saved. The blood of the martyrs has been the seed of the church. Those martyrs lived by the old fashioned gospel and died for it. A re-evaluated Gospel would be so adulterated that even without persecution we will not survive.

The report casts a slur on the authority, integrity and perspicuity of the Scriptures by calling the authority of scripture a short hand phrase, and also tries to drive a wedge between God and His inspired Word. By calling it, “the authority of God, exercised through Scripture.”

The report does not deem it necessary to comment on sexuality but takes it upon itself to comment on Scripture, and to espouse a new concept of dynamic evolution, meaning that we can change the absolutes declared in it. It appears like a hard attempt to advocate accepting deviation in the name of development in keeping with the degenerating morals of the secular world.

The church is meant to be the Ark in which we have security and sanctity, but if we let the flood waters come in we would drown within it itself.

We would also like to make the following observations on the report:

Clause 6 on p.12. The Report implies that Ephesians speak about being linked together on a ‘bon homie’. The Ephesians letter is grounded on the fact of our being chosen and called, redeemed, and sealed by the Holy Spirit, after hearing the Gospel of Salvation and having repented and believed in Jesus.Ch.1: 6-13. They are now born again by being quickened together with Christ. It is by this Holy Spirit that the body of Christ is built up in love. The

Anglican Church cannot contrive some other method of bringing about some other body of Christ

Clauses 12 to 21 is a long discussion about the ordination of women because there was and still is a strong sentiment against it. This is brought forward as a case of disagreement within the Anglican Church. But the homosexual issue is a far cry from that. That was not an abomination to the Lord that was not immoral and unnatural. This issue has not only brought out a disagreement but severe condemnation and rejection by no less than 18 Primates and their churches and Councils, as well as the reproof of the Primates meeting and Lambeth '98.

Clause 29 on pp18-19 criticises the Primates and Synods and councils for declaring their rejection of this new deviation. It is strange that these are questioned by the report while ECUSA and New Westminster are said to have their autonomy.

Further, why should there be any bewilderment or uncertainty about the Anglican status of those who refuse to acquiesce to the heretical innovations. How did ECUSA treat AMIA and why?

Clauses 32 on p20, the creeds are not a development of Holy Scripture but the rejection of heresy and the protection of Scripture. They are formulas, which the Church Councils enunciated on the basis of Scripture, the given Word of God. It is rather the doctrine we are given by Scripture and affirmed by the ecumenical Councils. The current issue is far worse than the apartheid issue, which was a peculiar distortion of a small white minority.

Clause 33 seems to make this heresy a theological development and even says that there was a way to justify their deviation.

Clause 35 on p 21 seems to give the idea that if they go through the proper procedure they would be OK. How is that possible if they would not maintain the Faith?

Clause 35 further states that it is possible to continue within one church while holding on to diametrically opposed views. This is a new heresy, which condemns all the strictures of the Ecumenical Councils of the undivided Church. So if rich and powerful countries can bring pressure and influence on others not to oppose them, a wrong would be right?

Clause 37 is trying to justify ECUSA and Westminster.

Clause 38 on p 21 seems to suggest that we should not be concerned with the heresies within the church, but that we should be concerned with God's mission in the world. How can God's mission to the Church be different? Isn't God's mission to the world, redemption by a redeemed community? Whether it is, a diocese or local parish or communicant member, they cannot alter or water down a doctrine. Those who flout Biblical teaching and injunctions are heretical and apostate. No rationalization can justify them.

In clause 39 on p 22 you say that they assumed that they were free to make decisions. They were at Lambeth and saw the overwhelming vote against homosexual practice. They cannot assume, and go against the rest of the Anglican Communion They cannot be excused. They have been defiant and gone their separate way.

You appear to make apology for their unilateral decision, claiming an excuse. Even if the whole Communion were to consent to the defaulters still they are sinning. "Let God be true and the whole world a liar." Rom.3: 4.

Clause 40 speaks of a relationship of trust. This is what is there naturally in a family, but when a member of that family does a wrong or immoral thing, the trust is destroyed. You cannot pretend that nothing has happened and go on normally. To protest, refute and repudiate the wrong is not ugly but is required of true Christians who follow Christ the controversialist. What is ugly is to practice what is wrong and it mars the image of the Church that Jesus is building,

Clause 41 speaks of the new mode of being human unveiled in Christ. That is the perfect humanity. Jesus came to demonstrate that life, as a truly human being and then to make that a reality and a possibility to us, by the new creation through incorporation to Him. You cannot even hint at the decadent licentious life style of the postmodern world as a new humanity. The developing countries still retain the old fashioned values of family and parental Missionaries who came from the Christian West. After the Communist revolution they tried to impose a new morality upon the world and even threatened to wipe out the authority and relationship, which perhaps we learnt from the Christian morality and even the church in 75 years time, but in fact they barely lasted 70 years. Then the Russian leaders appealed to Evangelical Christians from US to come and teach them about God, in 1990.

In clause-42, on p.23, having admitted, our supreme authority has been Scripture the report tries to backtrack saying that we must examine what is meant, implying that there are different interpretations. In fact the report later calls the 'authority of Scripture' a shorthand phrase. It also says that they must examine later what it means for Anglicans. We cannot see what we can do but bow before, and submit to, Scripture whether it is for Anglicanism or any other ism. The report seems to be more interested in unity than integrity, remaining together than Truth. The report tries to backtrack saying that there are different

interpretations. In fact the report later calls the ‘authority of Scripture ‘ a shorthand phrase.

In clause-43, again the report lamely states that their mandate is not to touch on theological and ethical matters but to make recommendations to keep the communion. If we were to include heresy and immorality within our church what mission or life have we, we would forfeit our mission and snuff out our life. This is the most important issue, currently, and it is a matter of survival, how can you even dream of saving our communion one with another with out dealing with the malady that has set in. In fact the first clause of the mandate requires the Commission to respond to him on the legal and theological implications flowing from what ECUSA and Westminster Diocese have done. It appears that the commission is unwilling to condemn them and declare that they have reneged.

The nature of the communion we share and the bonds that hold us together are the very doctrines of the Anglican Church, and the common worship held all over the world, based on the BCP and the two sacraments and the Holy Scriptures.

Clauses 45-47 speak of the shared and inherited identity. That is our Biblical Anglican heritage, and tradition, which is no secret to the whole world. But now ECUSA and their followers are departing from tradition and breaking with orthodoxy. Therefore they are out of communion with us. Not only with us but the whole communion of saints especially of the Catholic world, such as the Roman Catholics and the Orthodox, and Mar Thoma, etc.,

Clause 49 speaks of communion as a relationship. But Christian communion is communion with the Father, Son and Holy Ghost, and it is a holy one, we can love the sinner and even the enemy but we cannot have communion with them

Clause 50 speaks of degrees of communion. Biblically we are in communion with God or out of communion with God. Whenever we impair our communion with Him we repent and confess and are cleansed and are back in the Light.

Clause 53 on p 27 the phrase supreme Authority in this clause becomes just authority in clause 54, then it is further delineated to the authority of the triune God exercised through Scripture. In clause 55 it is still diminished to “authority not to be conceived as static or as giving of orders. In clause 56 it is reduced to a collection of books through which the Spirit works to develop and continue to tell the story of Jesus to show the fulfilment of the story of Israel and its foundational character for the mission and life of the church, and that the phrase authority of Scripture is a shorthand phrase. In clause 57 it is stated that for Scripture to work as a vehicle of authority it must be incorporated into the liturgy, and then a platitude is used calling it God’s living and active word. In clause 58 it becomes the authority God vested in Scripture So the report is trying to put over, that Scripture has no authority in itself, that it is not God’s breathed out Word. We protest, and say that the Church has always believed that what Scripture says God says. We can only know what God says and who God is through the Holy Scripture. We cannot even know whom Jesus is except through the witness of the Holy Scriptures. To Jesus and the record of what Jesus said and did. “Jesus loves me this I know, for the Bible tells me so” Karl Barth. The Jesus we believe and know is the Jesus of Scripture. There is no other Jesus. Incidentally the report has gone clean off the mandate. The report does admit that the scripture is the supreme authority of the Church and that the medieval church did bring illegitimate developments. But it does not see that the defaulters are denying this authority and bringing in illegal developments. In medieval times the church claimed to be the interpreter of scripture. In the Reformation this was blasted and Scripture was regarded as its own interpreter. We interpret Scripture by Scripture. The current philosophy or cultural matrix is no lens to read Scripture with; we have to understand Scripture from the Jewish context. We have to hold fast to and defend and contend for the Faith once delivered to the Saints. (Jude.3) The Scriptures were not written by any private contrivance neither can

it now be interpreted by any local person or group other than by Scripture itself. “It is not something excogitated or produced by man. Holy men of God spoke as they were moved, borne along, carried along, by the Holy Spirit. It all came from God. That is why your faith is on such a firm foundation. That is the substance of your authority.” (J.I.Packer)

Clause 54. On p 27. In clause 43 it was stated that the mandate of the commission was to make recommendations regarding communion one with another, but here it is trying to do everything but that, and is taking upon itself to define a great doctrine of the Church, the supreme authority of Scripture. The report tries to drive a wedge between God and His inspired Word, and Jesus and His declared authority, which He delegated to His chosen Apostles and promised to remind them of the Truth or Word that He taught them and endowed them with, and guaranteed through His Spirit, who was most certainly given, not many days after.

In clause-55, on p.28, almost mocks the inspired word of God and casts aspersions, on Jesus Himself. What is meant by saying that the authority of Scripture is not static, and not giving of orders? The authority of Scripture is the authority of God, and that is absolute. When God says ‘in the day that you eat of it you will surely die.’ It was absolute. The quintessence of the law is full of orders. When Jesus refers to Scriptures he says ‘it is written, have you not read, what does the Scripture say etc., When the prophets say thus says the Lord, 359 times and other similar statements about God speaking 3800 times in the Old testament, it shows that it is absolute and inviolable, it cannot be challenged. Only Pharaoh tried to challenge and came to grief. How can you say that it is not, giving of orders, even the Gentile centurion said, you have the authority, just give the order. Jesus’ authority is demonstrated in orders. He ordered the storms and the seas to be still. He reiterated the commands of God by saying, “But I say unto you.” The authority of Scripture is the authority of God. Jesus did not beat

about the bush. He explicitly declared this authority. One of Jesus' criticisms of the religious leaders of his day was that they disrespected the Scriptures. The Pharisees added to it. The Sadducees subtracted from it (Matt-7: 9,13) (Mk-12: 24). 'Scripture cannot be broken' Jesus said and 'cannot be altered (Jn-10: 35, Mt.5: 18).

The authority of the Church, of a Bishop or of a Priest is the authority of the Scriptures. All that Jesus said and did was based on the Scriptures. He rebuked Peter for trying to deviate Him from the dictates of Scriptures and went on to say, how can Scripture be fulfilled otherwise. That we are all sinners is a direct declaration of Scripture, static if you like and, 'the soul that sinneth it shall die', is an authoritative statement. The fact of our salvation and the assurance thereof are the clear, direct statements of the Scriptures. The breaking in of the Kingdom of God is not by the appearance of a star or even the singing of the angels but by the coming of the Word of God. Could you think of something more dynamic than the Incarnation and the Redemption? The scripture is not a fetish or a benign influence but an authoritative word; 'God commands all men everywhere to repent', 'repent and be baptised,' 'those who believe and are baptised will be saved. But those who do not believe will be condemned,' 'they that call upon the name of the Lord will be saved,' 'how can they believe unless they hear... the word of God' 'the gospel is the 'dunamis' of God unto salvation for all who believe.' The writers of the canonical gospels were the evangelists who drew, not from multiple sources but from the only source, Jesus Christ and His words and actions.

Clause -56, on p.28 appear to us as an invidious way of watering down the Scripture in order to find a justification for the obstinate rejection, by the pro-homosexual group, of the clear declaration of the Holy Scripture that the homosexual practice is unnatural and immoral and an abomination to the Lord. This kind of devious-hand method, of trying to make the word of the devil compatible

with the Word of God, is of Anti-Christ. The Report is trying very hard to advocate accepting deviations in the name of development and in keeping with the degenerating secular world. Are we trying to change the old adage “the church to teach and the Bible to prove. That nothing may be taught but that which can be proved by Scripture.” The Church is meant to be the Ark in which we could have security and sanity. But if we let the flood waters come in we would drown within it.

Clause-58-59, on p.29 seem to take us back to medieval times when the Bible was a closed book and the report seems to be like the papalism of that era.

Clause-60, on p.29, supremacy of scripture is surely not, “to be constrained to the loyalty of the community of the church. But the church must ever be judged and reformed by Scripture. What indeed, is the central core of the church’s faith but the Holy Scripture?. These absolutes are not negotiable even if the whole church makes a convincing case to change the established and handed down doctrine.

Clause-61, on p.30, calls us to re-evaluate Scripture. That would be to relativise, to give up the way; we read, marked, learned, and digested Scripture. It would be to deny the origin and inspiration of Scripture. The church has gone through many and varied kinds of persecution but survived on the old fashioned Gospel. A relativist gospel will not enable the church to survive, not only persecution but even in normal peaceful times. The church in the democratic free world of the West is dying out because of liberal theology. This is borne out by the few Evangelical and Charismatic churches, which are thriving.

Clause-62, on p.30, says the Bible would be a means of unity but the Bible itself calls it a two edged sword, and Jesus said ‘I have come to give you a sword.’ The Bible is our sword in our spiritual

armoury to use against the world, the flesh and the devil. The report labours the point that we must make the Scriptures sub-serve the unity of the Anglican Communion.

Clause-63, on p.30, But we understand the episcopate as a constitutional one, subject to the Scripture and canon law. In the ordinal it is quite clear that the Bishop is completely subject to the Scriptures. Scriptures make it abundantly clear that he must be a servant of the Servant Lord. That is Christian leadership. Bishops and Priests take their oaths at their ordination to preach from the Holy Scripture, even to drive out erroneous doctrines. They are also to prove what Scripture teaches,, and nothing is to be taught which cannot be proved by the Scriptures, throughout the report, as here there appears to be a consuming passion for unity at the cost of Truth.

Clause-64, on p.31, how was Gene Robinson elected and consecrated is a question mark. Was there any signification of acceptability by the wider church? Why is there no condemnation of this consecration despite warnings of the Primates and other leaders in the Anglican Communion? How can you defend this by your own yardstick?

Clause-65, on p.31, up to the time of this report the Archbishop of Canterbury was never considered as the chief pastor of the Anglican Communion. He was only the Primus Inter Pares. This is quite a different tune, which the report is espousing. We wonder whether some people want to use the Archbishop's office and image at this precise time in history for an unworthy cause. The Archbishop of Canterbury has no jurisdiction even over the Province of York. He is accepted by us all as the first among equals and as our beloved first Archbishop from the throne of Augustine.

Clause-68 Speaks of a test of 'reception', by the rank and file. Hitherto we were accustomed to receiving the deposit of Truth

once delivered to the Apostles and prophets and handed down faithfully in the written Scriptures. The Apostles and teachers of the Church safeguarded these. The teaching was always tested by the touchstone of Holy Scripture. The Church did not follow every wind of doctrine nor determine its Faith by popular acclaim. Opinion makers are not allowed to push their own ideas and doctrines. The Ecumenical Councils of the Church ensured that the doctrine of the Church was protected from adulteration or distortion. Church doctrines were not arrived at by authentic development or through legitimate persons. No local church or regional province should enunciate any new teaching. The universal Church should establish doctrine by the standard of Scripture, which is the engrafted Word of God. We will not recognize any other 'approved channel.'

Clause 71 on p 34 speaks of local and different tradition of reading Scripture. We can easily misread Scripture by reading them through our cultural filters. We must read Scripture through Jewish eyes to get to the original meaning of Scripture and only then apply them to our context giving regard to faithful understanding of God's message.

Clause 73 speaks of autonomy. Even provincial Churches, which draw up their own constitutions, did so in conformity to the mother Church. Even new Prayer Books that were developed in the regions and other local areas declared clearly that those prayer books are not departing from the doctrines of the B.C.P. The Scriptures and the B.C.P. have become the common factor and link of the churches of the Anglican Communion. Although the local churches governed themselves independently and organized their administration and discipline and training, they abided by the universal Anglican doctrine enshrined in the Scriptures and the B.C.P.

Clause 76 in any event confirms that autonomy is in relation to others, which means with the whole Communion. Therefore, with the One Holy Catholic and Apostolic Church. To depart from this orthodox Faith is to be heretical and apostate. ECUSA and Canada have no defence for what they have done and there is no point in trying to speak of adiaphora and subsidiarity and autonomy, etc. They have erred and must repent. After all the rationalizations in this report, there is no way to justify what they have done. The only way back for them is to give up their error.

Although Clause 76 & 80 say that there is no unfettered freedom and that autonomy does not mean unlimited freedom, and 86 says that they are not free to deny the truth, nor ignore the fellowship, this is exactly what ECUSA and New Westminster have done. But the Report goes not condemn them or cut them off as separatist, and apostate;

Up to clause 84 all the talk about adiaphora and subsidiarity with regard to ECUSA and New Westminster are mere verbal gymnastics. Let us not fool ourselves; you cannot herd people together into one corral by verbal pyrotechnics. We have unity and communion in the Spirit even with non-Anglican believers through the Holy Scriptures and the Holy Spirit. We maintain the unity of the Church by our incorporation through Baptism and Confirmation, and what is common to us all, Anglicans, everywhere and at all times is the Bible and the B.C.P which includes the two Sacraments, the Catechism, the 39 Articles and the Ordinal. We are autonomous through our Diocesan Councils, General Councils and Episcopal Synods. We have no superior authority than that. These instruments of Orthodoxy mentioned above hold us together. An autonomous Church is a self governing, self-supporting and self-propagating one, but if it is a part of a larger body it must hold on to and maintain the same Faith..

“Christianity is founded on God’s full and final revelation in Christ and the Scriptures. Christian truth is therefore neither something we have made up ourselves nor something that we arrogantly take credit for. We are simply witnesses to that which God has revealed. There is an objective truth which confronts us all and which we receive with humility (because finite humans cannot grasp that truth perfectly or fully), and with gratitude (because it is only by God’s grace that we have access to God’s truth). We therefore avoid approaching others with an attitude of superiority or rejection.

In celebrating Anglican life in mission we affirm that both the life and the mission of the church must be grounded in obedience to the truth as we have received it through Christ, and the Scriptures that bear witness to him. The one who said ‘Follow me’, also said, ‘I am the way, the truth and the life’. Following Jesus, therefore, demands commitment to Him as the truth and obedience to Him as Lord. Our response will include living out the truth (discipleship); embodying the truth (holiness); proclaiming and explaining the truth (evangelism and apologetics); and guarding the truth (biblical teaching and church discipline).

The Church in every land and every age has a mission to the surrounding culture. In the west, values of human freedom and individualism have come to dominate the culture. Among the consequences are the weakening of family life and the abandoning of self-discipline. The Church in mission calls on people to turn from what is ungodly in their culture. When human beings abandon sexual holiness, the Church must warn them of God’s judgement on this as on all sin, and help them to return to God’s ways.

A statement by one African province speaks for us all: “We affirm that ...adultery, sex outside of marriage and homosexual unions are all contrary to God’s purposes for our humanity. We likewise

deplore homophobia, hypocrisy and sexual abuse and seek to acknowledge and overcome such sins. In costly love we seek to support those who are their victims.

In our Province we too are faced by temptation of every sort, but we cannot allow God's will for us to be controlled by the attitude of the culture that surrounds us. The authority of Christ Himself through the Holy Scripture must have authority over every culture."

The same position is affirmed in other documents such as the Kuala Lumpur Statement and the St. Andrew's Day Statement.

Faithful and fruitful mission will include the protection of sound marriages, healthy families, and holy singleness."

"We met at a time of tension and debate within the worldwide Anglican Communion surrounding the issue of homosexual practice. The actions of a few bishops and synods around the world have called in question Anglican faithfulness to the authority of Scripture, the nature and responsibilities of church leadership, and the unity of the Church. Members of our consultation told us of how the events in North America and England had undermined their credibility with their neighbours, both Christians and non-Christians. It was inescapable that we should make some comment on this issue of the day, which is as freely debated in the churches of rural Kenya as in Oxford or Vancouver.

We re-affirm Resolution 1.10 of the Lambeth Conference 1998, and our support of those Anglicans who hold to it. We receive with gratitude the Primates 2003 statement unanimously condemning same-sex blessings. We also welcome the subsequent statement on sexuality and church leadership, made by no fewer than seventeen Anglican Primates in the context of declaring impaired communion

with the bishop of New Westminster for his action in defiance of the Lambeth resolution.

The recent controversies have threatened to divide the Anglican Communion. We declare our commitment to this family of churches to which we belong. We will remain loyal to our historic inheritance, while being ready to meet the challenges of today. Because of this commitment to orthodoxy, unity and uninterrupted mission, this consultation warmly commends and fully supports movements and initiatives, which uphold orthodox teaching concerning human sexuality. We submit that our views represent those of the mainstream majority of the Anglican Communion. We will deeply regret the departure of any member of the Communion in consequence of their continued pursuit of unbiblical revisions in doctrine and practice.”

(Consultation Statement EFAC International Consultation, July 2003 – Limuru, Kenya)

The report is striving to make a case for making the defaulting churches of US and Canada acceptable. And to prevail upon the orthodox Anglicans to an unholy co-existence. This is unacceptable to us who love the Catholic and Apostolic tradition of the Anglican Church. The Anglican Communion is the Anglican Church.

The fellowship or communion of the Anglican Church which is based on One Faith, One Church, One Lord, can be further buttressed and made more concrete or tangible by the sharing of resources and exchange of personnel and ministering to one another across the geographical and cultural boundaries from the West to East and South to North.

Clause 85 speaks of inculturation: It is an accepted fact that we must give the Gospel in Indian garb to the Indian people and that we should not give the precious Gospel in a foreign cup. That does not mean that we should change the fundamental truths of God and Christ, sin and salvation, the new birth and the new creation. We should indeed use dynamic equivalence to communicate the eternal Word of God to people from entirely different worlds to that of the Judeo-Greek world. The social, moral and sexual ethics of the Holy Scriptures cannot be compromised to the different social standards of the unredeemed and secular world. Some societies of the world have had the customs of deceiving, robbery, wife burning, child marriages, headhunting, child sacrifices etc., as part of their culture but we can never lower our Biblical standards enunciated in the Bible and ratified by the Lord Jesus. The principle of incarnation is that we sit where they sit and speak their language. It does not mean to be conformed to their fallen human state. Jesus was tempted at all points as we, are yet without sin. The examples quoted in clauses 85-87 are philosophical, ceremonial and emotional but not theological or moral. The homosexual issue is both theological and moral. Further, they are absolute standards which cannot be watered down; it was not done till recently.

Clause 89 admits that not all differences can be tolerated and that some types of behaviour disqualify you from inheriting God's Kingdom and must not be tolerated within the Church. Well, homosexual practice is one of them

Clause 90 speaks of a renewed humanity. But it is not a development in recent times, and not even with Communism and liberation theology. Renewed humanity is the new creation in Jesus Christ. (2Cor.5: 17).

Clauses 87-91 are a rather insipid discussion on adiaphora not applicable to the issue of homosexuality. Homosexual practice is

sin; we cannot label it by any other name. It must be repented of like any other sin.

In clause 92 the pro homosexual groups are distinguished as the stronger group who ought to be considerate of the weaker orthodox group. What a distortion. They are not stronger even in numbers. They are a very small group, although vociferous. The Corinthian matter was regarding a minority of new converts to Christianity who had a legalistic hangover on dietary matters from their Jewish past. The days of the homosexual group are numbered. They will be left alone. They will die out.

Clause 93. The report is still concerned that a significant number would be offended and that they may be forced to break fellowship, rather than, that the defaulting party are wrong.

In clause 94. Even after saying that no local church has the right to tamper with serious matters, on its own, based on the notions of adiaphora and subsidiarity, the report goes on to say, “how does one know and who decides where on the sliding scale a particular issue belongs.

Clause 95. Speaks of the authority of Scripture on the one hand and of the decision makers in the Church on the other. This sounds like medieval teaching. The first grave fault is to put the so-called decision makers on a par with Holy Scripture; secondly it is the attempt to set up some decision makers. Who are these decision makers? We cannot even accept the verdict of our modern Primates and other bishops of the church because of what has happened in the American bench. Our only sure word of doctrine is the Word of God. It is also pertinent to ask what is the mission of God we seek to serve. Is it not to tell the world that it should repent and be reconciled to God? (Acts 17: 30, 2Cor. 5: 20.)

Clause 96. How can we seek to fulfil our mission and live out the Gospel of Jesus, for the sake of the world unless we know it and are living it out? What do we want to redeem the world from? Is it only from Capitalism and exploitation, racism and classism, sex-abuse and child abuse? What about immorality and idolatry, fornication and adultery, pride and arrogance, envy and malice, rape and murder, addiction and perversion and the rejection of Jesus Christ.

Clause 97. Speaks of re-establishing the authority of the hierarchy. The dictatorial authority of the hierarchy due to the corruption in the church was the cause of the Reformation. We do not want an English imperialism or an American-British alliance in the Anglican Communion. We should be equal partners and therefore should elect the chairman of the ACC. We don't need an authoritarian hierarchy. We need to return to the Bible and to the authority of the Bible. As Bible believing Anglicans we have listened to the expounding of the Bible with great devotion and submitted to the dictates of the Law with great deference. In fact our Church reformed itself from medievalism by the teachings of the Bible

Clause 99. Virtually, advocates raising the Primus to a Papacy. Our looking up to the Archbishop of Canterbury and our affection for him was because he is the Primate of our mother church and because of the history of the great and good Archbishops from Cranmer down, not of course forgetting our first Archbishop Augustine.

Whether to this Archbishop or even the Pope, we would be gladly deferential if they are Biblical.

Clause 100. What about the decision of Lambeth on the current issue; what happened to it? All the Primates endorsed the Lambeth decision, and at their 2003 meeting they warned ECUSA and New Westminster. If the exhortation of all the Primates was not heeded, how will the Primate of Canterbury persuade them? The defaulting

parties stand condemned by the whole Anglican Communion and the Holy Scriptures.

In clauses 102-104. It is clearly stated that the instruments of unity do not have pan-Anglican authority. Why cannot the Instruments of unity call the recalcitrant party to submit to the authority of the Word of God? Did even local pastors not do it all these years? The Archbishop should not be elevated to the stature of a Pope. We have a supreme authority, why cannot this be applied to the defaulting parties?

Although the Lambeth Conference has no legal authority over the Anglican Communion, it has always had a very strong moral authority. This is the first time that a local Province and Diocese has slighted and defied the decision of a Lambeth Conference, that of '98, on the issue of homosexuality. Are the Instruments of unity impotent to take the defaulters to task, or worse still are they trying to excuse them and protect them?

The Monarch of Great Britain appoints the Archbishop of Canterbury and it is an appointment for Great Britain. Therefore he cannot be the head of the Anglican church of the whole world. The Church of England rejected the primacy of the Pope, now it is being proposed that the Primate of Great Britain be the Primate of the worldwide Anglican Church. On the principle of breaking with the Pope how can you now propose an Anglican Pope? What is the guarantee that any given Archbishop will be sound in doctrine and that he will uphold and not deny any of the fundamental doctrines and that he will not let any of his personal uncertainties colour his statements. It is right and proper that the Archbishop of Canterbury chair the Lambeth Conference but the ACC should elect its own chairman.

Clauses 111-112 seem to advocate an Anglican papacy and a curia. It is not good. We should not go back to medievalism. Any leader

would command the respect of any Anglican individual, church, diocese or Province if it were on the basis of the Word of God and the Anglican formularies. What we need is to reiterate our doctrine and Bible based traditions held by all, down these centuries.

We cannot understand why there is a repetition of the work of unity, ministry of unity, a focus of unity. The focus of unity is the Lord Jesus. The ministry of unity is the work of the Holy Spirit.. We don't need human substitutes. We are departing from our traditional doctrine and are looking to the arm of flesh. There is great danger in small groups there could be unbelievers in such small groups. E.g. the five theologians who wrote 'The Myth of God incarnate' one of them later admitted that he was an atheist and even resigned his post.

Clause 119 speaks of an agreed mechanism to enable and maintain life in communion and to prevent and manage communion disputes. This gives the appearance that you are solely preoccupied with staying together than staying faithful to the Bible. Even if you can draw up an agreed mechanism to keep people together it will only bring a curse on such a motley crowd. It is a mistake to think that autocratic pressure would make us acquiesce. You can be sure that many would even leave the Anglican Church and join some other church, which is biblical as has already happened for much lesser scandals than the present issue. We don't need an Anglican Covenant to resist pressure from the state. The Church has survived even severe persecution by Emperors, tyrants and dictators, on our simple creedal forms. The Church has survived being put to the lions, being burnt alive, confiscation of property, closing down of churches, burning of Bibles, imprisoning of clergy and banning of gathering together. Those churches survived not on any agreed mechanism or covenant but solely on the unadulterated faith in Jesus and His precious Word. The Church is the Bride of the coming King, and she cannot be affianced to any other.

Clause 121. The report only says that the question has been raised regarding the Anglican Church of Canada and ECUSA that they have not attached sufficient importance to the impact of their decision on other parts of the communion. This is like the Walrus shedding a tear at the demise of the oysters. What mild language? The report does not censure them at all, for not only departing from the orthodox faith, but also defiantly going against the Lambeth conference and the Primates conference. The report finds other Provinces and Primates, who came to the relief of fellow Anglicans in desperate plights, and helped them to remain in the Anglican Communion, to have offended their understanding of communion. The report is trying to dispossess them by asking them to apologize, if they wish to remain in the Anglican Communion, while they state the heretical, apostate, defaulters only to have strained the relationship.

It is passing strange that the report states that they expect that the Primates who have acted in rescue operations should have obtained permission of the very defaulters of the whole situation, who have forfeited their moral authority and credibility and leadership in the Anglican Communion. This statement also condemns all those who have dissented from heretics down the ages.

Those decisions and actions by ECUSA and Canada disqualify them from the Anglican Communion. They have put themselves out. We have only to declare their excommunication without trying to mollicoddle them. It is like those giving shelter and covering to the terrorists, for then they are also guilty of terrorism.

It is sad that the report is trying to blackball the Primates and other bishops who came to their rescue, by accusing them of intervening in the affairs of other provinces, when they only carried out their ministry to victimized fellow Anglicans. This attitude of the report was the mentality of the Priest and the Levite who passed by on the other side of the dying Jew. The so-called crime of these good

Primates and Bishops was what the Good Samaritan did. They were trying to redress a grave grievance and meet a desperate need of victimized fellow Anglicans. Some priests were dismissed from their posts and some ordinands were refused ordination. That kind of injustice should have been condemned by the report. These matters were not unknown in the Anglican world and were actually intimated to Canterbury before the consecrations, outside the jurisdictions, took place. But nothing was done about it. Those interventions were like dropping food from the air to harassed refugees marooned by their own governments.

Clause 124 says that a bishop is ordained to a worldwide ministry. We would like to state that even a priest is ordained to the worldwide Catholic Church.

Clause 125 says that divorce and remarriage is allowed in certain Provinces, but this does not make it OK, however prestigious those places may be. It is against Biblical teaching, and Canon Law of the C of E. You cannot use the leniency shown to those failures to justify the practice of homosexuality. You cannot compare divorce to homosexuality. Even if the church has failed in not condemning the former you only compound the matter by giving a licence for the latter. The report, here, appears to strain hard to seek for a precedent to excuse ECUSA and Canada. The report lacks the strength of conviction. The Bible calls Homosexual practice an abomination to the Lord. Furthermore, what ECUSA and Canada have done does not provide pastoral care to those who have failed the Biblical standard but ‘sanctified’ something, which is abhorrent to the Lord. They have misinformed them. When the blind lead the blind we know what will happen. Jesus says to those who will not accept the witness of Jesus now, “You will die in your sins”.

Clauses 125-126 bring forward the case of divorce persons being in ministry and women in the episcopate to justify what the defaulting parties have done. But this is not comparable to the

homosexual issue. The above matters and the ordination of women did not split the Church but hundreds of priests and thousands of laity have left the Anglican Church. This issue has split the Church and you cannot suture it up however hard you try.

In Clause 127 the report only says that ECUSA has caused deep offence to many faithful Anglicans in its own church and other parts of the Anglican Communion. Once again, the report does not so much as mention the wrongness of homosexual practice. One gets the feeling that after all the report is also on the side of the defaulters. If this is so, how can the rest of the Anglican Communion trust them?

In clause 128 it is amazing to see that the report says that they were at liberty to take the steps they did. This is like saying that Hitler had the liberty to send six million Jews to the gas chamber according to his concept of Nazism.

The report is sanctioning those who go against given Truth but the Orthodox are not at liberty to protest.

Clause 129 tacitly admits the culpability of ECUSA but yet does not ask them to repent.

Clauses 130-131 again use mild language towards the defaulters. The Bible and the Canons and constitutions make it clear who are suitable to be bishops of the Church. The report says that there is an important lesson here for the selection of candidates. This appears like a reflection of scant regard to the Holy Scriptures.

In Clause 133 the Report is still trying to buy time for the acceptability of such an unacceptable person.

Clause 134 again shows their eagerness to bring together all parties, at any cost. ECUSA was asked to express regret that the bonds of affection were breached, not that doctrine and tradition

was breached. The defaulters are only asked to consider whether they should withdraw themselves from representative functions, where as they should be banned from them. The report clearly appears to be on the side of the defaulters, and trying to plead their cause. The report is only asking for a moratorium on the ordination to the Episcopate and not to the Priesthood. This is not enough, Gene Robinson should be asked to step down. The consensus in the Anglican Communion has been clearly given, at Lambeth 98, the Primates meeting, and many protests from all over the world, and the 18 Primates who gave an absolutely clear verdict,

Clause 135 Why is the report so eager to take forward the listening process? Is it to make us ultimately to acquiesce? Why was the Pro- homosexual lobby at Lambeth unwilling to listen to the ex-homosexuals? Even now, is the report willing to listen to the ex-homosexuals? Why does the report not recommend the censure, which is the main part of the Lambeth Decision? The listening part, we understand, as the request for pastoral care, and not for changing our doctrinal beliefs. We would like to recommend listening to the ex-homosexuals so that we can the better be able to assist those who are caught up in this problem.

Clauses 136-7 how can the Cadman report say that this not a theological issue when this has rocked the Church as never before, whether before or after the Ecumenical Councils, and as there is direct teaching against this in the Holy Scriptures.

Clause 138 While admitting that no Diocese has unqualified freedom to authorize liturgical texts which are inconsistent with the B.C.P the report does not want even to comment on their action.

Clause 139 The Canadian church affirms the “integrity and sanctity of same sex relationships” and thereby pre-empted any need of further study on the subject.

Clause 140 the proper authorities are the very defaulters. Their leadership has been forfeited and the faithful have rejected them. Do you say that their approval is required? Could you rebuild a trust that is there no more? How can the orthodox people compromise?

Clause 141 Why ask them to demonstrate that their proposal meets the criteria of Scripture, tradition, and reason. Surely we all know that homosexual practice is against Scripture. The framers of the report do not seem to know this or they are also pro-homosexual. If this is so they are not in a position to act as mediators.

Clause 142 betrays the true colours of the framers of the report. They are holding a brief for the Homosexuals and as a result cannot play a mediating role.

Clause 143 quotes the Primates that we should respond with love and understanding to the people of all sexual orientation. This does not mean that we to accept homosexual practice as being OK. We would like to state categorically that we do not condone homosexual practice just as much as we do not condone theft, adultery, murder etc., but we do respond to them with compassion and minister to them in Calvary love.

Clause 144 is the closest in this report to censure of this innovation, although in exceedingly mild language. Why call a moratorium on rites if homosexual practice is not wrong. Not once has this report said that it is wrong, so this reveals inconsistency.

Clause 145 seems to be a dissentient report, by saying that this call to continuing study does not imply support of such proposals

Clause 146 Says that Christians of good will must engage with each other on issues relating to human sexuality. The Bible and Jesus specifically has given us ample teaching on sexuality. We only need to grapple with sexual weaknesses and resist temptations and seek advice and counsel when we have recurring problems with our sexual urges and drives. We may even need transactual analysis and psychotherapy, and inner healing. The report is only worried about regard to the common life. In referring to the Lambeth resolution the report does not emphasise the affirmation of heterosexuality as the norm but repeatedly quotes the part about listening to and engaging in dialogue with those who engage in sexually active homosexual relationships. The report also attaches other reports, which are leaning towards the defaulters. Therefore the report is cast in the role of defending the defaulters. Will the framers of the report take the same line regarding: prostitutes, murderers, thieves and terrorists. Must such people also agitate and parade and demand rights by organizing themselves into movements like the Homosexuals and Lesbians. We like to categorically state that we are for justice and human rights for all persons and that we have always been compassionate and caring pastorally to all human beings, as our Lord Jesus has commanded us

There are no radically differing positions across the Anglican world regarding homosexual practice. The preponderant majority throughout the world is decidedly against this abominable practice. The report asks us to re-assess this forbidden behaviour, because of our concern for human rights. The Christian church has always stood up for and worked for human rights. One of the latest examples was the fight against apartheid. Our concern is not only because of human rights but because of our belief in the image of God in man and also because of our concern for their salvation, and reconciliation with God and not least because we are to seek and save the lost; but our care and compassion for them does not

justify their wrongdoing. There is no need to re-assess homosexuality, it is clearly forbidden by God. We have only to submit and call others to be subject to the Law of God. We cannot alter or water down the Word of God. If there is any listening, it should be to ex-homosexuals to learn from them their experience of deliverance.

Clause 147 Referring to orthodox Anglicans, speaks of Christian truth and values as they have understood them, implying that they may be mistaken this raises serious questions on the impartiality of the framers of the report.

Clause 149 The proper authorities referred to, here, are the very defaulters. They have forfeited their leadership, and the faithful have rejected them. How can you say that their approval is required?

Clause 150 calls upon us to build trust. Can it be done without compromise? There is no possibility to rebuild trust while they are unrepentant. Those who have rejected their own heretical bishops cannot exist under their leadership. So they need Anglican Episcopal ministrations if they are to continue as Anglicans. The alternative would be to leave the diocese or province and join another church or start an altogether new one.

Clause 151. What is this reconciliation you are talking about without repentance? How can there be any mutual agreement between diametrically opposed parties? You are suggesting Cinderella treatment for the orthodox Anglicans, and that on condition of an agreed commitment to effect reconciliation. Are you trying to drive us to submission to the homosexual culture? This is the kind of treatment offered by racist majority groups to their own minorities. It is an insult to offer them ministrations by retired Bishops, when they are entitled to proper bishops and priests.

Clause 152 is irrational in asking orthodox Anglicans to co-exist with the heretical bishops. If they are not deposed we will have to dissociate from them. To say that delegated ministries by the incoming bishops are reasonable is typical language of the oppressors to their oppressed. Further, the proposal is to live with the disease until you also get the disease then all would be sick and there will be no conflict. But the sickness will destroy all in a short time. The suggestion to live with retired bishops is step motherly treatment. This is grossly insulting to the orthodox Anglicans, to suggest a kind of slave class of existence with some worn out spare parts. Why is the report so insistent that we stay alongside these defaulters and live under them?

Clause 154. How can you speak of parallel jurisdiction when one party has reneged? They must be deposed. The report keeps on referring to the defaulting bishops as if they were authentic. They should be declared null and void. They should be deposed as Pol Pot, and others up to Saddam Hussein were. His own people deposed the Philippines President, without firing a shot.

Clause 155. According to the report all those who intervened to rescue, liberate, and give relief to oppressed people must apologise to the oppressors they rejected and re-instate them. Why should the orthodox Anglicans express their desire to remain in the Anglican Communion as if they are the renegades? The report betrays its partiality towards the defaulters. Not to go to the rescue of people in distress is criminal, and in the spiritual sphere it is even more so. To call a moratorium on Episcopal ministries is cruel and will crush the faithful remnant. The network of Anglican dioceses and parishes of America are the authentic Anglicans of America. They are in the historic Church; they never left the Anglican Church. What the report is asking is to leave them in the lurch or to desert them in their time of need.

Clause 156. There is no dispute here, ECUSA and Canada have offended God and broken away from the orthodox Faith. They must repent and return to the fold. There can be no reconciliation without repentance. The only alternative left is for all the believers in U.S. and Canada to come out from among them, and join the Network. If the orthodox Anglicans decide to co-habit with the defaulters it would indeed be a new beginning, as the report says, but it would not be the Holy Catholic and Apostolic Church, and would not last two generations

Clause 157. We are not walking together already, we are now parted. To live deeply in the love of Christ does not mean to live in any kind of wishy-washy way but to bear the cross and humbly follow after Him. We should be co-crucified with Christ as St. Paul says in Gal.2: 20. Especially in the present context turning away from them is not turning away from the cross, on the contrary we are asked to turn away from sin and the world and even from our family members to follow Jesus, by taking up the cross. (Math.16: 24. Lk. 14:26-27) It is because we are crucified with Christ that we cannot be yoked together with the defaulters, We have to separate from them and bear the loss in numbers, for the present. Not to do so would be turning away from the cross and be a denial and betrayal of the Lord. The report claims to work not for division but for healing and restoration. It seems to us that the effort is to patch up and cement over. Thus far, the Church that Jesus built has been serving the world, even through persecution, rejection, misunderstandings and severe restrictions. It was able to do so by being faithful to His Word. The current issue is a dishonour to the Lord and a cause of stumbling to the world. The Church of Jesus Christ has served, and is serving the world, even in bonds. We can only serve the world by being the true lights of the world.

We have to tell ECUSA and Canada, YE that do truly and earnestly repent ye of your sins and are in love and charity with

you neighbours and intend to lead a new life, walking from henceforth in His holy ways, draw near with faith...

The report is trying to overthrow the decisions of the Lambeth conference and the Primates meeting. The report is not at all conducive to keep the Anglican Church together. It will not motivate the defaulter to repent and come back nor will it move the orthodox groups to remain with the traditional Anglican Church. We do not agree with the report. The report is partial towards the defaulters. It does not help the cause of the unity of the Anglican Church. You cannot have unity without Integrity, and Truth and Justice. Our love for one another cannot supersede our love for the Lord.

The Rev. Canon Dr. Lakshman Peiris.

Chairman - Anglican Evangelical Fellowship

Holy Trinity Church,
Colombo 6
Sri Lanka.

From: fortworthintegrity
Sent: 19 January 2005 16:29
Subject: A Call to Listen

A Call to Listen

Integrity Fort Worth is a concerned group of lesbian, gay, bisexual and transgendered Episcopal Christians and their friends and families.

We call on the Archbishop of Canterbury, the Presiding Bishop of the Episcopal Church of the USA, the Executive Council of the Episcopal Church, the Bishop of Fort Worth, and the Executive Committee and the Standing Committee of the Diocese of Fort Worth to actively listen to us as we seek a safe haven from a world of prejudice and hatred.

Recent events have presented members of the Episcopal Church with a unique opportunity to inspire the rest of the world. Mark 9:42 calls us to love one another rather than to place a “stumbling block” before any who believe, so let us show the world that we truly do “respect the dignity of every human being.”

No LGBT person wants her or his actions to cause anyone to stumble, including those who condemn us. But our own experiences have taught us that those who act and speak against homosexual persons, whether they be bishops, clergy or laity, certainly can and do cause LGBT persons to question the safety of the Church itself.

The Fort Worth Diocesan Convention called upon the Episcopal Church “to implement and abide by all the recommendations of the Windsor Report.” We all must be mindful of the Archbishop's words that “we can never call on others to repent without ourselves acknowledging that we too . . . are sinners in need of grace”. We hope that by passing this resolution our diocesan leadership feels called upon to honor those parts within the Report pertaining to the diocese itself and its baptismal covenant, which calls for all to “strive for justice and peace among all people,” and to “respect the dignity of every human being” regardless of whether all experience a harmony of opinion.

We appreciate the message from the recent meeting of the House of Bishops in Salt Lake City, Utah, wherein they “rejected a moratorium on the election and consecration of additional LGBT bishops and the authorization of additional diocesan policies permitting same-sex blessing” because this leaves the door open for active dialogue. The House of Bishops further state that our Church is a church that “requires conciliar involvement by all the baptized of our church, lay and ordained”. They

fully recognize that they cannot “preempt the canonical authority of the General Convention of the Episcopal Church.”

We remind the Archbishop of Canterbury, the Presiding Bishop and the Executive Council of the Episcopal Church, the Bishop, the Executive Committee and the Standing Committee of the Diocese of Fort Worth that Lambeth 1998 “declared that violence in word or deed and prejudice against homosexual people were unacceptable and sinful behaviour for Christians.” The bishops' Salt Lake City statement reminds us that Lambeth Conferences of 1978, 1988 and 1998 strongly recommended a Communion-wide study and discernment process on matters of human sexuality. It also pledged to actively listen to the stories of faithful LGBT Christians and to engage in dialogue with us. Listening is the primary part of any study and discernment process.

The faithful heterosexual and LGBT Christians, laity and clergy of Integrity Fort Worth have stories to tell and we wish to be heard.

We call our diocese, the Episcopal Church and the Anglican Communion as a whole to love us as our Lord and Savior does and with that love, to listen to us as part of a "Communion-wide study and discernment process on matters of human sexuality."

Integrity/ Fort Worth

Barbi Click, President/Convener

Via Media USA affirms Eames Report Call for Reconciliation

FOR IMMEDIATE RELEASE

From Via Media USA
(Pittsburgh, PA, October 18, 2004)

Contact: Dr. Christopher Wilkins, Facilitator, Via Media USA,
Voice: 412/831-1737 and 412/760-8817 (cell)

Contact: Leslie Poole, Public Relations Committee, Via Media USA,
Voice: 407/647-3492

The Windsor Report of the Lambeth Commission is a very complex and rich document, which requires and deserves much prayerful study. We thank the Lambeth Commission members for their careful and lengthy work. We are encouraged that the report's ultimate goals are to reach reconciliation within the Anglican Communion through dialogue and to bring an end to the divisions that now plague both church and communion.

We are pleased that The Episcopal Church, along with the Anglican Church in Canada, is invited to participate in serious theological reflection and discussion with the rest of the communion in order to share our understandings of God's call. Via Media USA is committed to fostering that dialogue, reaching out to all Episcopalians to encourage mutual respect, with Christian charity and grace, in the process.

Via Media USA, an organization of 13 groups in 12 dioceses across the United States, has members with a wide range of understandings of sexuality issues in the church. However, we stand firm in our goal of seeking unity within The Episcopal Church and the Anglican Communion. We hope that the Windsor Report will serve as a means by which we can resolve our differences while remaining united in the love of Christ and committed to care for each other as sisters and brothers. It has indeed affirmed the 'via media' tradition of the Anglican Communion. We encourage everyone to read the 93-page report, as well as our Presiding Bishop's thoughtful initial reflections on it, prayerfully and charitably. There is much wisdom here.

Via Media USA also hopes that, in the wake of this report, efforts by extremists to foster schism and exacerbate tensions within The Episcopal Church will cease, as requested by the Commission. Rather than offering a new theology, the covenant proposed in the report reinforces the traditional Anglican essentials as found in the Chicago-Lambeth Quadrilateral, and proposes a decision-making process and relationship to move us forward. As part of our baptismal covenant, we Episcopalians promise to seek and serve Christ in all persons, loving our neighbors as ourselves. May this report and our responses to it lead us into a deeper renewal of this promise, seeking common ground and strengthening the ties that bind us, joyfully and as one, in Christ.

InclusiveChurch welcomes the spirit of diversity and reconciliation in the Windsor Report 2004.

ECUSA

We are pleased that the Commission has not recommended the suspension or expulsion of the Episcopal Church USA from the Anglican Communion, or called for Bishop Gene Robinson to resign.

We note that the report does not ask for repentance from the Episcopal Church, and we welcome the desire for reconciliation contained within it.

We believe that gay and lesbian people offer a great insight into the mercy and love of God and their contribution is to be cherished in the church.

GEOGRAPHICAL INTEGRITY

We welcome the strong statement that Bishops should not offer ministry outside their own diocese or province unless invited.

We celebrate the diversity of the Communion. We regret that the present situation is interpreted as an illness by the report. On this day on which we celebrate St Luke the Physician we are reminded that the Gospel is about making people whole. Health is not encouraged by closing down discussion and diversity. It is through struggle that we discover who we are.

It has to be recognised that the discussion on issues which divide us, including the consecration of women as bishops and homosexuality must continue. Therefore we celebrate the ongoing process of listening and discernment that Christians are called to in the Report.

CONCLUSION

The Archbishop of Nigeria Peter Akinola has said two people cannot walk together unless they are in agreement. Inclusive Church disagrees fundamentally. We are totally committed to celebrating and maintaining the Anglican tradition of inclusion and diversity, which is the gift of grace of the church.

For further information contact:

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Ends

From:

Progressive Episcopalians of Pittsburgh

FOR IMMEDIATE RELEASE

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PEP Applauds Anglican Report But Sees Hard Work Ahead for Communion

Pittsburgh, Pennsylvania — October 18, 2004 — Progressive Episcopalians of Pittsburgh (PEP) expresses its gratitude to the members of the Lambeth Commission on Communion for its 93-page “Windsor Report,” which was released publicly in London earlier today. The report, commissioned nearly a year ago by the Archbishop of Canterbury, the Most Rev. Rowan Williams, was the product of a group headed by the Archbishop of Armagh and Primate of All Ireland, the Most Rev. Robin Eames.

Consistent with the Commission’s mandate, the report avoids substantive discussion of homosexuality, while addressing issues of fellowship among the 38 provinces of our Anglican Communion.

The report notably explores the deepest philosophical and political issues among a community of diverse churches that are autonomous, yet interconnected and accountable to one another. The Commission did what many considered impossible, finding common ground among the churches whose roots reach back to the Church of England, and imagining structures and procedures to assure that those churches maintain real unity without undue coercion. This offers hope to a Community that seemed in danger of fracturing.

The Windsor Report calls all of us into dialogue, inviting the Episcopal Church and the Anglican Church of Canada to participate in serious theological discussion with the rest of the Communion, sharing their understanding of God’s will that led them to take the actions that led to last year’s emergency meeting of the Primates. American bishops are invited to apologize, not so much for their beliefs or actions growing out of those beliefs, but for their failure adequately to consult with other provinces.

We are particularly gratified that the plan for Designated Episcopal Pastoral Oversight developed by the House of Bishops of the Episcopal Church is favorably commended to distressed Episcopal congregations.

The commission also called on bishops who have crossed diocesan and provincial boundaries without permission or who have anathematized dioceses, bishops, or entire provinces to refrain from such actions and to apologize. The report, quite rightly, PEP believes, insists that members of the Communion listen to and respect one another.

To define better the nature of the Anglican Communion, the Windsor Report suggests adoption of a “covenant” among the provinces built on the Chicago-Lambeth Quadrilateral, a shared theological understanding articulated 120 years ago. Although PEP sees possible dangers and likely years of difficult work ahead in implementing such an idea, we believe it deserves careful consideration.

It is our hope that the leaders of the Anglican Communion, including the bishops of the Episcopal Church, will see today’s report as providing a means to go forward that will allow us to return our common focus to the cause of the Gospel. We trust that our church leadership will take the report to heart. We know that the House of Bishops has committed to prayerful consideration of all the report’s recommendations, including those that critical of the Episcopal Church.

“Today, I am proud to call myself an Anglican and embarrassed that I had doubted that even the best minds of the Communion could not see a way out of the mess we seem to have gotten ourselves into,” said Lionel Deimel, President of PEP.

“While it may appear frustrating that the Commission has called for moratoriums on certain actions while we discuss, we will only move forward towards a better understanding of God’s will for the role for the Anglican Communion and Episcopal Church if we get about the business of dialogue. Progressive Episcopalians of Pittsburgh

stands ready to help facilitate such dialogue in the coming months and years,” said Joan Gundersen, Vice President of Policy and Planning of PEP.

Echoing the request of the Archbishop of Canterbury, PEP urges all Anglicans to study the Windsor Report and to pray about and reflect on its proposals, seeking God’s guidance for the Communion.

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Additional Web references:

The Episcopal Church: <http://episcopalchurch.org>

Windsor Report: <http://windsor2004.anglicancommunion.org>

Progressive Episcopalians of Pittsburgh is an organization of clergy and laypeople committed to unity and diversity of the Episcopal Church, USA, and of the Episcopal Diocese of Pittsburgh.

**Statement to the Church
on the Lambeth Commission Report on Communion
from the Canadian Essentials Federation and Network**

The Canadian Essentials movement, whose vision is “to be the theological and spiritual rallying point for historic, Christian orthodoxy in the Anglican Church of Canada”, commends the Lambeth Commission for the work and dedication they have put into their difficult task.

Commendations: We are grateful for the helpful explanation of the particular nature of the Anglican Communion (paras 45-51) and the affirmation of the supremacy of Scripture and its relationship to authority in the Church (paras 53-62). We are most pleased with the clarification of the concept of regional autonomy as interdependence (paras 72-86) in the context of the world-wide communion; this serves as a helpful correction to isolationist statements made at our recent General Synod. We are happy that the report upholds continuing conformity with the catholic and apostolic teaching on sexuality affirmed at the 1998 Lambeth Conference (paras 142, 143). We concur in their analysis that Bishop Michael Ingham and the Diocese of New Westminster, in ignoring the four instruments of Anglican unity, have constituted “a denial of the bonds of communion” and breached “the proper constraints of the bonds of affection.” (paras 33, 35, 141, 143, 144).

Calls to action: We would agree with the Commission’s following calls for action in our Canadian context:

- The call for a moratorium on consecration to the episcopate of any person “who is living in a same gender union” and blessings of committed same-sex unions, and the need for action on the part of the wider Canadian Anglican Church to ensure this (paras 134, 144).
- The call to Bishop Ingham and the Diocese of New Westminster to apologize by expressing regret and recognition that their actions have broken the bonds of communion and affection (para 144).
- Pending such apology, the call on those who have participated in the sanctioning and blessing of same-sex unions to withdraw from “representative functions in the Anglican Communion”, which we would extend to apply to the councils of the Canadian Church (para 144).

However, we disagree with the Commission’s seeming equation of the caring actions of bishops who have intervened to provide temporary pastoral oversight for those who have remained faithful to orthodox teaching and practice with the disruptive actions of those who have broken the unity these bishops are seeking to re-establish (para 155).

We call for prayer for guidance for the Primates and wider Anglican Communion, as well as for our own Canadian Bishops, as they receive this report and take action. We note well the warning in the final paragraph of the report (para 157) that there is a real danger we will not choose to walk together. We pray that by God’s grace, we may be able to “maintain the unity of the Spirit in the bond of peace” and hold together the truth and love which we have in Christ.

An Open Letter to the Archbishop of Canterbury from the Lesbian and Gay Christian Movement - December 2004

Your Advent letter to the Primates of the Anglican Communion is indeed accurate when it says that many homosexuals feel there is no good news for them in the Church. As an organisation devoted to bringing Christ to the homosexual community the Lesbian and Gay Christian Movement can testify to the profound rejection Lesbian, Gay, Bisexual and Transgendered people continue to experience within the Church.

You are also right to draw attention to the violent and sometimes deadly consequences to homosexual people of Church leaders calling us, for example: "animals"; "lower than dogs" and "subhuman" or suggest that we are mentally defective.

We have not heard, so far, any hint of an apology for our hurt feelings, yet alone any sense of repentance for the torture, suicide and murder that are the consequences of these dehumanising words. But it is not only words that kill, silence can be equally as deadly. Where is the voice of the Archbishop of the West Indies, Most Revd Drexel Gomes when many songs within the popular culture of his Province call for the murder of homosexuals?

Indeed, where are the words of apology and signs of repentance from the whole Church for the bonfires, fed by Christian zeal, which consumed our living bodies for so many centuries? Perhaps Church leaders who quote part of Leviticus 20:13 in their attack on homosexual people still believe in the justice of the punishment called for there: "They shall be put to death."

The diminishing of homosexual people and denial of their human rights is not something practised by others; your own Church in Britain worked hard to see homosexual people denied the equal protection of the law very recently. The Church's intervention was successful and now faith communities may uniquely deny us equal treatment in employment. You must see that such actions too give oxygen to the hate-filled minds of those who would hurt and kill us.

Homosexual people continue to be deeply offended by the actions of many parts of the Communion where our existence is not even acknowledged, where our voices are strangled before we can be heard or seen as part of the family of God brought into being by the Word. It was once the same here, we were forced by law and social convention into invisibility, we ache for the suffering of our brothers and sisters in the world who are still silent and unseen, and even worse, forced by convention to condemn and persecute their own.

This is a burden often too heavy for them to bear, and we know well the reproaches they suffer. We wonder if the present atmosphere of fierce rejection will ever pass so they may learn to speak with confidence, or if they will, even then, find a Church willing to listen.

The rape and murder of Fannyann Eddy, founder of the Sierra Leone Lesbian and Gay Association and a lesbian rights activist across Africa, in Sierra Leone on 29 September 2004, reminds us of the consequences when different faith communities often compete with each other in their open hatred of homosexual people as a sign of their "political correctness". We also want to avoid the development of competing branches of Christianity based on who "hates fags" most.

You are right to point out that even in countries where there are no legal penalties against homosexuality the problems can be immense, as in the Brazilian province of Bahia where over a three year period some 200 people were murdered in homophobic assassinations.

You appeal for careful consideration and thoughtful prayer in this present crisis which the Windsor Report seeks to address. But why are we here?

For thirty years American Anglicans have made clear their intentions. Lambeth Conferences in 1978, 1988 and 1998 called for dialogue and the willingness to listen to lesbian and gay Christians. It is because of the failure of the Communion to enter into any serious and

meaningful discussions that we have arrived at this potential parting of the ways. You have become party to this profoundly flawed process, devised in particular by your predecessor, and the other Primates who have failed the Communion and brought us, thereby, to this perilous place.

Like many Anglicans we have welcomed the facilitative developments arising from our Covenants with our ecumenical partners; we rejoice in the diversity and inclusiveness that these have embraced. Among the Porvoo Churches there are those who see no problem with homosexuality and who are at a loss to understand our current crisis, while some Old Catholic dioceses have authorised liturgies for same-sex blessings.

But the process which has thrown up the idea for a Covenant between Anglican Churches might well appear anything other than facilitative or embracing of difference to many Provinces, and particularly to lesbian and gay Anglicans.

There is reasonable concern that the call for such a Covenant at this time has elements of duress and coercion that do not speak of the "appropriate commitments which we can freely and honestly make with one another".

Twenty years ago when your former Province of Wales was considering the moves of some Provinces towards the ordination of women, it sought the advice and aid of the Instruments of Unity. It received a 'chilly response' to its suggestions that such changes should be achieved by Communion-wide consensus. We have seen the ordination of women, changes in marriage discipline and changes in the liturgy; all decided within the competency of the local Church without any call for a limit to "autonomy" or threat as to how these might fail in "honouring the gift" of the many links, both formal and informal, that unite us.

It seems to many that the present threat of schism is much to do with what has gone before, and that the Church has decided to "delay justice" for its Lesbian and Gay members in order to preserve a Church that is already straining over the diversity that has developed hitherto. There is a clear implication that we are being asked to "wait a while" as the Anglican Church settles to these earlier changes, with the promise of justice in the future.

There are many amongst us who, in the short or medium term, would gladly relinquish such fripperies as the wearing of a mitre if freedom from tyranny for the majority of LGBT people in our world were the prize, or even for the promise of making that struggle for justice a top priority for the Anglican Communion. But others see justice delayed as no justice at all, and are not convinced that the Communion has any real or lasting concern for the plight of its lesbian and gay members beyond your tenure of office.

Yet while we do not wish to see the sacrifice of the inclusiveness of those Provinces which have embraced fully their baptised lesbian and gay members, and opened all the doors of God's service to them, neither do we wish to be separated from the Provinces where our brothers and sisters in Christ are still forced to silence and deception for survival.

We too find ourselves between a rock and a hard place.

You say that "staying together as a Communion is bound to be costly for us all" and we see that it has already been costly to you in terms of your conscience and integrity. Your change of heart over the ordination of Jeffrey John to the episcopate must have come at enormous personal pain, as well as the loss of goodwill and support of many who initially welcomed your arrival at Canterbury.

Unity alone would not be a price many LGBT Anglicans would be willing to pay for retreating back into their silent ghetto, no matter how temporary we felt that might be. We have already paid a costly price over the centuries in our service of the Lord, and we are not convinced that the present cost would be born evenly. We look with sadness at the refusal of some Christians to remove their so called 'missionary presence' from an illegal intrusion into other legitimately constituted Dioceses, and maintain their unfettered demonising homophobic stance.

Lesbian and Gay Christians feel a deep sense of repentance, not for what has happened to Gene Robinson in New Hampshire, but for their silent and sometimes active complicity in the past and continuing persecution of their kind by the Church. We will not be party to any plan that denies or delays unduly our full inclusion in Christ's Church. Do not ask us, too much blood has been spilled already.

Yours sincerely,

Richard Kirker (Revd)
General Secretary

Statement from the Evangelical Alliance on the Windsor Report

By Rev Dr David Hilborn
Head of Theology

18 October 2004

The Evangelical Alliance supports the Windsor Report's censure of ECUSA and the Anglican Church of Canada. The actions of ECUSA in approving the consecration of Gene Robinson as Bishop of New Hampshire were not only deeply divisive but in divergence from Anglican doctrine and biblical teaching. The report is therefore right to call on ECUSA to apologise for its actions, and right to link such an apology to ECUSA'S continuing participation in the councils of the Anglican Communion.

Similarly, the actions of New Westminster Diocese in approving liturgies for same sex blessings, and the action of the Anglican Church in Canada in allowing them to proceed, have caused great damage to the Anglican Communion. The report properly asks those responsible to express regret for pursuing this course.

We also welcome proposals to establish a Council of Advice to the Archbishop of Canterbury, to deal more effectively with matters of doctrine and discipline at a global level. We trust that this will be put in place sooner rather than later, so that future threats to the integrity of the Communion and to the wider Church can be met in an orderly way.

While accepting that the report's terms of reference were confined largely to ecclesiastical and structural matters arising from the current crisis over homosexuality, we hope that further work in this area will address the more fundamental issues which are at stake – particularly with respect to biblical authority, doctrinal orthodoxy, holiness, sin and repentance. The Windsor Report touches on these concerns, but does not pay them the attention which they will need in future.

We broadly welcome the report's call for a 'moratorium' on the consecration of practising gay bishops and same sex blessings. We understand that for the foreseeable future this will safeguard the Communion against further unilateral threats to its integrity such as have arisen in the USA and Canada. However, we note that Resolution 1:10 of the Lambeth Conference (1998) declared homosexual practice to be 'incompatible with Scripture', and would underline that the Bible's prohibition of such practice is neither provisional, nor dependent on ecclesiastical consensus.

We acknowledge the concerns expressed by the report about the 'unofficial' provision of alternative oversight to parishes who dissent from their bishop on the matter of homosexual practice. We appreciate that most such oversight has been offered to evangelical parishes by evangelical bishops from elsewhere. We recognise that this can increase pressure on the structural unity of the Communion, and understand the report's call for further efforts to be made in reconciling parishes with their territorial bishops in this matter. Even so, parishes are ultimately accountable to God and to the revelation of God's Word in Scripture, and must obey these first if they genuinely believe that their bishop is in error. In such circumstances, we trust that the proposed Council of Advice will look favourably upon the provision of alternative oversight.

We believe that the Windsor Report offers constructive guidance on the immediate crisis facing the Anglican Communion, and we hope that it leads to further positive work on the deeper theological and ethical principles which bear on this crisis.

Thursday, January 13, 2005

An Epiphany message from the Presiding Bishop of ECUSA

ENS 011305-2

Dear brothers and sisters:

I am writing in the season of Epiphany during which we contemplate the revelation of God's glory in the face of Jesus Christ who assumed our humanity in its fullness. Every human face, therefore, bears the stamp of Jesus and is deeply valued in God's sight.

I am exceedingly mindful of this as our global community continues to deal with the aftermath of the earthquake and tsunamis of December 26 that affected 11 countries in South Asia. Individuals and nations have rallied in support, giving witness to generosity and a deep sense of interconnectedness and solidarity. Episcopal Relief and Development reports to me an outpouring of care and compassion, and as of this date has received more than two million dollars, with additional gifts continuing to come in every day.

As we reckon with this devastation, we need to keep in mind that disease, poverty, hunger and civil strife are constant realities in our world. For example, we know that 165,000 people, mostly children, die every month from malaria, 240,000 from AIDS and 140,000 from diarrhea. Practically all of these deaths are preventable. It is my hope and prayer that the tragedy of the tsunamis will open our eyes and our hearts to what occurs day by day on a less dramatic but far greater scale.

We live with delusions of safety and permanence. Then suddenly a natural disaster of overwhelming proportions, such as the tsunamis and the hurricanes that wrecked havoc on our own shores last year, brings into sharp relief the uncertain nature of our mortal life. In the face of tragedy, as fragile humans of uncertain future, we are driven to ask the question: where is God in all of this?

We ask this question in all manner of circumstances. Where is God in the death of a child? Where is God in the auto accident on a snowy night? Where is God as we experience someone we love slipping irrevocably into the haze of Alzheimer's disease? Where is God when wars tear apart nations and consume our resources and energies?

Where is God in all of this? Ours is a God who is no stranger to suffering, a God who is revealed through the mystery of the Cross, a God who shares our burdens and companions us in suffering.

At the same time, God's presence is made known through us as we are in active solidarity with those who suffer. Our care and our concern is a manifestation of God's own care and concern. In us and through us Christ continues his work of reconciling and healing. It is therefore an act of faithlessness to stand passively asking where God is in all of this without asking as well how God's presence and compassion and care are seeking to make themselves known in deeds of generosity and service.

Here I am put in mind of St. Paul's notion of the fellowship of Christ's sufferings. When our humanity is laid bare, when we have lost control and can no longer hide behind our affluence and apparent self-sufficiency, we are obliged to stand naked with others in the truth of where we find ourselves. At such moments the communion of the Holy Spirit is realized in a shared vulnerability and our hearts are opened to the deep compassion of God which roots and grounds the universe.

How essential it is for us in our church to approach one another, particularly those with whom we differ, not as enemies or adversaries but as vulnerable brothers and sisters who, in spite of seeming strength and security, have their own anxieties, fears and burdens to bear. Is not the

present strain within the Anglican Communion an opportunity given us by God to reframe and order the ways in which we relate ourselves to one another? Are we not being invited to live the mystery of communion in the Holy Spirit at a deeper level and to come together in unity to serve those who have lost so much and stand in such desperate need?

I have written to the primates of churches in the areas affected by the tsunamis to share with them our love and concern and our commitment to assist them in these times. Communion, as has often been said, is made up of many webs of relationship. One of the most fundamental aspects of communion is a willingness to reach beyond oneself for the sake of others in the power of God's reconciling love.

A special meeting of the House of Bishops called to address the Report of the Lambeth Commission on Communion, the Windsor Report, has just concluded. I commend to you the word from the bishops addressed to the church following the meeting. Your bishops recognized that the Windsor Report at its heart is an invitation to strengthen the bonds of mutual affection between the churches of the Anglican Communion in the service of mission. It is my sense that the present disaster in South Asia, along with the reminder it brings of our ongoing need to be in solidarity with brothers and sisters around the world in their suffering, is the way in which we are being called at this moment to live a costly and self-sacrificing life of communion for the sake of the world God deeply loves and cherishes.

As your Presiding Bishop I am profoundly grateful to all of you who have so generously responded to the present situation in South Asia. At the same time I pray that we as a church will continue to reach out beyond ourselves in communion and loving service to those in many places who daily bear burdens of poverty and disease and live with little hope that their cries will be heard. The Lord hears the cry of the poor and so must we as well.

Yours in Christ,

Frank T. Griswold
Presiding Bishop and Primate

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]

"ON WHAT IS OUR ANGLICAN UNITY BASED?
'BONDS OF AFFECTION' OR THE ESSENTIALS OF THE FAITH?"

Executive summary

A Response to the Windsor Report Citing Biblical and Historical Precedents for the Various Interventions in Times of Crisis and for Overlapping Jurisdictions"

INTRODUCTION: The dire state of the Christian Faith within the Episcopal Church in the United States of America ("ECUSA") and Canada has precipitated a crisis within the Anglican Communion. The Lambeth Commission on Communion ("Commission") was appointed to address this crisis. We appreciate the work of this Commission and its Windsor Report ("Report") which addressed various aspects of the current crisis of faith. These efforts are to be applauded. We five archbishops of the Anglican Communion do nevertheless observe that the breadth and depth of the theological situation in ECUSA and Canada were neither adequately represented to the Commission nor fully appreciated in the recommendations of the Report. However, the Report did observe that "the overwhelming response from other Christians both inside and outside the Anglican family has been to regard these developments as departures from genuine, apostolic Christian faith."

This is an Executive Summary of a fuller Response to the Windsor Report ("Response") will primarily focus upon only one of the aspects of the lengthy Report. This Response simply addresses Paragraphs 154 and 155 concerning the responsive actions by orthodox primates and bishops in reaction to the increasingly heterodox situations in ECUSA and Canada. The precedents for such rescue missions within the Anglican Communion are replete with well over two dozen instances of such responsive undertakings and overlapping jurisdictions discussed in the full Response.

By failing to cite the underlying Biblical principles and numerous historical precedents (from the Early Church to our Anglican heritage) has resulted in the Windsor Report being flawed on this particular point. If there are so many instances of rescue efforts and overlapping jurisdictions in Anglican history for occupational, racial and ethnic, theological and trans-denominational purposes, then certainly to protect and to further the Gospel in the face of heterodoxy, false teaching and false practice warrant such responsive actions and overlapping jurisdictions. The essentials of the Christian Faith and doctrine must come first, and only then should matters of "bonds of affection" be considered. The Faith was the primary priority of the Early Christian Church ... and should be today as well.

A growing number of primates, bishops and/or provinces have responded to the pleas of American Episcopalians for orthodox episcopal oversight. The Windsor Report did not fully examine the cause of the numerous pleas for help. Thus, the Report did not adequately address the appropriateness of the rescue efforts or the vast number of precedents for such actions. Currently the several rescue efforts include those undertaken for the protection of the Gospel by Archbishop Emmanuel Kolini of Rwanda, Archbishops Moses Tay and Yong Ping Chung of SouthEast Asia, Archbishop Bernard Malango of Central Africa, Archbishop Benjamin Nzimbi of Kenya and Bishop Gideon Githiga of the Diocese of Thika in said Province, Archbishop Henry Orombi of Uganda and Bishop Evans Kisekka of the Diocese of Luwero in said Province, Archbishop Peter Akinola of Nigeria, Archbishop Gregory Venables of the Southern Cone and Bishop Frank Lyons of the Diocese of Bolivia in said Province, Bishop Robinson Cavalcanti of the Diocese of Recife in Brazil, Bishop William Anderson of Caledonia, Canada and Bishop Maternus Kapinga of the Diocese of Ruvuma in Tanzania.

It is abundantly clear that attempts to maintain the unity of our church on the foundation of "bonds of affection" without placing primary priority upon the essentials of the Faith is both unscriptural and unworkable. If the church were to choose now to allow humanly devised provincial and diocesan boundaries to serve as barriers to the proclamation of the Gospel in its authentic Anglican substance would be tragic. To ask primates and bishops to cease their ministry to believing Anglicans is to force them to place man-made polity over essential doctrine and to exalt "affection" over key and central tenets of the Christian Faith.

Historically in the life of the church catholic episcopal oversight which resulting in what is called overlapping jurisdictions has occurred in circumstances where the Faith has been compromised, pastoral need was significant, the unity and order of the church needed reinforcement or ethic origins demanded an oversight that could insure the Faith of the church being articulated mindful of a particular culture. Now is no time to ignore these valid precedents.

TWO FUNDAMENTAL BIBLICAL PRINCIPLES: It is noted that (A) there are no territorial borders erected in the New Testament to deter the protection and proclamation Gospel and (B) that the New Testament contains clear admonitions for Christians to take when faced with instances of the proclamation of another gospel, false doctrine, false teachers and false prophets. For example among the 18 cited Biblical passages is Galatians 1:6-10: "I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for another gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached, let him be accursed [Gk: anathema] ... For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ." The New Testament sanctions no territorial borders to the proclamation of the Gospel and has stringent directives in dealing with situations of another or different gospel and false doctrine, teachers and prophets. By failing to address these cardinal biblical principles, the Windsor Report misconstrues the proper reactions to the doctrinal deviations rampant within ECUSA.

AMPLE PRECEDENT FROM THE EARLY CHURCH

At this time of a crisis of faith and mission in those provinces and dioceses where the Gospel is under attack and the Faith is being compromised, it is important to recall that there do exist persuasive and authoritative precedents from the Early Church in which faithful bishops were expected to extend their sacramental and teaching ministries across the organized church's ecclesiastical boundaries. This historical heritage includes the consecration of alternate bishops for ministry to the faithful where heterodoxy was prevalent.

Reality is - as stated by the German Lutheran scholar Werner Elert in his seminal treatise "Eucharist and Church Fellowship in the First Four Centuries" - that "[t]he early church was never in doubt that unity in doctrine is a prerequisite of altar fellowship." Pertinent to the point of this Response is the tenet that "[t]he boundary runs between orthodoxy and heterodoxy. The hierarchical unity of the episcopate and orthodoxy are both criteria of the unity of the church. However, when these two come into collision, orthodoxy has the unqualified preeminence." Dr. Elert writes as to heretical bishops, "[w]e see from this that the connection between church and bishop is only conditional. It can be sacrificed for the unity of the church according to a higher criterion of unity. Fellowship with the parish has precedence over that with its bishops."

Examples include the Synod of Antioch (268) and Bishop Dionysius against Paul of Samosata, the continual practice of Athanasius during the Arian heresies of ordaining orthodox clergy to minister outside his jurisdiction, Eusebius of Samosata did likewise, Cyprian of Carthage testifies that the bishops in his own time were so united that if anyone of the body preached heresy or persecuted the flock of Christ, all the bishops came to its rescue. Gregory of Nazianzen regarded Cyprian as a universal bishop in Carthage and Africa and he speaks similarly of Athanasius.

In Joseph Bingham's "Antiquities of the Christian Church" in Book 2, Chapter V entitled 'Of the Office of Bishops in relation to the whole Catholic Church,' the scholarly author has observed: "Whenever the faith was in danger of being subverted by heresy, or destroyed by persecution, then every bishop thought it part of his duty and office to put to his helping hand, and labour as much for any other diocese as his own. Dioceses were but limits of convenience, for the preservation of order in times of peace; but the faith was a more universal thing, and when war was made upon that, then the whole world was but one diocese ... The rule in the primitive Church was that no bishop should ordain in another's diocese without his permission and for order's sake this was generally observed. There were exceptions to this rule when a situation demanded that it was necessary to do otherwise. Such situations would be when a bishop became a heretic and would only ordain heretical clergy while persecuting the orthodox. Any catholic bishop, being a bishop of the universal Church would then be authorized to ordain orthodox men in such a diocese ... The preservation of the faith is seen to be the supreme rule of all and so the lesser rule had to give way to this superior obligation."

A glaring example of the failure of the Lambeth Commission to fully consider the role of Christian doctrine and the essentials of the Faith can be seen in the references in the Windsor Report to Canon VIII of the Council of Nicea. This Canon is primarily and demonstrably concerned with orthodoxy. The Cathari and Novations must "observe and follow the dogmas of the Catholic and Apostolic Church." Though the Canon promotes one bishop in a city, it is abundantly clear that the church that produced this Canon had catholic bishops in cities where there were also Novation bishops (e.g. Acesius, Novation bishop at Constantinople).

The planting of churches through missionary bishops in locations where there were requests or need is longstanding and has had an effect within Anglicanism as well. The Great Celtic Missionary movement that began in the 5th century bore much fruit in sending forth Irish monks who became Missionary Bishops in places such as Germany.

THIRTY-NINE ARTICLES AND ANGLICAN STRUCTURES

The Thirty-nine Articles clearly state the basis of Anglican unity is doctrine and not territory. The center of unity is not the bishop, but the Christian Faith. Article XXXIV allows for diversity of worship and of expression, but only on the condition that this diversity is in accordance with Christian belief. See also, Articles XIX and XXXIX.

OVERLAPPING JURISDICTIONS IN ANGLICANISM: For over 300 years, the Anglican communion has witnessed multiple jurisdictions, overlapping jurisdiction, and bishops for people of different races, cultures, theologies and political parties. At least twenty (25) such instances are cited in the full Response. The British Parliament long ago legally authorized two Anglican Churches in one locale. Canon law, custom, history and tradition support the sending missionary bishops from one part of the Communion into another.

CURRENT EXAMPLES OF OVERLAPPING JURISDICTIONS IN ANGLICANISM: Current examples of overlapping or non-geographic bishops and jurisdictions include:

(A) General: There are four overlapping Anglican jurisdictions in Europe. In Spain and Portugal, the Church of England's Diocese in Europe coexists with the Spanish Episcopal Reformed Church and the Lusitanian Church. This Diocese and the Convocation of American Churches in Europe both have congregations in Belgium, France, Germany, Italy and Switzerland. [Since ECUSA is doing it, how can they now complain?] Alongside these parallel Anglican jurisdictions, account must also be taken of other churches in direct communion, namely the Old Catholic Churches in Austria, Croatia, the former Czech Republic, Germany, the Netherlands, Poland and Switzerland, and the "Porvoo churches" in the Nordic and Baltic regions.

(B) Theology: England/Wales: The Provincial Episcopal Visitors or the "Flying Bishop" program in the Church of England and the Church of Wales. This allows a parish to seek alternate episcopal oversight for reasons of theology.

Also, Australia: The Diocese of Sydney has planted parishes in neighboring Australian dioceses, retaining oversight and jurisdiction.

(C) Occupation: Bishops of ECUSA for the Armed Forces and Australia exercise non-geographic oversight of military and prison chaplains. [Since ECUSA is doing it, again how can they further complain?]

(D) Race: The Navajoland Area Mission within the borders of the United States overlaps with other dioceses of ECUSA. Farmington, New Mexico (a town of 37,000 residents maintains a parish of the Diocese of Rio Grande and four congregations of Navajoland.

New Zealand/Aotearoa: In 1928, the Church in New Zealand created the Te Pihopatanga o Aotearoa for Maori Anglicans with dioceses for the indigenous people of this area which overlap the seven (7) dioceses of New Zealand created for the descendants of European settlers. In 1992, the General Synod adopted a revised constitution providing a tri-partite system of governance for the three racial groups found in the New Zealand Church. Further, the Church in New Zealand has recently announced in 2005 (since the publication of the Windsor Report) the formation of a third parallel jurisdiction occupying the same geographic territory as the Diocese of Auckland of the Province of New Zealand and the Hui Amorangi ki te Tai Tokerau diocese of the Province of Aotearoa.

South Africa: The Order of Ethiopia maintains parishes independent of its system in the Province of South Africa.

United States: The Church of South India (CSI) has 20 overlapping parishes within the United States and the borders of ECUSA and Canada with oversight held by the Moderator of the CSI. No compact regarding these overlapping jurisdictions has been formulated.

Also, Arabian Gulf: The Church of Pakistan - without seeking the permission of the Provinces of Jerusalem and the Middle East - sent a missionary bishop to the Arabian Gulf to work with expatriate Pakistanis in the Diocese of Cyprus and the Gulf. In Kuwait, Bahrain and the United Arab Emirates, the CSI also maintains overlapping parishes in the Gulf under the oversight of the Bishop in Kerala.

(E) Trans-denominationally: Overlapping jurisdictions exist throughout the world relative to the various Orthodox Churches of the East, the various Eastern Rite Churches, the Roman Catholic Church as well as the numerous Protestant denominations. And what about the ECUSA Concordat with the Lutherans in the United States? Temporally, the world no longer has one Christian denomination or is one organizational church.

(F) Other: In addition to the above current examples supportive of the existence of the Anglican Mission, the recent book "Consecrated Women?" by Forward in Faith UK further paints an accurate picture:

HISTORICAL EXAMPLES OF OVERLAPPING JURISDICTIONS IN ANGLICANISM:

(A) The Scotland Precedent: In 1745, Parliament recognized two Anglican churches in Scotland. English and Irish bishops provided episcopal oversight, on theological grounds, for these chapels until 1923.

(B) The Church Mission Society Precedent: Historically, the Anglican Church has tolerated and established over-lapping and dual jurisdictions for reasons of theology, politics and national identity. In 1844, the American Church sent a Bishop to Shanghai to exercise jurisdiction in the Amoy area of the Chinese Empire. In 1849, the Church of England with the support of the Church Mission Society (CMS) sent a bishop to Hong Kong to exercise jurisdiction throughout the Chinese Empire.

(C) The Cape Town Precedent: In 1863, the Metropolitan of Cape Town, Robert Gray, deposed the Bishop of Natal, John Colenso, for heresy. Colenso appealed to the Privy Counsel in London, which in 1865, overturned the sentence and restored Colenso to his bishopric.

CONCLUSION:

Any insistence that territorial boundaries are superior to the doctrinal unity of the Faith is misplaced. The New Testament clearly does not sanction such and always stresses one Faith and the importance of the Great Commission. The Church Fathers and Reformers certainly understood this. Faith and doctrine are pre-eminent. In ruling out the legitimacy of intervention and overlapping jurisdictions, the Windsor Report erred in offering an opinion which did not adequately consider or discuss the foundational Scriptural mandates and which is likewise not supported by church history or doctrine. On the sole point of this Response, the Windsor Commission sought no guidance or briefs from the wider Anglican Communion. All Christians in a place are to be united in the Faith. The Windsor Report regrettably ignores the pervasiveness of the tragic theological reality in vast portions of the United States and Canada. The precedents for the rescue missions are replete. Well over two dozen instances of rescue effort to protect and further the proclamation of the Gospel and the numerous historical and current instances of overlapping jurisdictions are detailed in the full Response of which this an Executive Summary. Failing to rely upon the underlying Biblical principles and numerous historical precedents (from the Early Church to our Anglican heritage) has resulted in the Windsor Report being flawed in its recommendations on overlapping jurisdictions.

Faithfully Submitted,

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The Windsor Report: A response from ANITEPAM

Introduction

1. ANITEPAM is a network, recognised by the Council of Anglican Provinces in Africa (CAPA), that has served African Anglican theological education since 1993. It seeks to work in partnership with others – particularly with African theological educators and church leaders – to encourage and strengthen the ministry of theological education throughout the continent. It does this mainly through its quarterly *Bulletin* and the annual *ANITEPAM Journal*, but also through enabling faculty and student visits between theological education institutions and programmes, arranging appropriate consultations, and linking African theological education with needed resources. Our new and developing web site is another important way of serving our constituency.
2. ANITEPAM exists to serve the whole African Anglican theological education community in all its diversity. This diversity is found in the membership of ANITEPAM's Governing Council. So we do not promote particular causes or positions: rather, we seek to encourage African Anglican educators and learners to reflect on the issues that face us and sometimes divide us, bringing to these issues the rich array of resources – biblical, historical, contextual, cultural, ecumenical, personal, and so on – that are available to us.

Comment on the Windsor Report

3. The members of the ANITEPAM Governing Council have been deeply pained by the controversy surrounding the issues of human sexuality that has divided Anglicans in recent years, and by the lamentable breakdown in relationships that has followed. ANITEPAM is committed to maintaining the “bonds of affection” and to building bridges, and thus trying to keep the conversation going even when our various theological worldviews make it hard for us to agree on all the issues. So we welcome the publication of the Windsor Report, and commend the Lambeth Commission on Communion for having produced an invaluable resource. It is clear, informed, firm, and reasonable.
4. We welcome and support the Report's reflections on Communion (Section A), and encourage all in our constituency – particularly institutions of theological education – to study this material and consider its implications for our common life as Anglicans in Africa.
5. We welcome and support the Report's discussion of fundamental principles (Section B). We call on African Anglican institutions of theological education to engage with this Section, and to reflect on how diversity within the limits of our common inheritance and mutual interdependence can be honoured within our communion with one another, especially within our colleges and other programmes.
6. We welcome and support the Report's reflections on our future life together, and in particular its proposal for an Anglican Covenant (Section C). We urge African Anglican institutions of theological education to engage critically with the draft Covenant in Appendix 2, and to enhance and strengthen it by submitting feedback to their respective primates. We also endorse the Report's proposal that a Council of Advice be created to support the ministry of the Archbishop of Canterbury (pars. 111-112), and request that African theological educators be among those who might be considered suitable members or *ad hoc* advisers.
7. We welcome and support the Report's findings (Section D), particularly as they relate to any in Africa whose actions and words have contributed to the breakdown of communion. We further urge African

Anglican institutions of theological education to continue studying, discussing, and reflecting on the issues raised in this Section pertaining to human sexuality, episcopal pastoral oversight, and liturgical rites.

8. We welcome and support the Report's reflections and suggestions on the Instruments of Unity (Appendix 1). We wonder, however, whether sufficient attention has been paid to existing and emerging *regional* "instruments of unity" such as CAPA, or the recent conference of African bishops, and to ways in which these might be drawn more effectively into the network of Communion-wide relationships.

Further issues for theological education in Africa

9. The Windsor Report's reflections on Communion and interdependence, and on the ways in which some basic principles of Anglicanism have not been observed by various parties in the current crisis, suggest to us that our institutions of theological education need to give urgent attention to their programmes of education and formation in Anglican history, theology, and polity – a point that ANITEPAM has made before, and has sought to address through facilitating grants of books on Anglicanism to African seminary libraries.
10. ANITEPAM believes that theological education programmes provide a rich opportunity for tutors and learners to explore questions about our faith and life together in all its breadth. We would therefore be deeply distressed if the current divisions in the Anglican Communion were to lead to divisions in the African theological education fraternity. As we continue to seek unity around what constitutes faithfulness to Anglican traditions of belief and practice, we'd encourage African programmes of theological education also to review their theology in the light of specifically *African* insights and values, whether traditional or contemporary. We therefore urge African theological educators (1) to engage in a process of deep, radical critique of their inherited theologies, and to seek fresh ways to articulate biblical and historic Anglican faith in Africa such that it enriches the whole Communion; and (2) to seek opportunities to meet with their primates, bishops, and other church leaders, to discuss the nature and purpose of African Anglican theological education in the context of a global Anglican Communion and world Church.

Conclusion

11. At various points in our response to the Windsor Report we have encouraged African Anglican institutions of theological education to study or respond to specific sections of the Report. We wish, in fact, to urge them to make a full and careful study of the whole Report as a core part of their programmes on Anglicanism. It is a rich resource for faithful Anglican reflection and action, not only in its content, but also in the method it has adopted, and in the range of references it includes.
12. We hope and pray that the Windsor Report receives the careful consideration it deserves at every level of Anglican Communion decision-making. And we look forward to seeing its recommendations bearing fruit in the form of genuine repentance and reconciliation, enhanced diversity-in-communion, deeper mutual understanding, and a renewed commitment to being one so that the world may believe.

Governing Council, ANITEPAM:

The Revd Canon Chad Gandiya (chair)
Dr Esther Mombo (East Africa)
The Revd Canon Lubabalo Ngewu (Southern Africa)
The Revd Dr Emanuel Ekpunobi (Nigeria)

Corresponding Secretary:

The Revd Michael McCoy (Southern Africa)

21 January 2005

Name: The Rev. Canon Edward Rodman
Denomination: Episcopal Church
Location: USA

Subject: General Comments

Episcopal Divinity School Faculty Response to the Windsor Report

As a faith community made up of diverse people who are committed to the formation of lay and ordained ministers for Christ's Church, we herewith submit some general comments in response to the Windsor Report.

The purpose statement of the Episcopal Divinity School states that "we are committed to educate lay and ordained leaders for Christ's Church and the world who serve and advance God's mission of justice, compassion and reconciliation." Given this mandate, it is our belief that the Windsor Report fails to address these concerns of God's mission in any meaningful way. Furthermore, the Report continues a polemic within the hierarchy of the Church which is neither relevant nor of great interest to the vast majority of lay people, and lay and ordained ministers who are about the mission of God described by the ECUSA catechism "restoring all people to unity with God and each other in Christ" (pg.855 BCP). The ECUSA Catechism also notes that "the Church carries out its mission through the ministry of all of its members." We are concerned that persons in the American Church who have been targets of bigotry and discrimination, as well as those who have benefited from the ministry of the Right Reverend V. Gene Robinson, have had no direct input into the drafting process of the Windsor Report. Finally, an unintended consequence of the Windsor Report is to pit two previously marginalized groups, namely the former subjects of the British Empire outside of Great Britain and the gay and lesbian membership of our several churches, against one another. In a post-colonial and post-modern world, this does nothing to transform an historically European-American male, and clerically dominated hierarchical structure into one that can, in fact, effect reconciliation for all people within its membership and thereby witness to a world sorely in need of God's justice, compassion and reconciliation.

Submitted on behalf of the faculty by Rev. Canon Edward Rodman, Secretary of the Faculty

Comments on the Windsor Report

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The primary facts are these: (1) the Report confirms that the traditional teaching, articulated at Lambeth 1998 and reaffirmed by the Primates, is the teaching of the whole Communion; as a result any acts in violation of this teaching are not open to interpretation under the rubrics of "local option" or "reception." (See especially para. 69) (2) Continuation of such acts constitute "walking apart" and this will lead to the destruction of our Communion (see, most ominously, the end of the report). (3) In this light the Report calls for costly steps from both conservative and liberal for the sake of continued communion. The Report is a strong and valuable contribution, and it deserves to be affirmed and implemented by the Primates.

Common Sense

1. Most immediately and obviously, the Report has proved to be the object of opprobrium by both conservative and liberal- Archbishop Eames must have done something right! All would do well with a reminder: the Commission, created by the ABC Rowan Williams, was diversely representative.

2. The response of a number of liberals, in Canada as elsewhere, seems to amount to "they can't make us do it." And with this the Report agrees. As Ephraim Radner has said, the Report treats all those involved as adults. The Report's mandate was to lay out what would be required for the Church to hang together, and that it has faithfully done. In the adult world actions have consequences. The Church of Canada can indeed do what it will, but certain decisions will constitute what the Report calls "walking apart," for they will precipitate decisions by other communion Churches with respect to common life. The point of communion is precisely that we have moral and spiritual claims on each other; members of a family can say "you can't make me," but that isn't the point.

3. Oliver O'Donovan finished his theological careful analysis with some plain sense: the Report is "the only poker game in town." All the reactions right and left are just someone's opinion. If there is to be a collective means to maintain the Anglican Communion it will be based on the Windsor Report, through the Primates and Lambeth.

4. The least edifying response to the Report has come from those such as the Presiding Bishop and Bishop Ingham who have offered regrets only for pain they have caused, when in fact they were called upon by the Report to regret the actions that caused the pain. As Philip Turner has pointed out, the call for regret must be place in the context of the whole document with its call for repentance and reconciliation. This disingenuous response diminishes their moral stature. At the very least let us be honest with one another.

You were saying...

5. "We Anglicans are part of the Church catholic..." This rhetoric becomes real in practice as Churches live out their universality in mutual accountability, as they show they are really one in "apostles' teaching, breaking of bread, and prayers." We have an opportunity to make of our catholicity something more than congregationalism with vestments.

6. "We believe in unity, even at the expense of heresy...to break communion is the greatest sin..." So said Bishop Lee of Virginia in defense of his support of the election of Bishop Robinson and his objection to any kind of impaired communion. So we also have an opportunity to make good that commitment to unity even when it is costly.

7. "We have to see where the Spirit is leading us in history..." So the revisionist case has claimed. But at least as strong an historical claim can be made that the seismic shift in Anglicanism (with more than 400 bishops from sub-Saharan Africa at the next Lambeth) is part of the emergence of the "Next Christendom" described in Jenkins' book. To walk apart now is to squander a moment of enormous promise for the Anglican Communion. But this requires of us the moral imagination to overcome our deep-seated sense of dismissiveness of Third World countries.

Meanwhile Back in Canada

8. The Anglican Church of Canada is in the midst of deciding if the question of same-sex unions is doctrinal. This much is clear: the Windsor Report has rendered a verdict. It has stated clearly that the Anglican Communion teaches that such unions are to contrary to God's will. It says that this teaching applies throughout the communion. And it states that rejection of this teaching constitutes a reason for "walking apart." A teaching, applicable to all, whose rejection threatens communion: that is precisely what the Christian tradition has meant by "doctrine." To be sure, the Primate's Commission in Canada is free to decide otherwise, but the Report is saying in essence that such a decision by a national church amounts to "walking apart."

9. Canada's synod has claimed that the affirmation of the sanctity of committed same-sex relations is not a theological statement, and hence that it has no doctrinal import. Now it is true that the Report focuses, as is customary in Anglicanism, on what Churches do (or refrain from doing), and so this affirmation may evade excessive notice. Still, such a resolution is contrary to the Report's affirmation of the Communion teaching. Furthermore it erodes our theological credibility, since the notion that "sanctity" lacks theological content is absurd.

10. But, one might ask, where is the "give" on the conservative side? 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. In

a number of parishes their names will presumably appear in the Prayers of the People, and their homes will be blessed at Easter. Now one could call this inconsistency, or one could see in it the local, pastoral latitude liberals have claimed to seek. What Windsor is telling the ACC is that there cannot be rites of union, approved by synods, which would imply the adoption of a new teaching for the ACC itself, a teaching contrary to that of the Communion. The liturgical and doctrinal status quo would remain, and so would the status quo ante diversity at the local level. We may infer from the Report that the Communion could live with this messy situation on the ground if the ACC is willing to refrain from pushing the issue to the max. In other words, the Report does not mandate an iron conformity of thought or pastoral application; by implication, it is content to leave this anomaly (among others in the West, such as widespread pre-marital cohabitation) as such. Why exactly is this not sufficient?

11. The elephant not yet in the living room is the implication of the Solemn Declaration, which ties the ACC to the teaching of the C of E, on this debate. At several points the Report refers to the elephant in question. The ACC is not at the end of the day purely autonomous if our decisions move us apart from the Church that was our mother. But for now, "sufficient unto the day is the trouble therein."

Finally on the Theological Front

12. It often seems that the world of theological discourse is isolated from the real life of the parish or the bureaucratise of the diocese. But the Windsor Report is an excellent counter-example, for it first expounds and then applies the sort of communio- ecclesiology which has come to dominate ecumenical discussions to our situation. In so doing the Report has applied the principles set out in the Virginia Report to our present situation; in other words, they are following the trajectory of reflection in the Communion already begun (as Ephraim Radner has pointed out). Far from simply being a papering over or a compromise, the Report offers a vision, rooted in the New Testament, of the "bonds of affection" that grow out of the *vinculum amoris* who is the Holy Spirit within the triune life itself. We can pray that the Report will not be reduced by all the sniping and skirmishing; is it possible that we might by grace rise up to a higher view of the *koinonia* to which we are called? Might we be granted a view clearer and farther than our culture of autonomy and power usually permits us?

13. The major question is whether the Report, and a Covenant of Unity of the sort it suggests, would be a radical new departure for Anglicanism? Does it take us down some papalist road? As to the latter, this is an overreaction. Our allergy to authority makes us see a papal legate under every bed. The covenant which is sketched in no way makes innovation in doctrine easy, for that after all was the traditional Protestant complaint with the magisterium. It envisions a minimalist capacity to put a break on in cases deemed to touch on major matters of the faith. If this is *per se* papalist, why do we allow General Synod an analogous power? But why should we allow our sibling Churches any such mutual oversight? The answer is because we claim to be a Church catholic, a Church whose faith is in continuity with the apostles. And furthermore we claim to honor the patristic period, when dioceses and bishops exercised just this authority over one another.

Now it is true that the mechanism here is new. But the idea that we are doctrinally responsible one to another is not. It lies at the very heart of the creation of the Lambeth Conference, for example. The difference is that those

founders assumed that a common inheritance and a common culture of mutual forbearance would suffice. In this they were wrong. The Report simply takes a step in making formal what was already assumed informally. In so doing, they have taken a crucial step in making of the Communion a true communio of spiritual equals.

14. The Report does well to note that the mechanisms of unity may be used in the future over other issues, at which point someone else's ox may be gored. So be it. For example Sydney evangelicals want to have lay people preside at the Eucharist, and some Church-growth evangelicals are content with giving communion to the unbaptized. Let the goring of these oxen begin as well, for here too we are dealing with novelties that corrupt ancient consensus catholic practices.

15. Last of all, we must reckon with a fact that is clearly before all of our eyes, one the Report reckons with, though we seem powerless to confront it. This controversy worms itself into every corner of our common life. It creates division and rancor everywhere. It determines every decision, every election, etc. It drains energy and interest from other pressing issues, and members away from the Church itself. We are, as it were, gripped by it, and must, all of us, pray for deliverance from it. What kind of liberation would be won at such a spiritual cost? Who could really imagine we are in any spiritual shape to make such an innovation amidst such a lack of charity? (Here one may refer to the call for a moratorium on innovation on these grounds offered by Ephraim Radner and me in ECUSA in the mid-1990's). Who does not see the obsessive determination to win? We need prayer and fasting to be given the illumination to see what this is doing to our common life.

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CONFORMITY: THE GOD OF WINDSOR.

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I am grateful for this opportunity to contribute to the ongoing search for a way forward that will honour God and serve Christ's will for the church. I enjoyed reading the Windsor Report 2004¹, and I hope that these reflections will aid further reflection.

1. COMMUNION, THE GREATEST VIRTUE?

- 1.1 I suppose that the reason why the Report takes 'Communion' as its main theme is because of the common expression 'The Anglican Communion'. However the danger of this approach is that it leads to an inevitable focus on relationships between the various national churches within the Anglican association, and so to a radical reduction in the notion of 'communion'. For despite the excellent Biblical foundations in paragraphs 1-5, the notion of communion is soon reduced to meaning little more than due process, conformity to everything being done decently and in order within the instruments of unity within the Communion. This demeans the value of 'communion', exaggerates the value of due process, and blinds us to the deeper significance of the problems that gave rise to the writing of the Report. Due process of consultation within the Anglican Communion is of great value, but is not the only value which we are called to espouse. And, as we shall see, if conformity to the due process is viewed as the greatest virtue, then nonconformity is viewed as the greatest vice.
- 1.2 The Report has in mind two groups who have produced the problems, namely the Diocese of New Westminster and ECUSA on the one hand, and those archbishops and parishes breaking geographical boundaries on the other hand. However, as we shall see, both kinds of actions are viewed merely from the perspective of whether or not they have taken place within due process. This is a very limited perspective, and betrays a mindset that is focused on administrative and organizational issues, and so ignores other assessments of human actions.
- 1.3 The focus on due process is an application of the great Anglican virtue of everything being done 'decently and in order'. However this virtue by itself is insufficient. Conformity to due process of consultation could merely lead us together on the primrose path to hell. The whole Communion could err, even with appropriate consultation. Of course true consultation would be one way of helping to avoid this unfortunate outcome, but by itself it is insufficient. The weakness of the Report is that it reduces communion to due process, and so fails to discover the deeper issues about the problems it tackles.²

¹ I understand the reason for use of the word 'Windsor' in the naming of the report, but it may have unfortunate resonances for some. Its most obvious association would be with the royal house of Windsor, and so indicate an established and privileged church. Would it not have been better named The Slough Report?

² Is it because the issue of the theological significance of homosexual practice is too difficult to resolve that the Report focuses on the more manageable if less significant issues of process?

- 1.4 Even though communion is an important theme in the Scriptures, the Biblical material from 1 Corinthians and Ephesians used in the Report is of limited value, as it actually addresses the kind of communion found within local churches, and not the kind of communion that should be found within an international association of churches.
- 1.5 Of course we are right to claim that the Anglican Communion is part of the universal people of God. But is 'communion' the best term to use about the universal people of God, or about a subset of that people of God? If we described ourselves as 'The Anglican Mission', then we might worry less about our mutual relations, and more about serving God in the world. 'Communion' as a self-description seems to promote unhelpful introspection. We do also tackle our ecumenical relationships, but even this focus does not get us to think about how God is calling us to service in the world beyond Christendom.
- 1.6 We may claim that doing things 'decently and in order' is an Anglican strength; but every strength can also be a weakness. It may lead us to think of Anglicanism as an ideal predictable and Newtonian universe, in which circling churches sing on their ordered way under the direction of an eternal ruler. We may also value this virtue in our liturgy, in which all is ordered, controlled, and predictable. But God is not only the eternal ruler of the ceaseless round, he is also the God of surprises, and especially of surprises that reflect his grace, his judgment, and his refining of his people. Would we have persisted in supporting the weak high priest Eli and his corrupt sons, or have recognized God's judgment of Eli and his call of Samuel? Would we have recognized that Jesus of Nazareth had greater authority than the chief priest of his day? From one perspective, it would be difficult to say that the life and ministry of Jesus of Nazareth could be characterized as 'decently and in order'! Good order is a good servant, but a bad master. It may only reflect lack of vision, and desire for control. It is a remarkable feature of our church that most movements of reform and renewal have begun from below, and met persecution and insult, because they have been like new wine in old wineskins. Have not some of our greatest Anglican leaders been nonconformists?
- 1.7 In summary, communion or fellowship is a great gift of God through the Gospel, but it is not the Gospel. It suffers if it is reduced to organizational conformity and the following of due process. Then it may easily become a conformity that is restrictive and negative in its effects. Administrative conformity may be a useful servant, but it may easily be a tyrannical and intolerable master.

2. BREAKING COMMUNION, THE GREATEST VICE?

- 1.1 The consequence of the puffing up of organizational conformity is that within this theological framework the greatest vice or sin must be that of organizational nonconformity. This is exactly what the Report identifies as the problem, namely the actions of New Westminster and ECUSA on the one side [paragraphs 22-28], and the actions of parishes and archbishops breaking geographical boundaries on the other side [paragraph 29]. Failure to follow due process is an issue of some importance, but not the most important issue. The focus on the issue of organizational order only identifies the formal shape of the problem, not its material content. This failure results in the Report failing to identify the real problem.

2.2 This focus on the formal shape of the problem rather than its material content also a failure to evaluate the gravity of the issues.³ For which is more serious, to bless homosexual practice among lay people and clergy, or breaking down recognized geographical boundaries? If the former is a sin, then it is a sin against what Scripture teaches: if the latter is a sin, then it is a sin against church order. Of course there will be debate about the teaching of Scripture and its application to today. But my point is that if homosexual practice is a sin, then it is a serious sin because of the teaching of Scripture. There is no teaching of Scripture on the model of organization for a worldwide association of churches. It would take a very creative mind to find from Scripture any direct teaching on how a worldwide association of churches should arrange their connections. While the Report supports the geographical arrangements of dioceses and bishops, that is not an essential component of church order. It was unknown in the Celtic church of England, and was introduced by the Roman Mission. Though it has been in place since, in practice it has been severely modified and compromised. The geographical arrangement of the church is derived from the administrative arrangements of the Roman Empire.⁴ However many vital ministries of the church have sat loose to diocesan boundaries, including monasteries and convents; Preaching and Ministry Orders such as the Benedictines, Franciscans and Dominicans; University and Hospital Chapels, Proprietary Chapels; and many Voluntary Societies. So geographical boundaries cannot be a matter of theological principle. The historic episcopate does not depend on the existence of geographical diocese, as the Celtic church had episcopate without dioceses. If homosexual practice is a sin, then it is a serious matter, because it is the subject of Scriptural teaching. If breaking diocesan boundaries is a sin, then it is a lesser sin, because it is not the subject of Scriptural teaching, and as I have shown, not a matter of theological principle.⁵ The logic of the limited worldview of the Report is that these sins appear to have equal seriousness, because they are both merely sins against due process: so it fails to recognize the seriousness of the issues under discussion. In fact, from a merely administrative viewpoint, the actions of ECUSA and New Westminster are less trouble than those of archbishops breaking diocesan boundaries, because they are only a problem if someone regards them as a problem, whereas administrative confusion is easier to identify and provides more practical problems. But a merely administrative perspective is insufficient: efficiency is not enough.

2.3 How extraordinary to read that '[t]he depth of conviction...has introduced a degree of harshness and a lack of charity which is new to Anglicanism.'⁶ I think that the already existing Celtic Church leaders and members who were forced to accept the customs of the new missionaries from Rome would have found those words hard to believe, as would have the Lollards, Cranmer,

³ So, for example, disturbing my neighbour by making too much noise and murdering him have the same formal shape; they both express a lack of love for my neighbour. But they differ in material content, and one is more serious than the other.

⁴ As the Roman Catholic church may be seen as the after-glow of the Roman Empire, so that Anglican Communion may be seen as the after-glow of the British Empire. Is the desire to keep administrative and conformity across the Anglican Communion a relic of Empire?

⁵ It may seem odd that the point of tension between more liberal and more conservative churches is the secondary matter of morality. Matters such as the incarnation, atonement and resurrection of Christ are more central to Christian faith. However it is often the case that an issue of practice becomes the public issue which gains symbolic significance, as in the tonsure debate between the English Celtic church and the Roman Mission.

⁶ The Lambeth Commission on Communion: The Windsor Report, p. 5

Ridley and Latimer on their fires, the other martyrs of the Reformation Era, the victims of Archbishop Laud, the 1000 clergy who refused to assent to a Book of Common Prayer they had not seen in 1662, nonconformists persecuted under the Clarendon Code, Bishop Ken made a Non-Juror, Roman Catholics and other nonconformists deprived of University education, the seven students expelled from Oxford University for ‘methodism’, F. D. Maurice sacked for inadequate views on hell, or Bishop King of Lincoln in prison for illegal liturgical practice. Those who claim the natural tolerance of Anglicanism do not know their history: however the making of the claim has a most serious aspect, and that is that it marginalizes those who are now making trouble by refusing to conform. The claim is a power play, and has the political value of condemning current dissent. The claim for Anglican tolerance is historically unsupported, and politically motivated. It claims the moral high ground in order to marginalize nonconformists of whatever persuasion. It serves to support the unstated claim that those currently in power have the right to establish the boundaries of Anglicanism, and that those who object are not ‘real’ Anglicans. Furthermore, we can now see that Anglican conformity has its destructive aspect, in attempting to rid the church of anything that has not followed due process.

2.4 The Report further obscures the problems it is trying to identify by the unhelpful use of the odd metaphor of ‘Illness.’⁷

- i. Illness is an odd metaphor because it does not easily associate with the notion of blame. It assumes systemic problems, and does not help us to name human causes. We may have systemic problems, and it is worth addressing these issues, but we also need to identify human causes. Does the Report use this metaphor because it has decided to focus on structural issues?
- ii. Illness is used oddly because it looks at first sight as if Theological Development, Ecclesiastical Procedures, Adiaphora, Subsidiarity, Trust and Authority are the ‘deeper symptoms’ of that Illness⁸. Of course they are not, they are only useful categories in which to perceive the problems. The Report is confusing the structural features of the Anglican Communion which have been either the context in which the problems have arisen, or which have contributed to the problems.
- iii. Again, the statement of the problem is solely in terms of failure of due process, as described in paragraphs 33, 35, 37. As I have shown, this focuses on the formal shape of the problems, but does not identify their material content.
- iv. Furthermore, because of its narrow view of the problems as those of failure of internal due process, the Report fails to name sin against God, which must be the subject of repentance. As we have seen, the Report takes material from 1 Corinthians which originally pertains to the internal life of a local church, and then applies it to the international relationships of an association of churches. If the Report is to be consistent, it ought also to apply Paul’s instructions in 1 Corinthians about the excommunication of the man engaging in sexual relationships with his father’s wife: ‘you are to hand this man over to Satan to the destruction of the flesh, so that his spirit may be saved in the day of the lord.’⁹

2.5 In paragraph 134, the Report recommends that ‘the Episcopal Church [USA] to invited to express its regret...’ The notion of ‘regret’ fails to address the seriousness of the problems. As Paul explains in 2 Corinthians 7, remorse or

⁷ Paragraphs 22-42

⁸ Paragraphs 31-42

⁹ 1 Corinthians 5:5

worldly grief produces death, while godly grief with true repentance leads to salvation.¹⁰ If it is the case that ECUSA has sinned not only against the due processes of the church but also against the teaching of God in Scripture, then it must repent.¹¹ It is facile to apply some aspects of Corinthians and Ephesians to the life of the Communion, and to avoid other less palatable aspects.

3. INSTRUMENTS OF COMMUNION?

- 3.1 The fact that the Report wants us to use the phrase ‘Instruments of Unity’¹² is a sign that communion and unity have been diminished to mean procedural correctness. For the true ‘Instruments of Unity’ are the works and gifts of God: original creation of humanity as ‘one blood’, the one incarnation of the Son of God, the work of atonement on the cross, the formative resurrection of Christ, the gift of the Holy Spirit, the one Gospel, the one faith ‘once for all delivered to the saints’. Compared with these, the Archbishop of Canterbury, the Lambeth Conference, The Anglican Consultative Council and the Primates Meeting pale into relative insignificance! They may be useful for administrative convenience and symbolic significance, but it is pretentious to describe them as ‘instruments of unity or communion’. To do so indicates what a weak notion of Communion underlies the Report.
- 3.2 As the Report uses 1 Corinthians and Ephesians in paragraphs 1-5 on the Biblical foundations of the communion we have in Christ, it ought to have been consistent in featuring the instruments of communion found in those letters, including from 1 Corinthians the message of Christ crucified [ch. 1], the authority of the apostle Paul [chs. 1-14], and the Gospel received by Paul and handed on to the Corinthians, namely ‘Christ died for our sins according to the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures...’¹³ The instruments of communion in Ephesians are clearly listed, ‘one body...one Spirit...one hope...one Lord, one faith, one baptism, one God and Father of all...’¹⁴
- 3.3 We need to clarify what aspect of unity we are concerned to preserve and express. Are our Anglican ‘Instruments of Unity’ merely concerned to preserve a unity of association, and to achieve it by helping us all follow due processes? As happiness is most often found by those who do not search for it, so too unity may be a byproduct of other aims. Unity might best result from holiness, or obedience, or doing God’s mission in the world. Introspective unity may deaden us, not enliven us. Unity which is merely administrative conformity is a petty aim, not a glorious goal. It may be a useful means, but it is not a great end or purpose. If it stands alone, it does not provide an adequate perspective on the welfare of the people of God.

The Report does not claim to make a final statement, but to contribute to an ongoing analysis of the problems we face. It is a privilege to contribute to that analysis. In summary, though there is much useful material in the Report, its weakness lies in its theological worldview, in which the notion of Communion is puffed up so that it fills

¹⁰ 2 Corinthians 7:10

¹¹ Is the focus on conformity to due process the result of a reluctance to answer the question whether or not ECUSA and New Westminster have sinned against God?

¹² Paragraphs 97-112.

¹³ 1 Corinthians 15: 3-5

¹⁴ Ephesians 4: 4-6

the horizon, but is at the same time reduced in its effectiveness by being diminished to little more than organizational conformity.

Due process is a useful servant, but a bad master. Conformity may be a virtue, but may also be a particularly Anglican vice. May God save us from the God of Windsor.

From: Bob Hughes
> Sent: 17 November 2004 21:16
> Subject: Response
>
>
> Attached is a Word file with notes from my talk on the Report at a
> recent event sponsored by the Tennessee Anglican Congress in
> Nashville, TN, Saturday, Nov. 13. I shared the stage with The Rev.
> Dr. Kendall Harmon, who will undoubtedly submit his own remarks. I
> raise some serious questions about the adequacy of the theology in
> part B in particular, and suggest some unfortunate consequences that
> arise as a result. If you have trouble opening the file, please let
> me know. Bob Hughes
> --
> The Rev. Robert D. Hughes, III, Ph.D.
> Norma and Olan Mills Professor of Divinity
> Professor of Systematic Theology
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> Sewanee TN

Thoughts on the Windsor Report

St. Bartholomew's, Nashville,

11/13/04

The Rev. Robert D. Hughes, III, Ph.D.

- I. Thanks
 - A. First, thanks to Tim Jones and others responsible for my being here. We had a fine discussion of the document in Sewanee on Tuesday, honest but civil, and I hope that may spread around the Church. I thank my colleagues Bill Carol and Guy Lytle from that panel for the quality of the discussion, and ideas I have freely added to my own for this presentation.
 - B. Thanks also to the Commission for their hard work. There are several things I wish to praise before offering a critique.
 - i. First, the Commission seems to me honestly trying to find a way forward at a very difficult and stressful time. While calling on everyone to exercise appropriate discipline, their call to make every effort to stay in charity with one another is one I cherish.
 - ii. I believe they may have succeeded in turning the conversation from sex to Ecclesiology. As a systematic theologian who teaches a course on that very subject, it is hard for me not to see this as progress, though I know the issues about human sexuality are serious and we are not done talking through them. I shall not address them in this presentation, but am willing to do so in the ensuing discussion if the moderator permits and you so desire.
 - iii. On the Ecclesiological note, I think the sections on Communion and Ecclesiology as such are really quite fine, on the whole. The document reflects the current ecumenical consensus of an Ecclesiology of "A Communion of Communions." This is highly compatible with the current ecumenical consensus, shaped by ARCIC's adoption of a "Communion of Communions" model in its earliest work. Bob Wright, who was on ARCIC then, tells me they did it in response to Jerome Cardinal Hamer's *The Church is a Communion*. Contemporary works in a similar vein would include Robert Jenson's excellent treatment of the Church in the second volume of his superb *Systematic Theology*, and Orthodox Theologian, Metropolitan John Zizioulas's *Being as Communion*. Another very helpful book is by Prof. Veli-Matti Kärkkäinen of Fuller, one of those remarkable Finnish Lutheran scholars, titled *An Introduction to Ecclesiology*. If I were

to recommend some background reading on the issues in the report, I would begin there.

- iv. On the whole, I am also very happy with the section on scripture and its authority in paragraphs 53-62, though what appear to be some gratuitous slams at modern critical method later in the document give me some pause.
- v. I would add a personal note. And I am not quite sure how I want to put this except as a kind of “issue statement.” 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 prelacy, and surprised my Evangelical friends seem so enthused about it, frankly. That is a tension within which we shall have to locate any ultimate covenantal solution, and within which we must hold our conversations. I will share some detailed concerns about the proposed covenant at the end.

II. Problems

- A. The major theological problem I see with the document is in the section called “Fundamental Principles, Section B. After the section on scripture and its interpretation the document goes immediately to the episcopate. And it never does return to the missing two corners of the Chicago/Lambeth Quadrilateral, Creeds and Sacraments, with devastating consequences, in my view, for the ensuing doctrine of episcopate, autonomy, adiaphora, and reception, and hence of the proposed covenant. Let me spell this out more fully:
- B. The second corner of the Quadrilateral, incorrectly quoted in the report in Appendix 3, p. 73, reads as follows: The Nicene Creed as the sufficient statement of the Christian Faith. That’s actually the Chicago Quad. The Lambeth version added “The Apostle’s Creed as the Baptismal Symbol.” But the important point is what is common to both. The Nicene Creed as the sufficient statement of the Christian Faith. Let that word “sufficient” sink in for a moment. As Robert Jenson points out, four things emerged in the life of the Church at roughly the same time, which the Church of the time decided were essential to its common life, its *koinonia*, its being as communion. They are precisely congruent with the Quadrilateral: The canon of scripture, the theological discussions that would eventually result in the Nicene Creed, the two great sacraments (at a minimum), and the historic Episcopate. As Jenson suggests, if the Church which made those decisions erred, there is now no true Church to critique those decisions.

The Nicene Creed, with the additions to the final paragraph at I Constantinople, is the patristic Church’s final statement of what was absolutely essential in the rule of faith. There were still other vital matters to discuss in interpretation of that Creed – the precise way to talk about the Incarnation of the Word and Wisdom of God in Jesus of Nazareth, the relation of his divinity to his humanity, and several implications all the way to the defense of Christian art at II Nicea. But the rule for determining “sufficiently” what is essential to the Christian faith received definitive statement in the Creed.

Here is the problem with not proceeding from Scripture to Creed. Everyone here who is ordained has made the so-called “first promise,” the declaration required of all orders “I do believe the Holy Scriptures of the Old and New testaments to be the Word of God, and to contain all things necessary to salvation;” followed by the declaration of conformity.

The language is quite precise, and reflects that of Article VI of the XXXIX: Nothing shall be taught as necessary to salvation, an article of the Faith, or required of any man, which cannot be read or proved therefrom. Neither the promise nor the Article says or even implies that everything in scripture is necessary to salvation and hence essential. Indeed, Article VII goes on to delineate things in the Old Testament which do not apply to Christians. Although the chief distinction is between Ceremonies and Rites and Commandments called Moral, the latter were usually taken to be the Ten Commandments, and many other things such as rules for Jubilee, against Usury, and

Cities of Refuge had also clearly been put in the “does not apply basket” even though they address moral concerns. Then there is Luther’s famous statement, “The Scriptures are but the Manger which contains the Christ Child, and also much straw.” He, of course, had the Epistle of James in his sights.

So, how are we to know what is necessary to salvation and hence essential and what is not? The answer is the Nicene Creed as the sufficient rule of faith for determining what in scripture is necessary to salvation. As my colleague Christopher Bryan argues in his fine book on the authority of scripture, *And God Spoke*, the implicit rule of faith, which would become detailed and explicit in the Creed, is used by the Apostolic and sub-Apostolic Church to make decisions about what is in the Canon of the New Testament. To set Scripture over against the Rule of Faith is to misunderstand scripture itself.

C. So far this sounds very academic and dry, but what are the practical consequences:

- i. The Creed is the rule for determining what in Scripture is necessary and hence essential. Beyond its boundaries, Luther’s great principle of the Freedom of the Christian obtains, constrained only, as Luther taught, by the second great commandment. The opinion of the Regius Professor of Divinity at Oxford, Marilyn Adams, is in agreement here.
 - ii. I would remind us all that the while the role of the bishop as a teacher of scripture, well spelled out by the Windsor Report, is certainly true, the first act of a new bishop in the American Ordinal, precisely as a new member of the College responsible for defense of the faith, is to lead the congregation in the recitation of the Nicene Creed. A bishop teaches scripture within the bounds set by the Nicene Creed as the sufficient statement of the Christian faith, or he or she is no longer teaching as a bishop.
 - iii. This has direct implications for the discussion about essential and adiaphora. Many of you may have heard of the Episcopal Church Foundation Fellows’ Forum hosted last February by Dean Paul Zahl, then of Birmingham, now of TESM, on reconstructing Anglican comprehensiveness. It was a great gathering, and papers have just been published in *Anglican Theological Review*. One of the things Paul and I eventually agreed on was that there were more than two sorts of questions: essential and adiaphora –taking the latter as simply “things that really don’t matter,” such as what sorts of vestments are worn at a Eucharistic celebration. There is, indeed, must be, a middle sort of question which is *important*, and hence not adiaphora, but *not essential* in the sense that it does not touch on creedal matters.
 - iv. The bold claim I would make is that ALL ethical questions are of this middle type. The issue is this: if ANY ethical issue is raised to the level of essential, it is difficult to see how we avoid ending up with some sort of works righteousness. The Creed reminds us that the Gospel is about God’s faithfulness, not ours. It is the story of God’s faithfulness that is essential. Yes, that does mean that I do not think that even the issues of slavery, apartheid, or genocide rise to the level of essential. They are very, very important, hence hardly adiaphora. But I also would not want to declare all ecclesial acts of the Episcopal Church in the Confederacy invalid, despite its being dead wrong on slavery. We must have a severe caution not to fall into the Donatist heresy. But the very importance of the “most important” of these middle sorts of questions shows why we cannot treat this group as adiaphora, either.
- D. I confess I have only begun to think through the problems arising from the Report’s failure to give due weight even to the two great sacraments of the Gospel. I would offer the following two points as suggestive:
- i. Surely Baptism and Eucharist are more fundamental to our understanding of both the Church and its koinonia, its being as communion, than the report has indicated. Baptism is full initiation into that koinonia. Eucharist is its great celebration, and nowhere is the Church more itself than as a gathered Eucharistic fellowship.

- ii. The authority of the Episcopal Office also finds one of its chief expressions in the presidential prerogative of the bishop at all sacramental rites. The primary context for the bishop's role is liturgical/sacramental rites, just as the report has noted, in a satisfyingly Barthian manner, that the scriptures are most truly "the Word of God written" within the context of the Church's common liturgical life. So, the Bishop as teacher of scripture is bound by the confines of the Creed as the rule of sufficient faith, and located within the liturgical/sacramental context, which is also the context in which the word written is most truly the Word of God.
- E. In sum, the report, by going directly from scripture to episcopate, produces a picture of the bishop as a kind of Lone Ranger bible teacher, removed from any of the three restraints that form the essence of communion : union of the apostolic office not only with the biblical twelve, but also with the "318 holy fathers" of the first Council of Nicea and the entire conciliar tradition as embodied in the creeds. It tends to separate the authority of individual bishops, especially primates, from the conciliar collegiality with their peers in the present, and cuts off the entire office from its proper context within the baptismal covenant community and Eucharistic Assembly. It is almost as if scripture is viewed as giving individual bishops a kind of authority *in propria persona*, a concept that violates all the principles of the Reformation, let alone of the American experiment with democratizing the episcopate.
- III. Consequences: The failure of the report to get Creeds and Sacraments in their rightful place in the discussion has some serious problematic effects on other parts of the report, by misunderstanding the full character of Episcopal authority, and by failing to recognize the reality of this middle sort of question I have proposed.
 - A. It really messes us the principle of subsidiarity, turning it on its head from what it meant at Vatican II. In its original form, that principle teaches that *every* decision should be made at the lowest or most local possible level on the organizational chart, since issues of contextualization are often paramount. Only issues that are clearly essential to be decided at the next level "up" should be referred there. By contrast, the Windsor report seems to me to suggest that ONLY matters which are adiaphora can be decided locally. This makes a complete mess of what subsidiarity intends.
 - B. Second, this pushes the proposals embodied in the suggested Covenant in a far more erastian/hierarchical/ even Romanist direction than any American or even any child of the Reformation, however Catholic, should embrace. The idea of a Covenant seems to me a good one, but the whole American experiment with the democratization of the episcopate, Bishops by Ballot, (see Frederick Mills's fine book by that title) is ignored. Our polity has no place in this scheme. Most disturbing is the increasing arrogation of power to the Primate's Meeting, at the expense of both local synods and bishops and the Anglican Consultative Council. It is precisely at this point that I am most concerned about the distortion of the theology of the Episcopal office in the report. I wish my fears of the Primates' meeting to do some a-critical bible study and then issue grand and supposedly binding decrees about what is "essential" were unrealistic or even paranoid, but I fear it is not. Cut off from the restraints of Creed, Council, Episcopal College, and Baptismal and Eucharistic Assembly, we would face an embodied prelacy more authoritarian than anything we critiqued at the time of the Reformation. I find it appalling that any Evangelical would want to jump on this boat of expanded prelacy, and Anglo-Catholics, especially Americans, should be very wary. In our polity the metropolitan authority is vested not in the Presiding Bishop, but in General Convention as a whole. I don't even like calling the PB "Primate" for precisely that reason. It would be inconvenient for us to send the whole Convention to the Primates' Meeting, but the principle is an important one. Frank Griswold's primacy is clearly defined in a synodical and conciliar fashion, and not in any way "in propria persona."
 - C. As you might guess, there will be a good bit of infighting among the various instruments of unity as this Covenant gets worked out. You can probably guess I will be among those arguing for an expanded role for the ACC as a body more democratically elected and representative of all orders of the Church, and both genders, by the way. In our session on the report in Sewanee, Guy Lytle made a point I wish to acknowledge – that the ACC is not yet as representative of the global

south and people of color as it should be. I concur, and suggest it should be made so before it takes on additional covenanted responsibilities. But my point still holds.

- D. Finally, I am concerned about the language on the expanded role of the Archbishop of Canterbury in Par. 109. Although it tries to disguise it, the language is frighteningly reminiscent of the “immediate, universal jurisdiction” granted the Papacy at Vatican I, a hole the Roman Catholic Church is still trying to dig out of which produces horrors like the Hunthausen case. I note that no Patriarch of the Eastern Church, not even Constantinople, has anything like the authority imagined in Par. 109, let alone at Vatican I. I am very fond of the current occupant of the seat of St. Augustine, but very, very leery of this increase in prelacy.

IV. Closing

- A. In closing, I would like to offer an alternative view of where we are.
- B. In his very fine book, *The spirit of life : the Holy Spirit in the life of the christian*, Portugese/Indian Jesuit Luis Bermejo offers a different model for reception than the one we have presented to us in the Windsor Report. He sees it in four stages, each beginning with a “C”. Communication, Conflict, Consensus, Communion. First, there has to be enough communication for folks to know a disagreement is arising. In the days of the early Church this was problematic, but when it did happen, slow enough that people had time to think, though we must recall there were riots and rock-fights in the streets of Constantinople over the Trinitarian formula. Communication has now become so rapid, however, that reflection is now mostly crowded out by reactivity and an ideological rhetoric which perpetuates conflict rather than resolves it. This is a deep infection in the Republic as well as the Church. Frankly, we all need to take a deep breath and declare a cease-fire.
- C. Then comes an inevitable stage of conflict as the Church uses all its resources to work through the issue at hand. Impaired communion sometimes occurs, but that is always regrettable, and ultimately means that one voice is not at the table, and may not return for centuries. Recent progress with both the Antiochene and Alexandrian Churches, as well as between them, to say nothing of the Lutheran-Roman Catholic agreement on Justification, remind us these arguments take much, much longer, even when in the end it looks as if we will be able to work them out, if communion is too impaired and voices are excluded. That is my real concern about the idea that certain bishops should voluntarily stay away from the councils of the Church or be disinvented. That will only prolong the conflict by attempting to bring premature closure to a serious theological debate. I agree with Rowan Williams that such efforts at premature closure are a serious form of unfaithfulness.
- D. We long for the ensuing stages of consensus and communion. But when we try to force it, they only recede from us. The issue for us, as I see it, is to learn how to remain faithful and in the maximum amount of charity with one another while we live through a protracted stage of conflict. It took a couple of hundred years for the Church to get the Creedal stuff worked out. I do not expect the current kerfuffle to be much shorter. Our job is to make as bright a future for our spiritual descendants as possible by being faithful in a stage of conflict. Obviously, I think we should not erect new authoritarian structures to terminate the conflict, but I think some kind of Covenant to keep it in bounds is a good idea. I also think we should begin by admitting on all sides that we are arguing about a matter that is not essential, but very, very important. Walter Bouman gave a great address at the dinner of the Fellows’ Forum in February. His point was simple: you Anglicans have everything you need to get through this. It’s called the Chicago/Lambeth Quadrilateral. Everything I have said is only a loud Amen to that point.

The Windsor Report 2004

The report outlines crisply the problematic nature of diocesan and provincial decisions which have not received the assent of the whole Communion, and in this respect the four Instruments of Unity are to be welcomed. Their individual integrity and collective dynamic are in line with both the current ethos of the Communion and the checks and balances which have sustained the notion of Anglicanism over the centuries. It is good to see that the current isolation and, therefore, extreme vulnerability of the Archbishop of Canterbury is to be addressed through the formation of a Council of Advice. However, the chances must be high that the position of Archbishop of Canterbury, as stated in the Report, will continue to encourage a sense of conservatism rather than progression.

The Report throws up two problems, one through what is written and one through what is omitted:

1. the reference to *adiaphora* is helpful, but the difficulties with the New Testament instance cited, about food, are that:
 - a. while the issue of food may be to us *adiaphoron*, it was anything but to early Christians: hence the bias towards food conventions in the Council of Jerusalem declaration (Acts 15:19-20, 28-29, where three, if not four, out of four restrictions pertained to food), and the uproar caused over eating arrangements in Galatians 2: 11-14.
 - b. if we apply to our decision-making Paul's injunction to respect the consciences of those with whom we disagree, how will anything change, because on nearly all major issues there is disagreement of one sort or another
2. the Report is transparent about the immediate crises which have led to its necessity, and at one level it seems to be even-handed in its recommendations about future action needed to preserve the Communion in the face of deep division of opinion. However, there is no reference in the Report to the often messy way in which various dioceses and provinces have reached agreement on issues, sometimes through illegal or illicit activity (such as the liturgical developments in the use of ritual in the C/E in the 19th century) and sometimes through extra-canonical behaviour (as in the ordination of women to the priesthood in the 20th century). Indeed, it is somewhat surprising to see the Communion's position over the ordination held up as a model of good practice, when frustration on one side led to irregular communions before decisions were taken and anger on the other has made a subsequent mockery of our claim to be in communion with one another.

These two sets of problems suggest that the issue being dealt with is more complex than the Windsor Report has acknowledged. They might also suggest that striving for a solid measure of unity will be even more difficult. However, I would commend the demarcation used by Dietrich Bonhoeffer¹, the origins of which appear in the work of Thomas Aquinas, between matters of ultimate and penultimate importance. The Communion holds together credally through a common commitment to belief in a triune God and morally through attempts to live out the trust and love we believe God has invested in us. We differ, and always have differed, in the practical ways in which we have understood and interpreted the Creeds and the moral injunctions deriving from or relating to them, but that has usually not prevented us from being in communion with one another. Indeed, is not the quality of communion enhanced when brothers and sisters share in the eucharist together, knowing that they are divided in so many opinions? In this respect, the Report might have been a little more direct in condemning the use

¹ Cited in CL Nesson *Many members yet one body* Minneapolis: Fortress 2004 pp18-19 from ed E Bethge of D Bonhoeffer *Ethics* London: Fontana 1964 from 6th German Edition 1963 pp125ff

of threats to break or withhold communion, which make the expression of mutual love and bonding ever more distant.

The decisions by two dioceses in the USA and Canada were reached in attempts to interpret the love of Christ which constrains us (2 Corinthians 5:14). Of course, not everyone inside and outside those diocese agrees with the decisions. My province frequently makes decisions its adherents disagree with, but we are surely losing our hold on the love of Christ, when we use a dominical sacrament as a bargaining chip. I fear that the Windsor Report's fine efforts will go unrewarded, unless there is some clear thinking and humble recognition of diversity among us. Why cannot we uphold one another across all the divides in prayer and respect, and nowhere more poignantly than at the communion table, instead of using a form of spiritual blackmail to impose our views on others?

Richard Bryant Principal of the Newcastle Local Ministry Scheme and of the Reader Training Course
19/05/05

Responses to the Windsor Report Summary from Students

Group 1

Question 2

While Sections A and B are defining unity in the Anglican Communion, sections C and D are showing the divisions of the Communion. Therefore in this case we do not have a flow since we have lost (?) the initial direction of maintaining unity within the Communion. Therefore in the future cases the recommendations or proposals given about seeking permission will (?) suit and they are actually flowing in this matter. The issue of the gay bishop remaining bishop creates lack of flow since the diocese will be cut off from the Communion. He needs to be deconsecrated (?) to preserve the unity.

In spite of the fact that we agree with other (?) proposals we may not accept the Archbishop of Canterbury being the spokesman of the Anglican Communion (giving directives) as this may take us back to the years of the papacy in the Roman Catholic (Church) where the pope made ex-cathedra utterances.

Question 3

For the continuation of the unity of community there should be no gay bishop because it's against reason, scripture and tradition, hence the bishop of New Hampshire should be asked to step down and apologise to the communion.

The termination of the blessing of the same sex marriages will not help maintain our unity if we allow the already existing same sex marriages continue unrevoked for it to have impact these marriages must be revoked.

As already stated if this is allowed it will take us back to the days of papacy (dark ages). In case of the disputed cases the primates should meet and give a corrective directive.

Group 2

Question 2

Section C and D does not agree or there is no appropriate flow as in A and B. These sections rather contradict for in Section D, the situation has not been given. It tends to retain the already consecrated bishop instead of revoking his consecration. There is compromise and as a bishop does not reveal the unity and aspect of witnessing the gospel of Christ.

Question 3

The whole flock would be lost if the report is implemented as it would mislead the dioceses within the Communion. It would not reflect unity within Anglican Communion and would not reflect Biblical principles.

Group 3

Question 2

The proposals in sections C and D do not flow appropriately since we do not have the actual report from Windsor. It is to be noted as a fact that the Anglican churches have been able in the twentieth century (to) enter into agreements on Christian faith and discipline with other denominations it should be possible for them to enter into such a 'covenant' with each other as churches of the same denomination. We should not then be forced to unite on the path of evil for the sake of maintaining a communion that condones biblical evil and made (?) a tablet counting (?) good for swallowing.

It is proper (?) to deem here (?) that the structures of the Anglican Communion is to be lamented for any disagreement that threatens the unity of the Communion (sic). It then concords with the suggestion to have a 'Council of Advice' appointed across the Communion to assist the Archbishop of Canterbury in discerning the views of the Communion.

Question 3

As the report recommended some circumstances which have inflicted tension within the Communion cited as a) the ordination of a bishop living in a committed homosexual relationship; b) the authorisation of public rites of blessing for couples living in a same sex union and c) bishops operating outside of their calling to a particular diocese (their jurisdiction) to take the leadership of parishes which object to the ministry of their proper bishop.

Indeed for the future of the Communion, there should be no consecration of bishops with such life style since the issue of the bishop of New Hampshire had brought immense tension in the life of the Communion posing dangers of the communion tearing apart.

For the communion to remain united and strong, there should not be any advocacy in the future for public rites of blessing same sex unions knowing very well that such development cannot either be justified from the Bible or Christian traditions.

Any primate should be able to exercise their God-given authority to make sure all the bishops under their leadership should indeed be found (?) serving God within their jurisdiction which suggests they are in a football teams that are vulnerable and exposed to being 'bought' to play for the next team as is the practice already seen in the teams (sic).

We as Communion should also recognise the fact in granting the Archbishop[of Canterbury it would interfere with the Provincial authority each province within the Communion enjoy (sic).

And that in considering any act of such developments, it is proper that every theology be relevant to the people's context (sic).

Group 4

Question 2

If C and D are observed then there will be holiness of life in Christ and the unity as suggested in Section B will be achieved.

Question 3

Impact:

Faith will be strong.

The unity will be strengthened.

The authority of the Archbishop of Canterbury will be felt in the whole Communion of Anglicans in the world.

Practices/teaching/doctrine will be controlled from one central office than anybody coming up with his own practice (there will be unison).

2nd February 2005

From: The Principal of The Tabora Anglican Training Centre, Tanzania

I would like to respond to the Questions sent to me as follows:

1: The life of the Anglican Communion as stated in sections A and B. should be always based on biblical teaching
that is accepted by all shades of Christian belief.

I indeed agree with the statement provided in section BE. that the Unity of Christian Churches is one of the ways in
which we bear witness to the love of God.... and to remain a Communion of the churches we need to move together
in harmony.
However I see no reason to compromise with any Ungodly development which is contrary to the clear teaching of
the Bible.

2. According to my Understanding I think all sections are trying to find a way forward for the Anglican communion

by Continuing to combine the threads to common life and what should be adopted in the future for the welfare of the body of Christ.

I would like to comment that the Anglican Communion is just one part in the body of Christ. Therefore we should
not uproot ourselves from the whole body of Christ, instead we should look beyond our Communion in our search for
Christian truth.

Communities or denominations of the Christian Church and thereby risk uprooting ourselves from the body of Christ.

3. I think it is the right time to implement the Windsor Report so that we can? seek agreement within our (the Anglican) Communion no matter how hard we find it to reach that agreement.

4. The Anglican Communion can be helped to stay together by holding to the fundamental principles of the true God
as revealed through the Scriptures.

5. As Committed Christians we should always hold to the principles laid down by Christ himself notably when he was

questioned about divorce, he took his questioners back to the fundamental principle that marriage

(i) Instituted by God (ii) to be entered into by one man with one woman (iii) for the duration of the life of either or
both of them.

6. It will indeed be sad if, the Anglican Church separates from each other. However there will be no choice if others

choose to do so. We must however maintain our love towards them and seek reconciliation with them.

From The Rev. Canon Sospeter T. Ndenza
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19 May 2005

Dear Archbishop

WINDSOR REPORT: Principals of Anglican Theological Institutions

Theological Education by Extension College Southern Africa (TEECSA) is an ecumenical institution offering training for ministry to Christians from a wide range of denominational backgrounds and theological convictions. The Anglican Communion is strongly represented in our learner body through our more than 600 registered Anglicans, training for lay ministry, for the diaconate and for the priesthood. The Church of the Province of Southern Africa is one of TEECSA's founding members and remains a Council member of the College at the present time. The CPSA is therefore represented at a management level, and the Rt Revd Peter Lee, Bishop of the Diocese of Christ the King, is currently a member of the Executive of the Council.

Our Anglican learner constituency is extremely varied, and we are aware that opinion among them about the current 'recent developments in the Anglican/Episcopal Churches of North America' is as varied. Many, probably the majority, take the view that the Lambeth Resolution I.10 of 1988 is normative. A minority support the consecration of Bishop Gene Robinson and the actions taken by the Diocese of New Hampshire. We are also aware that many Anglicans in the CPSA are puzzled and confused by the debate, as their first exposure to it was in the national media. They did not know that there was an issue, do not understand why there is one, have not reflected on the alternatives, and are upset by the signs of division.

As a College, our educational methodology is that of critical reflection and debate. The history of South African education, with its emphasis on rote learning, uncritical acceptance of prejudice and 'follow the leader' philosophy, has made it imperative for us to equip the saints to think for themselves! We help our leaders to wrestle with scripture, identify their own denominational doctrinal and ethical markers, understand a range of perspectives in those questions that are currently under debate in the Christian world, and draw their own conclusions faithfully, under God. Additionally, because we are an ecumenical college, we cannot take particular denominational stances. So we take the debates seriously and draw attention to them where appropriate. But we remain - with the joys and pains that this entails - a College with broad perspectives and the unresolved tensions of our constituency.

We hope that this gives you an additional, albeit complex, perspective, in your follow-up to the report, and wish you God's blessings in the process. We continue to pray for the Communion in this turbulent time.

Yours in Christ

Rev Dr Adrian Chatfield, Course Advisor, on behalf of
Rev James Massey, Principal

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Our Ref: ..

OFFICE OF THE VICE CHANCELLOR

Your Ref:

4 December 2004

The Most Rev. Peter Kwong
Chairman, RRG Anglican
Communion Office London

Dear Archbishop:

RE: Responses to the Windsor Report

Thank you for the request for responses to the Windsor Report. It so happened that the week after I received your letter, there was a conference in Mukono of all diocesan secretaries, principals of theological colleges, and academic staff here at Uganda Christian University.

After conferring with this group of church leaders, we circulated the enclosed petition. It is my hope that the Primates and other leaders of the Communion will take with utmost seriousness the crisis into which the Episcopal Church USA and the Diocese of New Westminster has thrust the Anglican Communion. As you will see from the petition, it is our conviction that only the firmest discipline will suffice to keep the Communion together under God.

Please feel free to let me know if there is any further information I can give you.

A handwritten signature in black ink, reading 'Stephen Noll'. The signature is fluid and cursive, with the first name 'Stephen' and last name 'Noll' clearly distinguishable.

The Rev. Prof. Stephen Noll
Vice Chancellor

Cc: Archbishop of the Church of Uganda

Cordially in Christ,

"A Centre of Excellence in the Heart of Africa"

Established by the Province of the Church of Uganda. Chartered by the Government of Uganda

THE PROVINCE OF THE CHURCH OF UGANDA (ANGLICAN)

Statement by the Theological Educators and Diocesan Secretaries

TO: The Reception Reference Group
Anglican Communion Office London

We, the Heads of theological colleges and faculties, and the Diocesan Secretaries of the Church of Uganda (Anglican) have been meeting together to discuss various matters affecting the life of our Church.

A request has been presented to us by the Most Rev. Peter Kwong to respond to the Windsor Report of October 2004. Not all of us have read the Report in full. Having received the summary of its contents and its recommendations, we feel able to make the following response.

We thank the Lambeth Commission for its work on behalf of the unity of the Anglican Communion. We appreciate its acceptance of Lambeth Resolution 1.10 as the Communion Norm on sexual morality. We understand the difficulties of enforcing discipline across the wide variety of churches of the Anglican Communion.

However, we wish to register an African point of view on the following points:

- We believe the role of the Archbishop of Canterbury and any Council of Advice to enforce discipline within the Communion should be exercised only in consultation and in the name of the Primates Council and full weight should be given to the views of the majority churches of the Global South.
- We believe the proper response of the Episcopal Church USA to the consecration of Gene Robinson and the authorization of same-sex rites is a formal statement of repentance, the removal or resignation of Robinson from office, and the retraction of all legislation permitting homosexuals to enter into marriage arrangements.
- We believe that the Bishop of Luwero and His Grace the Archbishop of the Church of Uganda were right to come to the assistance of those faithful parishes in the Episcopal Church USA who appealed for support.
- We believe that the Anglican Communion should recognize the Network of Anglican Communion Parishes and Dioceses as the true representative of Anglicanism in the United States until such time as the Episcopal Church USA has repented and reformed its ways.

It is our prayer that true unity of the Spirit and the bond of peace may emerge in our great Communion as a result of godly and biblical discipline.

[Signed by 20 Diocesan Secretaries, 18 Theological Educators and 7 others in attendance]

Response to the Windsor Report

Westcott House is grateful to have been given the opportunity to respond to the Windsor Report. We do so from our particular perspective as a training institution for the clergy of the Church of England. The teaching of our founder, Brooke Foss Westcott, exemplifies what has become known as liberal Catholicism, one of the vital strands of world Anglicanism and an inspiration to its development. The major themes of his theological work were:

- 1. Attentiveness to scripture and its interpretation.*
- 2. The incarnation as the model of the Church in the world.*
- 3. The transformation of society: a continuous engagement between Church and world with an emphasis on mission and social justice.*

We receive the Windsor Report as a response to a particular crisis in the history of the Anglican Communion. There is much that we welcome, in particular:

- The attempt to develop the meaning of 'Communion' in such a way that our 44 member churches should be strengthened in bonds of affection.*
- The attempt to make explicit the hitherto implicit theological and ecclesial values of Anglicanism.*
- The reticence of the report in not emphasising the language of sin, and in calling for 'regret' rather than repentance.*
- The recognition of the duty to inform and consult across the communion on issues where difference is likely to cause pain.*
- The potential for discernment in the development of the concept of adiaphora.*

However, given our allegiance to the principles of our foundation we do have some concerns, which we present here, linked to the priorities above. The fact that we write of our concerns at greater length than those aspects of the report which we welcome should not be taken to mean that our concerns outweigh our welcome, and we trust that our reflections will be received in good faith as part of the process of reception.

As a theological introduction to our response we draw attention to what we believe has been a consistent emphasis in classical Anglicanism which distinguishes us both from the Roman Catholic Church and from the churches of the Reform, that is, the *provisionality* to which the Church is subject as it awaits the fulfilment of God's purpose in the *eschaton*.

Theological introduction

The Lordship of Jesus Christ over the whole of creation is something which is not only personally *life* changing, but more generally *world* changing. After the Resurrection, the world will simply never be the same again. For Paul, the Christian is constantly exhorted to live out the reality of being a new creation, not for him or herself alone, but on behalf of the whole world, as God's purposes for the world are foreshadowed in the Church. The Church has always struggled to make sense of the implications of its new status, in terms both of ethics and its relationship with the non-Christian world. However, Paul is clear that the whole of creation *is* subject to the rule of Christ, and will ultimately be brought into relationship with Him. This creation is *good*, it has been brought into being through Christ as the Eternal Word of the Father. (John 1:1-18) As the report affirms, the Church exists to serve the world in the purposes of God (para. 9), to call the world to its true identity and urge it towards its destiny at the *eschaton*: a destiny which is assured because of the nature of its Lord.

The writers of the New Testament present a vision in which the world, though fallen, is redeemed. God's faithfulness to his promises results in his constant 'Yes' to humanity (2 Corinthians 1:20). Until the *eschaton*, when 'the earth is filled with glory of God as the waters cover the sea' (Habakkuk 2:14, Isaiah 11:9) members of the Church are to grow more and more into the likeness of Christ, and to live the fruits of the new creation. Conditioned by human frailty, mistakes are part of that growth. Where sin abounds, grace abounds even more (Romans 5:20), and that which is grievous can be turned into an occasion for good. This implies that a call from one part of the Body to the other for repentance must be to effect reconciliation, not humiliation (para 134 and the conclusions in para. 156). The Church's efforts to try to work out exactly how it lives in faithfulness to her relationship with Christ, as head of the Body, is given structure and safety by Christ's own promise that ultimately, 'the gates of hell shall not prevail' (Matthew 16:18) against the Church.

The fruits of the new creation are for the whole of humanity, and not just for a few. The danger of becoming inward-looking, and thus failing in its mission, can all too readily become apparent in the Church's analysis of its own structures. In a Church which is dynamically driving the world towards the *eschaton*, it is important not to attach permanence to temporary structures, or to endow them with an assumed soterial authority. Classical Anglicanism is essentially pragmatic. Very little is *given* apart from the Scriptures, creeds and three-fold order of ministry.

Attentiveness to Scripture and its Interpretation

Westcott gave his life to the study of Scripture and saw Scripture as inexhaustible in its riches and depth. He accepted the need for historical criticism, assuming, (rightly in our view) that scholarship and sound reasoning have an important role in scriptural interpretation. He valued the way in which the early Christian Fathers interpreted Scripture in the light of their own cultural context, and sought to find in scriptures the resources, if not the precise answers, for meeting the challenges of his own day.

His example urges us not to force Scripture to yield over-simple solutions to particular contemporary dilemmas. As Rowan Williams comments in an essay on Westcott, both the ecclesial left and right are tempted to let doctrine be shaped by an apologetic concern which 'avoids the labour of working through why a new perspective on some questions remains part of one continuing conversation, part of a common work with the writers of the Bible or the creeds' (*Anglican Identities*, 2004, p 86).

At Westcott, following our founder's example, we practise a continuous exposure to scripture through prayer and liturgy. It is because of our commitment to the 'labour' of patient absorption of Scripture and an openness to the world which Scripture addresses that we reject any attempt to find in particular scriptural texts direct messages from God for the Church which are universally applicable without attention to context, new historical or scientific knowledge and the witness of reason.

We recognise that there are parts of the Communion which are more inclined to read Scripture as the source of such direct divine messages believing them to be applicable more or less in all circumstances and across all cultures. We believe our own approach to be at least as consonant as that approach with the 'classic' Anglicanism we aspire to uphold.

The report, on the other hand, is neither clear within itself about the kind of authority it assumes Scripture to hold, nor sufficiently frank about the differences within the Communion over its interpretation. We find that, though it commends scholarship and an awareness of context, it does in the end give considerable weight to the view that 'difficult judgements' in the life of the Church *can* be made definitively once there is 'full knowledge of the texts' (para.57).

We believe that this approach is potentially self-defeating as it is precisely this kind of interpretative technique which can be made to support two opposite positions, reducing the Bible, in effect, to a set of proof texts. The report does not recognise sufficiently how our reading of Scripture is conditioned by our historical and cultural contexts. There is no 'neutral' position from which Scripture can be interpreted which is above context and culture.

The Incarnation as the Model of the Church in the World

B.F Westcott saw the incarnation as the heart of the Gospel and the key to the nature of the Church and its mission. The Church 'extends' the incarnation both in its sacramental and social life, manifesting God's purpose for human and humane life, based on equality, justice and dignity. The Incarnation requires all our theology to be **contextual** since God in Christ made *our* human life his context, and redeemed us within that context

The report, on the other hand, adopts an uncritically Reformed position on the purpose of the Church. It exists for 'radical holiness' (para. 3) to facilitate the mission of God, which is expressed exclusively in terms of 'the rescue of the created order from all that defaces, corrupts and destroys it' (para. 1). The Church here is presented in idealised terms as 'a united family across traditional ethnic or other boundaries', as though it is 'above' the messy world of human difference and beyond the necessity for patient negotiation.

While we acknowledge that many Anglicans are at home with the dramatic language of 'rescue' from evil, it seems to us that such a start focuses the mind primarily on *what is wrong* with human beings rather than on God's affirmation of the human condition through the incarnation. In a report designed to deal with a rift based on the

sensitive issue of human sexuality this seems to undermine the affirmative theology of creation that has always been a part of our classic Anglican heritage. Alongside the Sin / Redemption axis of Anglican thought, we want to affirm the Creation / Incarnation axis and to suggest that it has not been given due theological weight in the report.

Furthermore, we suggest that if the Creation / Incarnation axis *had* been given due weight it may have had implications for the ecclesiological developments outlined in the report. The centralising tendency of the report might be taken to suggest that the Church is simply giving up on the labour of taking culture seriously. We believe this is a mistake. In contrast to the centralised Roman Catholic model and the looser federation model of the reformed Churches, Anglicanism has a unique opportunity to affirm a middle way in which a central core is accepted by all, with genuine flexibility for regional and local culture to impact on issues of interpretation and practice. An articulation of the Creation / Incarnation axis would at the very least have suggested that the Communion should not lightly attempt to impose centralising authority, but rather continue to require dialogue between those from different contexts in the confidence that human cultures are capable of godly transformation as long as they remain open to one another in Christ.

Church and World, Mission and Social Justice

In tandem with his attentiveness to the detail of scripture, Bishop Westcott's theological approach was one of *looking out* to and *engaging* with the world. His personal commitment was to a Christian transformation of the order of society. This optimistic vision was a uniting force among leaders of the Anglican Communion in his time, and contributed to the development of common life.

In our own age the question of how cultural identities can coherently relate to one another within an increasingly globalised and media-formed world are of major concern to Christians and non-Christians alike. We increasingly see different groups reacting to this situation through sectarian retreat and hostility to potentially compromising engagement. This report has been written in response to a particular crisis and we recognise the need for such a reaction. However, it would be valuable to consider the context of this crisis: a newly-emerged media and communications agenda which runs the danger of forcing the church away from its missionary task of engagement towards an excessive focus on its own interiority, a retreat which involves the search for supra-cultural and a-historical readings of scripture and tradition.

If this context makes *theoretical unity* more difficult for the churches of the Communion to achieve, the challenge to us of a *unity in social purpose and worldly engagement* is surely greater than ever. It is not issues of 'church order' that dominate the life of our world but AIDS, war, poverty and oppression. Whenever the Church becomes too inward-looking it runs the grave risk of forfeiting its apostolicity.

It is the world of need and injustice that the Church is called to inhabit, not least in its scholarship. We fully recognise the need for scholarship to move beyond the entrenched positions of purely secularising enlightenment thought. But the meaning of a scholarship "constrained by loyalty to the church across time and space" (para. 60) is unclear and potentially introspective. Rather, contemporary scholarship must inhabit the time and space of the world, with all its inequalities and injustices - which is surely the proper locus of the Church itself. To quote one of the Communion's leading thinkers, "the purpose of liberal thought is not to compromise Christian faith, but to rediscover the meaning of maintaining it in the modern world." (Daniel W Hardy, *Strategy of Liberalism*, 1991, p.301)

We believe that one part of the engagement to which the Church is called involves taking up the dialogue with lesbian and gay people to which the Communion has already committed itself at the 1998 Lambeth Conference.

The Church Empowered

The report suggests that some restriction of provincial autonomy must be implemented to prevent the disintegration of the Communion. Although the report argues that decisions should be taken as locally as possible, it implies that provinces are not individually competent to decide on whether an issue is *adiaphora* or not. The problem of this judgement is that if only a *central* body can decide what is or is not *adiaphora* the principle of provincial autonomy may be undercut to such an extent that a locally appropriate pastoral response could well become impossible. The central issue here is at what level decisions are taken and judgements about those decisions made.

We recognise that there are a number of deep-seated tensions within the life of the Anglican Communion. Because of the tendency to extremism from various directions, we cautiously welcome the introduction of a Covenant, which would enable what is implicit in our shared tradition to be given explicit and binding authority. We agree that this should involve a commitment to the supremacy of Scripture, the acceptance of the Catholic Creeds and the Threefold Order. This is the firm ground for all other dialogues of faith, morals and the meaning of 'communion'. We believe, however, that the adoption of the Covenant into inter-Anglican polity requires a more coherent and positive theological rationale than is given in the report.

We also recognise that for such a Covenant to be effective it must be possible for judgements to be made, on developments and controversies within the Communion, and that the Communion may well require some such forum as the proposed 'Council of Advice' to the Archbishop of Canterbury which is proposed. We have serious reservations, though, about the enhancement of powers of particular centralised bodies within the Communion. In particular we question:

The proposed enhanced role of the Archbishop of Canterbury

We are concerned that any enhancement of the Archbishop's role to being 'the significant focus of unity, mission and teaching' which articulates 'the mind of the Communion especially in areas of controversy' (para. 109) runs the risk of attaching magisterial authority to an office which has never claimed such a charism, and certainly not outside its own Province. It makes nonsense of the fact that the Archbishop's primacy is currently held to be one of honour (as agreed by the Lambeth Conference of 1968) and not of any claim to universal jurisdiction.

The status of the Lambeth Conference

There is a tendency in the report to view the Lambeth conferences, the ACC and the Primates' Meetings as possessing a status close to that of the great Ecumenical Councils, (e.g. para. 94). Whilst a gathering of the Bishops may have moral force, we do not believe Conferences involving such bodies should be regarded as universal councils. The Conference of 1920 explicitly rejected any such claim. It would be wrong to imbue Conference decisions with permanence, when 'periods of reception' are consistently urged by Anglican documents as a major part of any process of change.

Conclusion

In sum, while we welcome the invitation to commitment to the inheritance of Anglican faith as set forth in Appendix 2:1-IV, we have reservations about the way this is given 'teeth' in Section V. In particular we fear that the attempt to impose centralised solutions to problems that arise from the clash of different cultures in our Communion is likely to be received as law rather than grace by those on either side of this debate who feel that their concerns have been dismissed, or that they have been 'defeated', or used as scapegoats. We question whether it is possible to express the 'traditional bonds of affection' through teaching which is 'explicit and forceful' (para. 118) without destroying the openness to 'the other' which has always characterised Anglicanism. At the very least it needs to be demonstrated that the proposed developments in the report, have some organic connection with four hundred years of Anglican experience of dealing with 'difference' without an authoritative 'centre'.

Our concern is that such a centre, though itself a development of Anglican Communion polity, could all too easily function to *prevent* legitimate development. For example, it must be an open question whether, had the present proposals been in place, it would have been possible for *any* province to proceed with the ordination of women. The two opposing sides in that debate were finally able to reach an accommodation which preserved the integrity of both positions without splitting the Communion. The difficulty for an Anglican 'magisterium' is that it would inevitably be open to appeal from both sides who would naturally tend to state their arguments as forcefully as possible while awaiting arbitration. Something of the 'patient labour' which Bishop Westcott believed was so necessary in our struggle to interpret Scripture, context, culture and one another might thereby be lost to world Anglicanism.

Reflections on the Windsor report

KG Hammar

Archbishop of Uppsala

Church of Sweden

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

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

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

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

- 5 Hesitations:

God. The Spirit. Truth.

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

Theology, contextual and dialogical?

Interpretation as contextual and praxis-related?

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

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

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

6 Understanding of Unity

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

Church for the church? Church for the world?

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

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

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

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

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

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

7 Consequences for the Porvoo communion?

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

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

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

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

Early morning thoughts on 1st February, 2005

In Christian love

KG Hammar

**ARMENIAN
CATHOLICOSATE
OF
CILICIA
ANTELIAS- LEBANON**



No . 255/O4

**Antelias, 13 Decembet,
2004**

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

Your Grace,

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

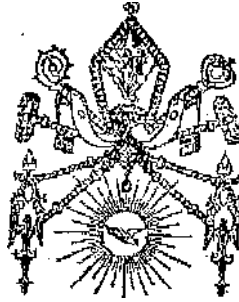
May I share with you the following observations:

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

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

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

ARMENIAN
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CILICIA
ANTELIAS-LEBANON



No. 255/04

Antelias,

13 December, 2004

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

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

Yours in Christ,

A handwritten signature in dark ink, appearing to read 'Aram I', followed by a large, stylized flourish or initial 'L'.

ARAM I
CATHOLICOS OF CILICIA



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BAPTIST WORLD ALLIANCE

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

February 2, 2005

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

Dear Steve,

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

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

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

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

May God bless you in your deliberations.

Yours faithfully in Christ,

Denton Lotz
General Secretary
DL/vob

Windsor Report, 2004

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

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

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

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

fact of division.

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

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

David M. Thompson
30 January 2005

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Al Azhar
Grand Imam Office
Sheikh Al Azhar

Cairo, 17th December 2004

Dear Dr. Rowan Williams
Archbishop of Canterbury

Greetings!

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

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

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

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

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

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

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

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

With my greetings and prayers,

Sheikh Al Azhar
Dr. Mohammed Said Tantawy

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

Dear Steve Jenkins,

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

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

All the best with the continued process.

Sven

Rev. Sven Oppegaard
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for Ecumenical Affairs
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Amersfoort, 25 January 2005
Arch.nr.O.1a

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

Dear Archbishop Rowan,

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

In your letter, accompanying the report, you asked me three questions: (1) what do you find positive in the report; (2) what are areas in which you would like to ask questions; (3) what would be the impact on our mutual relationship if the recommendations were implemented?

It isn't possible to answer those questions to full extent in this letter, neither did I have the opportunity to study the report in its depth. I hope that the aspects I want to mention in my letter will be of some interest to you.

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

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

- On that background ... -

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

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

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

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

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

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

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

- 'conciliarity' with the partner-churches -

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

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

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

Yours in Christ,

Joris A.O.L. Vercammen
Archbishop of Utrecht

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

ARMENIAN
CATHOLICOSATE
OF
CILICIA
ANTELIAS-LEBANON



No. 223/04

Antelias,

1 November, 2004

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

Your Grace,

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

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

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

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

Yours in Christ,

ARAM I
CATHOLICOS OF CILICIA

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

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

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

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

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

REPORT OF THE LAMBETH COMMISSION

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

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

¹Cc Bishop Mouneer H. Anis

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

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

RECOMMENDATIONS

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

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

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

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



PONTIFICIUM CONSILIUM
AD CHRISTIANORUM UNITATEM FOVENDAM

E Civitate Vaticana, die

17 December 2004

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

Your Grace,

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

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

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

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

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

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

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

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

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

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

Yours sincerely in Christ,

Walter Cardinal Kasper *President*

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

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

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

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

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

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

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

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

Geneva, 20 October 2004

Anglican Communion Office
London, England

Thank you for this reminder.

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

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

Sincerely,

Earl Robinson

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

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

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

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

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

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

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

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

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

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

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

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

Approved by International Headquarters, 1992

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

Background to this response

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We would make the following comments on matters of detail:

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

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

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

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

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

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

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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. E. H. Key', with a long 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 the 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
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21 January 2005

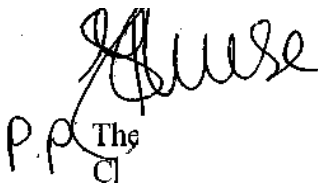
Dear Archbishop Peter

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*

Enc: synopsis of replies

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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 remit is 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 26th 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 Blankenship, 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 that 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

I have been involved in preparing the Mothers' Union response to the Windsor Report so I have done some careful reading and had discussions with various people.

Anyway, here are a few comments on the questions Clare asked about how we use/read the Bible; what our group might see as a major issue for the Primates; and what the Windsor Report might mean for us.

1. How we use, or should use the Bible?

I was interested to read the comment in section 67 of the Windsor Report, that it was by reading Scripture too little, not by reading it too much, that we have allowed ourselves to drift apart. Also the comment in section 61.

I do not have formal theological qualifications but it seems to me that this problem relates very much to TEAC because there are huge differences in the standards of biblical knowledge required before ordination, and consecration, in different parts of the Communion. And, some theological colleges, maybe especially the more conservative ones - I think of Sydney in particular, become very inward looking and strictly maintain a very conservative view amongst their students.

The Mothers' Union is currently looking at this question as we attempt to encourage our members in their reading and study of Scripture, and provide material necessary to equip them for their ministry.

2. Key Issue for the Primate's Meeting....

I believe that one of the key issues is the whole question of selection, election, qualification and appointment of bishops. Of course there needs to be attention to training and equipping for the task, both pre and post consecration but the key is to get it right in the first place. The qualities needed are awesome! It is important to remember that a brilliant parish priest does not necessarily make a good bishop, nor does a good archdeacon, nor a theologian. Discerning the necessary gifts in possible candidates is not easy.

3. The Windsor Report.....

I think we need Jenny to do this for us, after all she was there for the duration!

Sections 57 through 66 are very relevant for us.

How does the present way that theological education is done throughout the Communion add to the current problems we are facing?

The use of Scripture is of course central. As TEAC considers the task it faces how do we try to ensure at least a minimum standard of knowledge of Scripture, interpretation and scholarship, and an awareness of the great diversity of tradition throughout the Communion?

Would the appreciation of diversity be helped by some intentional dialogue across different theological boundaries during the early stages of training for ordination as well as later on? This may happen in some places - those directly involved in theological education would know about this.

Section 64 says something to all who are involved in the selection of bishops.

Concepts of *Adiaphora* and *Subsidiarity* are helpful as we consider how there might be accepted minimum standards, and understandings of diversity, in theological education and authority for ministry of various kinds, around the Communion. Maybe especially applied to the episcopate.

Sections 124 - 135 are clearly important to us, as are the many other references to the role of the episcopate in maintaining the unity of the Communion.

How do we move towards some definite recommendations about the kind of education, formation and ongoing support we want for bishops all around the Communion.

Are there ways that we can increase the opportunities for bishops from regional areas to come together for education and support?

Can we encourage those of different traditions to engage in dialogue rather than going to gatherings of the like-minded who come together to lobby and strengthen their prejudices?

Who has the resources to pay the bills?

Not very profound I'm afraid and very much from my 'just a simple lay person' perspective. So many questions. So few answers. So many prayers needed.

Regards to all,

Elizabeth.

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THE WINDSOR REPORT

- a response from the Inter-Faith Section of the Committee for Christian Unity of the Church of Ireland.

PREFACE

The document *The Guidelines for Inter-Faith Encounter in the Churches of the Porvoo Communion*, as agreed at The Porvoo Communion Consultation in Oslo in November/December 2003, has been instrumental in the development of Inter-Faith thinking in the Church of Ireland. These Guidelines not only express principles which are valuable in themselves but also represent an important aspect of the outreach of our common Anglican-Lutheran witness within the Porvoo Churches. Their focus is properly theological. They are realistic about and rightly critical of our differing cultural contexts. They stress the centrality of reading Scripture together. They say something important to the church about mission. Finally they explore twelve issues for Christians in Inter-Faith Encounter – hard situations, hard sayings. These are unashamed in their perception of difficulties but also unremitting in their expectation of graciousness in dialogue. They form something of the backdrop to this Response to The Windsor Report from the specific interests of the Inter-Faith Section of the Committee for Christian Unity.

RESPONSE

QUESTION 1

The Preamble and Declaration of 1870 states: ‘The Church of Ireland will maintain communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this Declaration; and will set forward, as far as in it lieth, quietness, peace, and love, among all Christian people.’ This is the primary statement of our Irish Anglican understanding of communion – in communion with the Church of England and with other churches who bear witness to the principles enshrined in the Declaration.

Therefore the sustained attempt to ‘put flesh on’ the word ‘communion’ in The Windsor Report is something which we welcome as valuable, informative and creative. To grapple with definitions of the Body of Christ as organic and active invites the institution of the church to be experimental and proactive towards others rather than sprawling and protective of itself. This is but a way of expressing the old cliché that the church exists for those outside it every bit as much as for those inside it. In this sense the challenge still laid at the door of the Communion is the motto: ‘truth shall set you free’ and not simply the lesser and occasionally attractive cliché: ‘compromise shall keep us together.’ Dealing in truth is vital as a ground-rule of Inter-Faith Encounter and also of Anglican Communion inter-dependence.

The Anglican method of discernment of the will of God as an impetus towards doing the work of God – Scripture, Tradition and Reason – carried out within the markers of The Lambeth Quadrilateral needs to be spelled out clearly in further work generated by the Report. The current Report is in many ways an exercise in internal Anglican ecumenism. That is a wonderful maturing of our perception of ourselves as ecumenical. At the same time this achievement and aspiration cannot in today’s understanding of the church world-wide be an end in itself. It must be a springboard to our being the eschatological Kingdom of God, however inchoate, now. It can be

inspired and informed by using in a contemporary context the time-honoured methodologies of Anglicanism to contribute to the fruition of the work of the Body of Christ within the divine expression of God's Kingdom. This work propels us into engagement with those of other Faiths.

One of the aspects of 'the truth that sets us free' is that the Body of Christ is already radically holy by being itself what and who it is by the operation of God the Trinity and, further, that it is not made up of the sum of our individual or institutional perfectionisms or impeccabilities. The inter-relation of grace and salvation is vital in understanding the priority of the divine gift of forgiveness in all God's dealings with us. Righteousness is of God, self-righteousness is a potion of our own concoction. Such arguments point us once more to the proper provisionality of the church and to the imperative to live holy lives with and for others. Communion itself demands of us a relational model of being the Body with and for others. In the Inter-Faith context our service of our neighbour cannot presuppose our subsuming that neighbour into compliance with the expressions of our own pattern of belief. This is also a valuable general principle of respect of others.

The proper emphasis on the authority of the triune God exercised through Scripture is important in that it asserts the Trinity of God as fundamental to communion as such, underwrites the importance of Scripture in the life of the church and articulates the conviction that the unfettered presence of God in the world stands alongside a lived Bible in the witness of self-conscious Anglicans to God with and for others. Scripture, the Report suggests, is not self-interpreting from its own text. Neither is it so comprehensively culturally circumscribed in its current ecclesiastical contexts as to be incapable of liberating peoples from an economically, philosophically or politically oppressive setting and system. Its own freedoms come from its being a series of historical documents inspired by God and which are to be applied critically in local situations. This is an important tool in the application of Scripture in Inter-Faith Encounter.

The relationship between *Illness: The surface symptoms* and *Illness: The deeper symptoms* is uneasy as the leap of application between the two is not always clear. This was, however, bound to be the case. The Report is responsive rather than prescriptive. The Report, by its silence on the issues which prompted its composition, is, as Oslo 2003 recognizes in its different subject matter, crying out for further presentations in readily accessible form of the contexts of contemporary Anglicanisms from historical, sociological and economic perspectives at the very least. This would give the tools of understanding which would make the (rightly) much vaunted expectation of listening possible and fruitful. In this work Inter-Faith understanding has a strong role to play.

In relation to mission in particular an emerging anxiety felt by many is that the boomerang may be swinging towards a Southern Hemisphere evangelization of the Northern Hemisphere which could prove to be no more than colonialism in reverse. If such an initiative were to become an established pattern within Anglicanism and base itself too heavily or indeed exclusively on a missiology of conversion, it would play havoc with Inter-Faith Encounter. It is also mission although not always recognized as such. Important in Inter-Faith Encounter is the freedom to explore theology together across the divide as well as manifesting a respect in personal and institutional dealings. The discussion of *Adiaphora* and *Subsidiarity* can be expanded in the facilitation of such Encounter as an expression of Christian conviction and outreach in such a way

as to be locally elastic but still bound by a common obedience to God rather than being seen as a selling out on principles.

QUESTION 2

‘The Instruments of Unity’ as outlined in The Windsor Report are not currently as tidy as they look. They in fact belie their essential origins in the codification of successive ad hoc provisions of fora for information, discussion and debate across the Anglican Communion, with the exception of the archbishopric of Canterbury, of course. All of this might have ticked along nicely were it not for the ways in which *The Surface Symptoms* have done the rounds of the three gatherings mentioned, with individuals and groups of individuals seeking either acceptance or denunciation of developments within specific, individual dioceses. This lobbying has been both unedifying and debilitating. It has caused alarm bells to ring across the ecumenical world and the same can be said about the Inter-Faith Encounter world. We are presented with a caricatured Islamic monolith, for example, in much political rhetoric and tabloid journalism along with the perception of internal chaos within and across the Anglican Communion. The danger is that these fora may already have become quasi-curial. Take, for example, the way in which what technically is a partial reading of ‘Lambeth 1.10’ has acquired a semi-creedal standing as ‘the mind of the vast majority of Anglicans world-wide.’

A genuine weakness in the conduct of the debate around *The Surface Symptoms* is that, despite the long period of media coverage, we have not located the issues firmly in the pastoral realm. This is a severe limitation and has resulted in the near-calcification of opposing ecclesiologies and orthodoxies depending on whether your preference is for secular relativism or Biblical literalism. The existing Instruments of Unity need radically to be re-configured if they are to remain fresh and to fulfil their consultative role in the projected Council of Advice. This should be done as a matter of urgency and before any further thought is given to *A Council of Advice* for the Archbishop of Canterbury. This Council should avoid becoming yet another Standing Committee in The Anglican Cycle of Consultation because the issues at stake in the life of the Anglican Communion will be changing all the time. It needs to have a membership which can be asked to step down as appropriate without any insult being either intended or taken in order to make room for those whose involvement is pertinent to new specific issues. Its membership also needs to have a working instinct for the creative complexities of Inter-Faith Encounter which is, increasingly, the context in which the principles of Anglicanism will be lived in faith in Jesus Christ across the Churches of the Communion.

The enhancement of the role of the Archbishop of Canterbury presents the possibility of huge changes in the understanding of this person and the role which he (or she) fulfils in the workings and in the psychology of the Anglican Communion. In a real sense it will necessitate a trenchant examination of the viability of the Establishment which is peculiar to English Anglicanism in the Communion. The rest of us are de facto Disestablishments. Will it eventually lead to an election of the Archbishop of Canterbury from among any bishops validly ordained across the Communion? If so will it be an ‘appointment’ for a fixed term and will it be more edifying as elections go than any other contemporary election?

The exploration of a communion-wide Canon Law relating to inter-Anglican relations will take time to effect – and rightly. It is important that, in the spirit of The Windsor Report, it paint with a broad brush in relation to the creative mixture of autonomy, mutuality of respect, subsidiarity and adiaphora. Much of the law is an enshrinement in statute of practicalities and precedents. It is also the fruit of a philosophical exercise of jurisprudence. This is an exciting development which has all the potential to offer cohesion as a dividend of trust, something strongly underwritten in Section A of The Windsor Report.

QUESTION 3

The recommendations and proposals would impact as follows:

- A reassessment of the relationship between autonomy and inter-dependence among provinces which is timely.
- An ability to address together Holy Scripture as revealing the dynamic presence of the Triune God in history and in contemporary life.
- A recognition of the dangers of the ‘Russian Roulette’ theologically and practically played out by stretching the bonds of affection, which exist within the Body of Christ as lived in the Communion, to breaking point. There have already taken place actions which cannot be ‘received’ with any degree of affirmative ease across the Communion. There have already been unauthorized interventions by bishops from outside a particular diocese or indeed province who have no jurisdiction there which have set people at variance with their local bishop. Such apostolic ministry exercised locally is undermined by the insistence on compliance with particular positions on a variety of issues and provision of answers to particular questions which lie beyond the vows of the ordination of that local bishop.
- A mutuality of respect for diversity within a covenanted relationship, remembering always that the covenant in the Old Testament is a recognition and beginning of new creation.

QUESTION 4

The draft Covenant marks a substantial attempt to systematize parts of Communion life which have been in loose association with one another and until now have not needed to be defined with precision and explicit inter-relation. The Covenant is an expression of the trust to which the Report rightly draws our attention in the following terms: ‘Ideally, the Communion puts its trust in each province to exercise its autonomy appropriately within our mutual fellowship...This commits each church to a fiduciary duty to honour, and not to breach, that trust.’ (page 32)

From an Inter-Faith Encounter perspective the Covenant does nothing to undermine or impede the engagement in trust and in the name of Jesus Christ with those of other faiths which is the character of that Encounter. Its main thrust is to offer voluntary cohesion in terms of principles in order to avoid fragmentation of relationship in practice within the Anglican Communion. The Covenant provides the framework for Anglicans world-wide to understand communion as an ecclesiology with a mission. It is our conviction that ecumenism and Inter-Faith relations are integral to the mission of a Communion which wishes, as indeed the signs suggest, to avoid internal implosion by too assiduous a quest for consensus and also to avoid internal explosion by unilateral subsidiarity. The Covenant refreshingly avoids the use of the word *orthodoxy* as an

aspiration of consensus because we must never forget that orthodoxy has, in church tradition, needed to be radical and conservatism in doctrine has often been defined as heterodox.

The Right Reverend Michael Jackson, bishop of Clogher, chairperson of the Inter-Faith Sub-Group of the Committee for Church Unity of the Church of Ireland in consultation with members of the Sub-Group.

The Committee for Christian Unity is chaired by the bishop of Cashel and Ossory, the Right Reverend Peter Barrett. Its Honorary Secretary is the Reverend Daniel Nuzum, rector of Templebreedy Union of Parishes, Diocese of Cork, Cloyne and Ross.

19th December 2004

Colleges and Universities of the Anglican Communion



December 16 2004

The Most Rev. Peter Kwong, Chair
Reception Reference Group
The Windsor Report
c/o The Rev. Canon Gregory Cameron, Secretary
The Anglican Communion Office
16 Tavistock Crescent
London, W11 1AP
England

Dear Archbishop Kwong and Members of the Reception Group,

We have received your letter of this November requesting CUAC, as an official "Network" of the Anglican Communion, for a response to the "Windsor Report."

The Board of Trustees has been consulted on this matter.

It is the Board's decision that CUAC should not make a response to the report, since our membership is spread across so many provinces. To do so would be to presume upon the variety of relationships which our members have with their various provinces and dioceses.

CUAC tries to function as a kind of "Instrument of Unity" in the Anglican Communion, in that our programmes, exchanges and dialogues are intended to promote understanding and respect for the various churches and cultures worldwide to which our colleges belong. CUAC certainly does not sidestep important issues of faith and values, but rather seeks to create an educational and communication network to enable respectful discussion.

We are linked to various provinces and dioceses only through our member institutions, and as a consequence we do not feel it right for us to speak on their behalf.

We are hoping that some of our projects such as "Cross Cultural Collaboration" may engage students and staff in disparate parts of the Communion, whether south or north, east or west, to learn something of each other's life and faith, and to come to more of a global understanding. The Theme for our 2005 Triennial Conference this June at York-Canterbury in the UK is entitled "CUAC across the Communion - Learning through each other's living". At that Conference we will be discussing how matters of the Communion impact our various member

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institutions. The Windsor report and any consequences will doubtless come up. Our focus there would still be to enable relationships which foster understanding and joint endeavour, and not to critique or judge.

We wish you well in the reporting task you and your group have before you, and also the task that the Primates and the ACC have before them.

We pray with the churches of our Communion that we may very much be "with another in Christ" and that we may "learn to love our brothers and sisters with the love shown to us in Jesus Christ our Lord".

A handwritten signature in black ink, appearing to read "Don Thompson", with a long, sweeping horizontal line extending to the right.

Sincerely
(The Rev. Dr.) Don Thompson
General Secretary
dthompson@cuac.org

Name: Susanne Watson Epting - Anglican Communion Task Force on
Theological Education
Email: skwatsonepting@aol.com
Denomination: Episcopal Church
Location: USA

Subject: General Comments

The Windsor Report Questions for Consultation with the forty-four Churches
of the Anglican Communion as formulated by the Primates? Standing
Committee 18th October 2004

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

My responses to Sections A and B are more specific and lengthier because of the foundation I believe those sections build for the rest of the Report. My responses to the question about Sections C & D are by and large, woven into the latter part of my response to Question 1.

In Section A the section on Biblical foundations is consistent not only with my understanding but I suspect, with the understanding of many Christians of many denominations around the world. Likewise in the section addressing the practical consequences of a healthy communion, a fairly expansive understanding of the Communion is described, particularly in paragraphs 7 and 8. However, as the document progresses, the definition of the Anglican Communion, I believe, becomes narrower, heavily dominated by the place and importance of the Instruments of Unity, more constrictive, less discerning, more authoritarian, more about the exercise of both authority and power. The inclusive, expansive and creative spirit in the description of our life together and our aspirations notably diminish.

I understand that this is because of the 'current crisis' we face. However, as the consultative bodies, companion dioceses, projects of common mission, engagement with ecumenical partners (paragraph 8) are left behind so too, I believe, are invaluable and vital parts of our life together that can aid in developing 'a common mind about how this great Communion might actually function together in those situations in which mutual discernment is necessary to sustain the life of the body.' And any sense of an appreciative or positive approach to both problem-solving and discernment, graced by the Spirit in creativity and imagination, is either lost or only 'squeezed' into legal and authoritative Instruments.

The section on recent mutual discernment within the Communion deals only with the ordination of women to the priesthood and subsequently to the episcopate. While there are clear examples of ways in which a consultative process was followed, there is little reflection of the honest and real pain that was felt by many parties. Indeed 'Anglicans can understand from this story

that decision-making on serious 'issues' can be carried out without division, despite a measure of impairment.' (paragraph 21) However, I believe we need to acknowledge clearly that our work with this issue, and the issue of the place of women in the Communion in general, is far from over. That priests ordained by women bishops are not recognized in some parts of the Communion points to a less ideal picture than what we might want to paint. While the major point here is the emphasis on consultative process, it might still be helpful to provide additional examples of those processes that would serve to strengthen the precedent and further to understand how these consultative processes applied 'over time,' might do more than avert the immediate threats.

The section on illness is set out clearly. It is also the section in which the emphasis on the Instruments of Unity begins to define the Communion in a more exclusive way than I understand it or experience it. The section talks exclusively about bishops and archbishops - a very small part of the Communion! And the 'controversy about the way in which the Lambeth resolution on sexuality (1998) was arrived at and voted on,' is glossed over. The sexuality debate and vote was hardly representative of the Communion at its best.

While the 'current crisis' led to the establishment of the Lambeth Commission, clearly we were already experiencing a degree of crisis that was being addressed, in part, by the Inter-Anglican Theological and Doctrinal Commission. In a summary of a paper entitled 'Tuning Up The Instruments of Unity,' The Rev. Dr. Philip Thomas writes, 'I tried to illustrate how a better understanding of the roles of the instruments - which are distinct but not independent of each other, overlapping but not co-terminal, held together by bonds that are neither linear nor cumulative but, in the best sense of the word, charismatic. . . .It fantasized over a situation in which at Lambeth, instead of feeling obliged to pass decisive resolutions on every conceivable topic, the bishops had spent more time openly facing threats to their collegiality - and seriously listening to the best cases that could be put on both sides of the questions that divided them.' This points directly to my thoughts about the potentially over-simple statements in the section on the deeper symptoms of illness.

While it is worthwhile to explore the six underlying features of our common life, the story of what has happened points toward larger issues I feel are not addressed. Those issues are how we understand Anglicanism and how we understand culture. Both have dramatic impact on how we interpret both the challenges and the gifts that lie before us in our common life. This is demonstrated further in paragraph 40: 'The major cultural divisions in today's world, not least between the rich nations of western Europe and North America and the poorer nations of the rest of the world, have left their ugly mark on our ecclesial life.' I believe that this statement and all its implications point more accurately to the crisis we face than the issues of sexuality, and the subsequent behavior and escalated crisis are connected to more than one issue--manifestations of something much deeper to be addressed than resolution and authority around any one issue.

While I realize that the Lambeth Commission was called together because of particular events in our common life, I believe that to reinforce current structures and instruments and suggest specific actions to be taken without deeply and intentionally examining other root causes of our crisis, may be only temporarily effective and so pointed inward that while the bishops of our Communion may be more at peace, the witness of our collective life to a broken world will continue to be hampered by those cultural divides that our 'Anglican Way,' could so helpfully address. I will say more about the importance of this 'Anglican Way,' in subsequent paragraphs.

Section B does indeed begin to address the fundamental principles of the Communion we share. However, I believe that consistent with what is stated above, how we understand ourselves as Anglicans is a critical piece that is missing in the grounding of either Section A or B and were it present, would serve to strengthen the already hopeful and helpful section on Diversity in Communion. To say simply that the Anglican Communion would describe itself as that 'part of the Body of Christ which shares an inheritance through the Anglican tradition, that is, from the Church of England, whose history encompasses the ancient Celtic and Saxon churches of the British Isles, and which was given fresh expression during the period of the Reformation in the sixteenth and seventeenth centuries,' (paragraph 47) at this point in history may at best assume too much or too little about our common understanding, and at worst ignore the importance of what might be termed (at the risk of sounding somewhat confessional) a sort of 'Anglican Way.'

There is not time here to elaborate on all the potential that a more formal embrace of an expanded but common understanding of 'Anglican' might invite, but I am convinced that it is critical to contemporary discussions and attempts at consensus-building. Paragraph 41 in Section A does touch on this and I would strongly affirm the suggestion for more mutual exploration and explanation of our theological beliefs, our understanding of the Bible and our common life and witness. I believe this is every bit as important as the emphasis on the Instruments of Unity in constructively moving forward - perhaps more so - and would suggest this be incorporated as part of a solution. Without something like this the idea of a Covenant, I believe, is premature.

This becomes even more important when we consider the place of local expression in our tradition and points toward the importance of a shared acknowledgement of the importance and place of culture in the context of worldwide communion. Illustrated differently, I would suggest that we may not honestly know whether our current crisis is simply made worse by some of our cultural misunderstandings, or whether it came directly out of those differences. We may never know, but the important thing is that we cannot ignore the place of culture in forming who we are as Christians and as Anglicans.

While current divisions in American political life (as suggested in paragraph 40) may be exacerbating our lack of trust, it is also important to note historical

influences that may not yet have been analyzed in their impact on our common life. A brief review of the evolution of the British Empire and what it brought with it, in addition to the church, or a look at the unfortunate abuse of First Nations peoples in Canada, or the misappropriation of the church's power in other parts of the world, asks us (as reflected in the work of the Anglican Way subgroup mentioned above) to be aware of 'Anglicanism's past and present failures and its susceptibility to particular kinds of abuse (aspects of colonial heritage, excessive association with power and privilege, hierarchical authoritarianism, clericalism at the expense of the ministry of women and laity, its identification with Englishness).'

Even now for some of us the monarchical emphasis implicit in the episcopate, with three of the four official Instruments of Unity reinforcing that over and over, is not reflective of the real life of the Communion. Divisions between North and South, between richer nations and poorer nations are rooted from seeds broadcast in the fields of imperialism, colonialism, and materialism. I believe it is important that we proceed with caution in using this current crisis as the primary frame of reference for developing ongoing means of discernment and reconciliation. This risks resulting in temporary solutions and simply defusing the current crisis while the 'presenting issue' may only be the tip of the iceberg.

We know that the ways in which bishops are selected vary in different parts of the Communion. We know that the ways in which bishops are able to exercise ecclesiastical power (and sometimes other power as well) is different in various parts of the world. Given the differences in ecclesiastical polity, investing primarily in what we are currently calling the official Instruments of Unity, makes for a very bishop-heavy measure of unity. It may unintentionally imply a kind of conformity in the role and power of bishops that is not reflected universally in the Communion, and it certainly points toward how we value lay people, deacons and priests as a potential afterthought.

In an Anglican context where the most recent Instruments of Unity have come into being only in the last 40 years, might we not consider the addition of other Instruments, perhaps some of those we now call 'unofficial'? If we truly value a three-fold order of ministry might the Anglican Consultative Council not be expanded to ensure that not only lay people, but all three orders of ministry be represented in each delegation? Our emphasis on the Instruments of Unity seems also an emphasis on a monarchical model and with bishops being the overwhelming number represented and at every level, it seems a super-monarchy at that! Indeed how might the Instruments of Communion reflect the vitality and vibrancy, the suffering and the hope of the entire laos?

The section on 'Scripture and interpretation' can further be strengthened by how we acknowledge this tension. On the one hand we read that 'the message of scripture . . . must be preached and taught in all possible and appropriate ways. It is the responsibility of the whole Church' (paragraph 57) And yet paragraph 58 leads us to conclude that at the end of the day, only bishops are the real, authoritative teachers of scripture. The section on Diversity in Communion is a helpful tool and teaching on which we might all

reflect. I believe that, combined with additional consensus and teaching on the 'Anglican Way,' aforementioned, this could be commended for study at every level of the church.

In addressing more specifically the proposals made in Section C on 'Our Future Life Together' I need not reiterate my concern about the exclusive emphasis on the present Instruments of Unity. As to the recommendation on Canon Law and Covenant, I can agree that in theory a Covenant might be a way forward and should be seriously considered. However until we have an articulated common understanding of the 'Anglican' part of Anglican Communion, one that nudges us to use the tools and the processes inherent in the best of our tradition, I believe a Covenant may be premature. While it may be something we can aspire to, something we work toward, I believe that the best of what might be known as the 'Anglican Way,' along with the scriptural grounding of Communion, will help provide true covenantal language.

Finally on the section entitled 'The Maintenance of Communion,' it becomes increasingly difficult for me to comment. I understand and affirm that the work of the Commission has been in response to a specific mandate. It has been hard work carried out faithfully. But while the Commission's task was not to engage in the current debate about sexuality, it has been the constant point of reference. Whose issue is this really? What voices are being heard? There is no question that pain has been experienced on all sides of this issue.

And finally, as it relates to the maintenance of Communion, I believe that the Commission has commented precisely on what it said was not its mandate, albeit by virtue of its recommendations rather than a published stand on issues of sexuality. It is not as simple as, 'The process was not consultative enough,' rather it is 'Because this man is a gay man consultation was critical. Had you consulted, you would have known that a significant number of Primates in the Communion are unready or unwilling to accept this.' And then 'If ECUSA had moved forward in the same way' Would there then have been more reason, especially with the presence of a covenant, more reason and more credibility to ask ECUSA to leave the Communion?

Asking for a moratorium on the ordination of people in committed same-sex relationships is a commentary. Asking for a moratorium on the pastoral presence of the community with its gay and lesbian members through support of fidelity in their relationships is a commentary. And yet. I believe that sins of commission and sins of omission both require forgiveness. I believe the American Church omitted an important part of the process expected and owed as part of the Anglican Communion. The consultative process is important - critical. Forgiveness and repentance for hurts unnoticed or unknown or unanticipated is part of God's invitation to us and God's invitation through the church to us. All of us. But reception and discernment can only have meaning if we are open to receiving and if we are discerners. Where is provision for that in maintenance or covenant?

I often wonder if people around the world have any idea how wrenching this is

for some of us in ECUSA? I am not speaking of those who did not support the approval of the election of the Bishop of New Hampshire. I am speaking of those faithful people who, having said their prayers, decided that while this was not the best of all worlds - the way this came before the people in ECUSA, that after nearly 35 years of dialogue about the place of gay and lesbian people in our midst, we were being asked to cast a vote. I wonder if there is any level of openness or trust of the people of God who have been reading scripture and saying their prayers about this for decades. It also becomes more and more difficult to comment on the maintenance of Communion when 'the greatest tragedy of our current difficulties is the negative consequence it could have on the mission of the Church to a suffering and bewildered world.'

Indeed the longer our energies are diverted to one single issue, the more self-fulfilling the prophecy. Where do the other critical issues facing our world fit on the spectrum? Does this issue trump them all? What about the seeming never-ending violence against women? Or the deep divisions around distribution of wealth and resources? Around care of the earth? Around religious, racial or ethnic discrimination or oppression? Around genocide? Unjust war? How can we possibly say that because of this 'impasse' we will simply set aside the glorious possibilities that God can bring forth in the witness of faithful people? We will walk apart? How can we dismiss each other, any of us, no matter where we are in relation to this 'presenting issue'? How can we watch, in our minds' eyes, the Servant Christ, kneel not only to wash the feet of his faithful disciples, but of his betrayer, and say 'there is no room for you.' While we analyze the 'systems' that can both lead to or help us avoid institutional dysfunction, who is listening to the voices of our sisters in Africa dying of AIDS? Does our anguish, our preoccupation with the 'bonds of affection' strained by decisions that could have been better-made cloud our vision and dull our passion because our institutional life has such power over us? Does it now preclude people of different minds standing together in the midst of suffering? And while we strengthen the Instruments of Unity, who is carrying on the work of the church? Who is carrying out the mission? Who is binding wounds and stroking foreheads? Who is holding dying children, shooing flies, praying with dying grandmothers? Who is delivering relief to victims of the Tsunami? Surely it is not just bishops and archbishops and the archbishop of Canterbury. It is surely other faithful women and men from the length and breadth of this worldwide communion.

Does their Christ-like compassion, their devotion to the Gospel life not count as an instrument of unity? Do instruments of unity have only to do with doctrine and the exercise of power and authority? I know even from one small part of the institutional power structure how difficult it is even to make space for diaconal voices, for those who have been charged with holding Christ's call to service before the church. While we say we believe in a three-fold order, we seldom see all three orders. This, simply to say that I understand first-hand how we can on the one hand say that mission and discipleship and Christ-like service are important to us and yet, on the other, preoccupy ourselves with the maintenance of the institution. And if it is difficult to make space even for all the ministers of the church, how can we ensure that there is

space for those who cry for what we think we understand - the hope and the promise of God in Christ? All this is to say not that apologies and repentance are not important, but that in any attempt at maintenance, any way forward, any claim to who we are must actually be measured against the wailing of the children, the violation of our women, the thirst of those who have no clean water, the misuse and abuse of power, the oppression of the innocent and that they, they especially deserve our apologies, our efforts, our faithfulness, our witness, our very hope in Christ Jesus.

Susanne Watson Epting, Deacon Theological Education for the Anglican Communion Task Force Executive Director, North American Association for the Diaconate The Episcopal Church, USA TARGET GROUP: "THE ANGLICAN WAY"

Questions and issues to be explored by the Target Group:

1. Linked to Anglicanism as a whole Understanding and describing our unique ethos and contribution to the wider Church; defining the Anglican Way:

a. The Anglican Way, though rooted in its history and historical formularies, nevertheless is not fixed but continues to be shaped by its multiform cultural settings. The Anglican Way is a particular expression of the Christian Way (Acts 9:2).

b. Understanding and describing a distinctive theological method incorporating, for example, 'contemplative pragmatism', 'inhabiting doctrine', doing theology by preaching, liturgy, hymnody, artistic creativity, etc.

c. Scripture, tradition and reason: Reading the Bible together, corporately and individually, with a keen and critical sense of the past, a vigorous engagement with the present context, and with patient hope for the future.

d. Awareness and critical assessment of other defining characteristics commonly associated with Anglican identity - for example, spirituality nurtured by Word and Sacrament, Lambeth Quadrilateral, Book of Common Prayer, distinctive polity, comprehensiveness, unity in diversity, Via media, bridge between denominations, balance of freedom and order, balance of pastoral, mission and prophetic, exercise of ministry, etc

e. The polity of the Anglican Way includes the threefold order of bishop, priest and deacon, intended to be united collegially with the laity in synod; and the interaction of provincial, diocesan and parish structures, governed by constitutions and canons.

f. An approach to mission which is holistic, incarnational and transformational and which shapes the engagement of the church with the world in each context.

g. Acknowledgement of provisionality, incompleteness and vulnerability as potential strengths.

h. The four formal instruments of unity (Archbishop of Canterbury, Lambeth Conferences, the Anglican Consultative Council, the Primates' meeting) offer cohesion to global Anglicanism, limit the centralisation of authority, rely on bonds of affection for effective functioning but are put under strain in situations of acute disagreement. Other emerging instruments of unity include Anglican networks, commissions and taskforces.

i. Awareness of Anglicanism's past and present failures, and its susceptibility to particular kinds of abuse (for example, aspects of colonial heritage, excessive association with power and privilege, hierarchical authoritarianism, clericalism at the expense of the ministry of women and laity, its identification with Englishness, etc).

j. The Anglican Way encompasses communion (koinonia) with the united churches and other churches in full communion with the See of Canterbury. These relationships enrich our understanding and experience of koinonia.

k. The Anglican Way is deeply committed to building ecumenical relationships and strives to define itself through statements made in ecumenical dialogue.

2. Linked specifically to theological education How to provide the general components of the Anglican Way in denominational and ecumenical education and formation:

a. Identify and assess existing resources on the Anglican Way, including printed resources, courses and research programmes, audio-visuals, web resources, individuals, study centres, translations, etc.

b. Analysis of current level of teaching on the Anglican Way across the Communion.

c. Assess the relative merits of different modes of communication of the Anglican Way, especially for each of the four Target Groups and for theological educators.

d. Identification of new resources needed.

e. Recommendations on delivery of existing new resources.

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).

Consequently, 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

Windsor Report

www.anglicancommunion.org/commission/index.cfm

Response from IAWN, International Anglican Women's Network to Archbishop Kwong's three questions

1. How can the 44 churches of the Anglican Communion be helped to stay together?
2. How should a Christian behave when another Christian does something which they believe is deeply offensive to the Gospel?
3. Would you like to see Anglican/Episcopal churches moving closer together or going their separate ways?

This response is a compilation of answers from women of the Provinces of Canada, Central Africa, and the United States of America.

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

In order to stay together everyone must learn to truly listen in a non-judgmental way to each other. When groups speak from positions which others cannot fully understand, and judge without a serious attempt at understanding, the result is division and deep hurt.

One person said it this way:

“The ‘you versus us’ thinking which I experienced last year was very unsettling. It dawned on me that I was viewed as the ‘other side’ instead of ‘another Anglican’. I was an idea and not a person.”

People must be allowed to follow their consciences, yet, at the same time, accept differences and embrace them.

However, there is no formula for making people do that.

Education can help but it takes conviction from the top for it to be successful.

Archbishop Rowan Williams has our strongest support as he does a job which none of us might have the courage to do. It is a no-win situation at present, and yet he is required by God to lead. We respectfully submit, when he feels that it is the right time, that he call people of differing positions together to talk. There should be approximately an equal number of people in the various “camps”. If the divisive situation is about a particular group of people, then one of the sub-groups should be comprised of those people. This is very important as supported by the following research:

The United Nations Equal Opportunities Commission 2003 released Info Paper #CB(2)1636/02-03(01). I extract the parts that refer to women holding 30% of the seats in decision-making bodies.

“Nuclear physics theory teaches that, for there to be a nuclear explosion, a minimum amount of plutonium is needed. The minimum amount is named the critical mass.

The concept of critical mass was applied to gender analysis in the mid-1970’s by an American feminist scholar, Rosabeth Moss Kanter, who was studying women in business. She reviewed studies of the behaviour of minorities in task-oriented groups to find out the level of participation that was necessary for the minority members to function effectively as a group to press their interests. She estimated that when the proportion of minority members reached about 30%, they were able to influence decision-making autonomously as a group. At levels lower than that, effectiveness required the minority members to act more like those of the majority and, failing that, they would be ineffective and lonely dissenters.”

So not only does research recommend dialogue amongst people of differing view, but so does the IAWN.

We suggest a process that would include the following steps:

Determine the deep truth that underlies the difference. The conversation might begin with questions such as:

- God sustains me. Would you agree that God sustains you?
- I am comforted by the presence of Jesus. Have you been comforted by the words “carried in the arms of Jesus”?
- What kind of a person am I becoming? Is the Holy Spirit continuing the work in me that I may be “made like unto him”? Does the Holy Spirit work in you?

Search out a few passages of Scripture that are foundational to Christianity and check if there is agreement as to the interpretation, such as:

John 3:17 God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Micah 6:8 What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Ephesians 4:2-3 With all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.

Be reminded of the traditional Anglican reluctance to define our theology beyond the ancient Creeds and the 39 Articles. This allows us the possibility of unfolding revelation.

Not only should there be a High Level Conversation (to borrow a descriptive phrase from the United Nations), there should also be conversations at the grassroots.

Through partnerships between dioceses across cultures and continents, it is hoped that we would learn to respect each other's cultural and socio-economic context fully, including the fact that priorities in each of these contexts vary greatly.

Through prayer, engage in meaningful intercession for one another's needs and concerns.

Through other creative ventures such as use of the media, internet, web sites, encourage people to talk to each other, to learn about each other, and to work together.

“We need to listen to each other's stories. When truths are told and heard, change and reconciliation may/can happen. We believe this is so with native issues in Canada and New Zealand, and also with reconciliation in South Africa. If we are not tolerant enough to listen to one another, (and that does not mean necessarily accepting that the other's truth as our truth), then communion will not happen. We believe that is what the IAWN is about: hearing from one another and developing some understanding of the other's concerns and situation.”

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

Rejoice in God who creates diversity beyond our imagination and pray that we may embrace the fullness of that diversity. Also, recognize that God-given free will may lead to behaviour that is abusive and may compromise the safety of others. Such behaviour must be stopped.

In situations where the action is deeply offensive, but not abusive, and does not compromise the safety of others, then it may be necessary to take a “time out” from argument, to allow people to become peaceful within themselves until they can resume respectful dialogue.

Listening is crucial. And sometimes it is not easy.

Using a parallel from family therapy:

We need to learn in some new ways the meaning of "maintain the unity of the Spirit in the bond of peace", and not take the easy route of relational cut offs. The latter is such a common (and worldly) emotional stance, rooted in reactivity, and does not become the people of God. It is the way of divorce, and of broken relationships, where, in so many instances, the more difficult path of truly listening to one another and walking a path of peace together is not attempted. When people use self-righteousness to justify cut-offs, it is rarely constructive.

In telling our stories and having others listen with compassion, we feel nurtured. In prayer, we speak to God knowing that God is listening with compassion, so we feel enfolded and supported and nurtured. It is in such an environment that people grow to their full potential.

To refuse to listen to another's story is to stand in judgement of who that person is.

God's love is unconditional. IAWN urges the Anglican Communion to listen with compassion, and to emulate God's love.

"Let us continue to support each other in prayer, let us continue to listen to each other and to walk with each other in this broken world, which is desperately in need of our witness."

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

"We must move closer together" is the unanimous and passionate response of every Anglican woman who, informally or formally, responded to question 3.

Quote from a written response:

"Look at the potential for ministry, support, communion, fellowship, within the IAWN alone; so much work to be done, so many ways to serve, so many blessings for women by being a member of the international network within the Anglican Communion. How hurtful to all of us around the world to break that connection. We in IAWN must have a way to do our work and have our "sisterhood" and I am for "moving forward together" so that we don't lose this."

And from another:

"Of course, it is desirable that all churches move closer together, not just in our Anglican communion but ecumenically too. Jesus prayed "that they might be one". I would hope that it not be necessary to move in separate ways but if an issue becomes another "Tower of Babel" (separating) situation, I believe that God's people will eventually work toward harmony. It may take more time than any of us have on this earth, but I believe that it will and must happen. "

And from Africa:

"If the Anglican Communion wishes to make an impact in a world full of divisions and hostilities, going our separate ways is no option at all. We must try by all means to stay together as a communion. The strength of the Anglican Communion has always been that it can accommodate high and low churches, hence is tolerant to a variety of ways in which the gospel can be lived. By all means we should try to keep that ethos. Some of us who live in very difficult situations have learnt to cherish the Anglican family. If it were not for the prayers

of so many of our Anglican friends in all the corners of the world, I doubt we would persevere in face of so many challenges surrounding us.”

Respectfully submitted by the International Anglican Women’s Network

The Rev’d Canon Alice Medcof,	International Coordinator, IAWN, Canada
Elizabeth Loweth,	Ethics and Justice Portfolio, IAWN, Canada
June Dyer	Ecumenical Portfolio, IAWN, Canada,
Marie Reinsdorff,	Link Women Twinning Project, IAWN, USA
Liese Tamburino,	Link Women Twinning Project, IAWN, USA,
Ruth Bakare	Province of Central Africa Link Woman, IAWN, Zimbabwe
Annette Graydon	Province of Canada Link Women, IAWN, Canada
	Immediate Past President of the Canadian Mothers’ Union
Laura Wilson	Secretary, IAWN, Canada,
Diane Marshall	President, Institute of Family Living, Canada

With thanks to the late Primate of Canada, the Most Reverend Edward S. Scott, for some of the forgoing ideas.

The Windsor Report: Response from the Network for Inter Faith Concerns

Preamble

NIFCON (the Network for Inter Faith Concerns of the Anglican Communion) was, like other Networks of the Anglican Communion, invited to reflect back from its perspective to the Windsor Report Reception Reference Group.

We therefore consulted the following groups of people and invited comment from them

1. The Management Group of NIFCON
2. Provincial Correspondents and lead Bishops throughout the Anglican Communion who have been designated by their Provinces to relate to our Network.
3. The approximately 35 people who were involved in NIFCON's first consultation in Bangalore, India in August-September 2003. (There was an element of overlap between this group and Groups 1 and 2)
4. The Anglican members of the Al Azhar dialogue committee, which NIFCON administers on behalf of the office of the Archbishop of Canterbury.

In view of the particular brief of our Network, and bearing in mind that a number of people we were corresponding with might also be responding to the Windsor Report in other capacities, we amended the suggested questions to which we asked our constituency to respond so that they had a particular focus on the inter faith dimension.

The questions we drafted and sent out were:

1. What do you think are the ways in which the recommendations and proposals of the Windsor Report would impact on the life of the Communion and on your work in inter faith relations if they were to be implemented?

2. How far do you believe that the existence of the Anglican Communion as a worldwide Communion of Churches is important in enabling your work and involvement with people of other faiths?

- *locally*
- *nationally*
- *regionally*
- *internationally*

Feel free to make any further comments on the Windsor Report from the perspective of your involvement with inter faith concerns.

We received 19 replies in total, though a few of these were little more than expressions of good wishes and willingness to be in contact. Most of the others were written as semi personal emails either to myself, Clare Amos (the Coordinator of NIFCON) or my colleague, Susanne Mitchell, (the Administrator of NIFCON). They would not therefore be appropriate to reproduce in their entirety, but their content underlies this response which I am writing.

The exceptions to this were two formal responses received

1. From Bishop Christopher Epting, the Ecumenical and Inter Faith Bishop of ECUSA
2. From Bishop Michael Jackson, the Church of Ireland Lead Bishop for Inter Faith issues (who is also the Chair of NIFCON's Management Group).

Bishop Epting's response is substantially geared to his involvement with ecumenical relations – and presumably has also been received by those seeking 'Ecumenical' responses. However the detailed response from the Church of Ireland's Committee of Christian Unity (Inter-Faith Section) is appended to this submission – though the points it raises are also referred to in the text below.

Response from NIFCON

1. It was salutary that a number of the responses reminded us of the comparative insignificance of the Anglican presence in various parts of the world. Responses from Scotland, Fiji and Japan for example specifically commented that within the field of inter faith relations in particular Anglicans were perceived simply as a part of the wider Christian group, and that therefore the Windsor Report (and the issues it raised or dealt with) were not particularly significant – at least in relation to the Church's engagement with inter faith concerns.

2. On the other hand there are areas of the world where, although Anglicans are numerically very small, the specific concerns of the Anglican Communion are high profile. One of these areas is the Middle East, perhaps partly due to its importance in international politics and the traditional involvement of Britain in the area, and partly due to the historic importance of the region for Christianity, Islam and Judaism. This has meant that several initiatives of the Archbishop of Canterbury in the field of inter faith relations are focused in this region. It would true to say that the Anglican leadership of the Province of Jerusalem and the Middle East feels that the presenting issue which led to the setting up of the Lambeth Commission and the preparation of the Windsor Report had made them feel more vulnerable in their minority situation. In a situation in which Christians are perceived by members of the majority community in their country as 'representatives of the West' (even though this is a distortion of the reality) it is understandable that members of indigenous Anglican communities feel that their powerlessness and vulnerability is not adequately appreciated by their fellow Anglicans. This seems to have led to a particular view of what the Windsor Report is trying to achieve, and perhaps in some circles not a full appreciation of all its nuances.

3. Broadly and perhaps inevitably speaking those whose own experience and engagement with inter faith concerns was primarily at the national or international level perceived most acutely the importance for their work of the existence of the Anglican Communion as a worldwide Communion of Churches.. Those whose engagement was focused around particular localities felt a specifically 'Anglican Communion' link to be of comparatively little significance. Comment was made however that the diversity of contexts within the Anglican Communion was valuable (and important not to lose) because it could help give

the lie to the sweeping and simplistic generalizations which underlie the ‘clash of civilisations’ account of the contemporary international scene.

4. There was an acknowledgement that there was a particular issue in the field of Christian Muslim relations. One respondent acknowledged that there was perhaps more difficulty in speaking with Muslims than for example, with Buddhists, precisely because both Christianity and Islam are competing ethical monotheisms. Perhaps linked to this apparent sense of competitiveness, homosexuality can be perceived by Muslims as an example of ‘Christian Western decadence’. The apparent disapproval by Muslims of this has impacted already on Christian-Muslim relations, for example, in the withdrawal of the Muslim delegation from Al Azhar from the dialogue meeting planned in New York in 2003. However several of the responses were concerned to point out that Islam was in reality far less monolithic that it is often perceived as being, either by many Christians or Muslims. One respondent referred to overtly Muslim ‘gay’ groups in both the US and Canada, and another to the practice of homosexuality in countries such as Nigeria and Egypt. In other words, whatever one’s view of homosexuality might be, it would be wrong for Christians to allow it to be pigeonholed as simply a Western Christian issue – and that it would be unhelpful if some of the more strident responses to the Windsor report encouraged such a perception.

5. Following on from the previous point, several of the respondents felt that the Windsor report offered opportunities for Christians to move beyond the defensive positions in which Muslims sometimes sought to place them, and indeed to offer a model of the valuing of collegiality in difference that could be helpfully creative in the area of inter faith discussion. Indeed the Windsor Report was appreciated by some respondents as an example of the ‘Anglican Way’ of doing theology, and there was the hope that some adherents of other faiths might be impressed with the determination of the Communion to remain in communion in spite of the strains and tensions of differing convictions. In the specific case of relations with Islam, it was felt that the Windsor process could even, ideally, assist Muslims in engaging with currently neglected aspects of their own theological tradition.

A respondent from the Church of England commented:

‘The Windsor Report sets out a vision of communion based on bonds of affection which are able to hold together individuals and communities who disagree radically on issues which they regard as being of fundamental importance. I believe that the development of structures of collegiality-in-difference of this kind could be a distinctively Anglican contribution, not only to ecclesiology, but by extension to inter faith relations also. Christians and Muslims, for example, have to find ways in today's world of affirming their commitment to one another under God while also acknowledging their fundamental differences and disagreements. An intra-Anglican modelling of a similar dynamic through a communion built on interpersonal relations rather than on juridical systems could give encouragement to the growth of appropriate inter faith networks of shared concern and exploration. In an article to be published in the *Journal of Anglican Studies* on “Anglican approaches to Christian-Muslim dialogue”, Michael Ipgrave wrote: “Such an [Anglican] approach can surely have a direct relevance beyond the body of the

Christian Church. In Christian-Muslim relations, one of the pressing needs of the current day is precisely to develop structures of collegiality which will allow believers and communities in the two faiths to work together while recognising the differences which distinguish them. There are many factors which can inhibit co-operation between Christians and Muslims – social, political, economic and ethnic divisions may breed suspicion of or hostility towards the other on either side. Such difficulties can be inflamed by a failure to deal honestly and respectfully with fundamental differences between the two religions. There are unquestionably points at which Christians and Muslims, who both care passionately about truth, will disagree with one another. The challenge is to find ways of exploring those disagreements in a spirit of mutual respect and genuine enquiry, rather than merely seeking to undermine or belittle the other. The Anglican experience suggests that a sense of collegiality between people who disagree in matters of faith can be sustained by an attitude which speaks more in terms of humans' participation in the truth of God rather than of possession of that truth. The language of common participation does not and should not in itself overcome serious differences of belief, but it can help to transpose those differences into their properly theological context, and to purge them from the self-seeking rancour with which humans so often invest them".'

Referring specifically to the use of scriptural texts there were two detailed comments made. One, from the Church of Ireland, suggested: 'The proper emphasis on the authority of the triune God exercised through Scripture is important in that it asserts the Trinity of God as fundamental to communion as such, underwrites the importance of Scripture in the life of the church and articulates the conviction that the unfettered presence of God in the world stands alongside a lived Bible in the witness of self-conscious Anglicans to God with and for others. Scripture, the Report suggests, is not self-interpreting from its own text. Neither is it so comprehensively culturally circumscribed in its current ecclesiastical contexts as to be incapable of liberating peoples from an economically, philosophically or politically oppressive setting and system. Its own freedoms come from its being a series of historical documents inspired by God and which are to be applied critically in local situations. This is an important tool in the application of Scripture in Inter-Faith Encounter.'

Another respondent, Dr David Thomas, Lecturer in Christian-Muslim relations at the University of Birmingham, commented that: 'On the matter of the process of discerning God's will and the truth in any matter, what has happened in the affair and the Church's response can help us to explain that the Anglican Church holds that truth is often not to be comprehended by human minds in any simple or immediate way such as reading a verse of scripture or an authoritative saying. The Church affirms that God acts by speaking through scripture to rationally endowed human minds in particular historical and social contexts. It follows that the community has the task of discerning what is communicated by listening, discerning, discussing and discriminating, and that some individuals or parts of the Church may apprehend truth before others. This means that we can never all be certain what the truth on any matter is except slowly and sometimes painfully. For those Muslims - a majority these days - who may assert that truth is to be found in verses from the Qur'an and sayings of the Prophet

which do not require a process of interpretation, this alternative form of appreciating God's truth can come as a challenge to think about their attitude towards scripture and their principles of understanding. It may also be a means of instruction about the ways in which their own scriptural sources have, in fact, been the constant objects of interpretation and discussion through the centuries, so that teachings that are often regarded by the majority to be direct divine injunctions are in fact the product of consensus views established at particular times and places. Faced with arguments that Christianity often appears not to know what it teaches, it is important to hold onto the principle that there is usually no simple or direct or indeed exclusive way of knowing what the truth is in any particular situation, but that long discussions and sometimes painful disagreements have to take their course.

At the same time, it is also important to stress that the Church can bear disagreements without losing its unity. The present experience may be a defining instance of this, and through it the necessity to seek the consensus way without recourse to hasty recriminations and accusations is brought out.'

And linked to the issue of social ethics Dr Thomas continued:

'On the specific matter of homosexuality, people in interfaith work can take this crisis as an opportunity to explain the way in which the Church attempts to face current social realities without hasty condemnation or indifference, while attempting to remain loyal to scriptural teachings and its inherited traditions. Again, it is not a simple matter of identifying isolated Biblical verses, but of considering all the information that is available, including that from medical and psychological findings, and from elsewhere, in order to see what is the appropriate response in conformity with Christian principles to this challenge.

The potentially embarrassing events that gave rise to the Windsor Report can be turned to some good, as they give Christians involved in interfaith relations opportunities to explain how Anglicans perceive the relationship between revelation and other sources of understanding God's intentions. It would be easy to abandon Anglican principles in face of the challenge to say something definite, but that would be to abandon the vocation Anglicans have been given.'

6. Comments were also made that the Windsor Report could act specifically as an encouragement to Anglicans (and other Christians) to engage in inter faith relations. The 'spirit' that was prepared to wrestle with the valuing and holding together of difference was actually the same spirit that encouraged Christians to engage more widely with those beyond the doors of the Christian church. This had implications for both mission and inter faith dialogue. A response from the West Indies noted how it was the Anglican insistence on the doctrine of *adiaphora* that allowed Anglicans to participate much more readily than some other Christians in the celebrations of their brothers and sisters of other faiths. A response from Ireland commented that, 'Important in Inter-Faith Encounter is the freedom to explore theology together across the divide as well as manifesting a respect in personal and institutional dealings. The discussion of *adiaphora* and *Subsidiarity* can be expanded in the facilitation of such Encounter as an expression of Christian conviction and outreach in such a way as to be locally elastic but still bound by

a common obedience to God rather than being seen as a selling out on principles.’ The same respondent reflected on some of the rhetoric which is accompanying the current discussion about the Windsor Report and the presenting issue. ‘In relation to mission in particular an emerging anxiety felt by many is that the boomerang may be swinging towards a Southern Hemisphere evangelization of the Northern Hemisphere which could prove to be no more than colonialism in reverse. If such an initiative were to become an established pattern within Anglicanism and base itself too heavily or indeed exclusively on a missiology of conversion, it would play havoc with Inter-Faith Encounter. It is also mission although not always recognized as such.’

7. Finally, there was the valuable observation that engagement in inter faith (and ecumenical) activity was actually important for the health and well being of Anglicanism. ‘It is our conviction that ecumenism and Inter-Faith relations are integral to the mission of a Communion which wishes, as indeed the signs suggest, to avoid internal implosion by too assiduous a quest for consensus and also to avoid internal explosion by unilateral subsidiarity.’ Communion, it was stated, is ecclesiology with a mission. The proposed Covenant with its doctrine of voluntary cohesion is to be valued precisely because it does nothing to undermine or impede engagement with people of other faiths. As those whose task it is to keep the need for sensitive engagement with the ‘others’ before the eyes of our fellow Anglicans throughout the world, we feel there is much in the Windsor Report, read in all seriousness and fullness, that could be valuable for our work.

Rt Revd Michael Jackson
Chair, NIFCON Management Group

Clare Amos,
Coordinator, NIFCON

with assistance from Susanne Mitchell,
Administrator, NIFCON

THE ANGLICAN COMMUNION - NETWORK FOR INTER FAITH CONCERNS

WINDSOR REPORT

1. What do you think are the ways in which the recommendations and proposals of the Windsor Report would impact on the life of the Communion and your work in inter faith relations if they were to be implemented?

The Windsor Report, to my mind, has come out at a time when the Anglican Communion worldwide needed an assurance from Lambeth that the events that occurred in America and Canada will never happen again. It has also come out at a time when it seems that the communion is in danger of disintegration. The Report (to my mind) is an instrument meant to re-awaken the minds of Anglicans worldwide to the responsibilities and obligations that we owe each other. St. Paul's description of the Church as the body of Christ explains why if one part of the body is sick, the rest of the body is affected. If one Diocese decides to go its own way, I wonder if they will stop and think how much harm that they are causing to the rest of the body. How much strain and stress that is inflicted to the rest of the body. The report quite clearly comes out with this point.

The "bonds of affection" or what we call in African terms, "the bonds of kinsmanship" as emphasized by the Report is another great instrument of this communion or "Koinonia" as St. Paul describes the kind of fellowship that the Church must be. In this great fellowship, we no longer live unto ourselves but we exist so that others may exist. In Africa, communal living is part of our existence. If there is a quarrel within the community, it is the duty of the elders of the community to bring unity and harmony and their judgement is final. One big problem that we have in the communion is the fact that the Archbishop of Canterbury has no legislative authority to make rulings or pass decrees.

I was pleased to read in the Windsor Report the recommendations made in Section C-1, that "The Archbishop of Canterbury should be acknowledged as having a special ministry, to speak for the whole communion on matters of dispute. To assist him in this ministry, it is proposed that he should have a Council of Advice appointed from a cross section of the communion to assist him in discerning the view of the communion." The Pope has the legal and canonical authority to pass decrees and they are binding on all Roman Catholics and their Institutions. In the Anglican Church, the Archbishop of Canterbury has no such powers. Instead, it is a process of consultation and dialogue. I have come to the conclusion that the Anglican Communion is a loose union of Dioceses. This loose union has its advantages though I believe that the voice and authority of the Archbishop of Canterbury has to be strengthened in this century considering the many problems and schisms facing the communion.

If all the recommendations and proposals of the Windsor report are adopted by all Dioceses in the communion as an instrument of peace and reconciliation, then we would have saved the communion from disintegration. At the present, the witness of the Anglican communion and its authority as an agent of peace, has been threatened. For those of us who live and work with people of other faith, the matter of homosexuality and the consecration of a homosexual Bishop in America, has dampened the relationship between Muslims and Christians in this country. These acts have dwarfed the height not only of the Anglican communion but also Christendom as a whole.

However, the report itself clearly stated that it is not judgemental. That is part of a process. It is part of a pilgrimage towards healing and reconciliation.

2. How far do you believe that the existence of the Anglican communion as a worldwide communion of churches is important in enabling your work and involvement with other people of other faiths?

(a). Locally: I live and work in the capital city of Freetown. Here, it is a mixed blend of people - pluralist society. The concept of the Anglican communion being a "unity in diversity" helps me

to interact with people of other faiths. Some Muslims are sometimes amazed when I talk about Anglican Arab Christians or Indians or Pakistani Christians. I tried to give them the impression that the Anglican communion worldwide is an umbrella made up of several colors but that we are all united in matters of faith and worship. The concept of unity is an amazing reality in the eyes of Muslims.

(b). Nationally: Certain people still hold some misconceptions and in some cases, bad feelings about the Anglican communion. They connect Anglicanism with colonialism. National Anglican churches have not helped the situation either. They still appear in their worship and dress code as Europeans. Talk of indigenizing the worship patterns of the church is still a concept and not a reality. This, in some cases, hampers the growth of the church. Added to this, is this issue of homosexuality and the consecration of a homosexual Bishop in America. People of other faiths see these events as an anathema. They view this with complete dismay and hate. These events have strained the relationship and religious tolerance that existed with people of other faiths. Muslims now view us with suspicion. They feel offended and hurt that the Anglican communion can condone such evil. This recent development has not created an enabling atmosphere for dialogue with people of other faiths.

(c): Regionally: Because of the belief held by Anglicans that the Anglican Communion is a worldwide communion of churches, it has co-operated with other denominations to do mission and evangelism. This Diocese was one of the founding fathers of the "Islam in Africa Project" which had its headquarters in Nigeria. This project was founded mainly to engage Muslims to enter into a healthy dialogue so as to reduce religious tensions, though primarily, the main thrust was evangelism.

Here in Sierra Leone, this Diocese is also a foundation and a member of the Inter-religious Council of Sierra Leone. This agency was to foster unity between the two main religious bodies in Sierra Leone i.e Islam and Christianity. It was also, as part of its objectives, to look at ways in which both religious bodies could work together to promote development and reconciliation after the conclusion of the ten years rebel war. Some of these objectives were on through workshops, seminars and numerous meetings of the different religious bodies.

Windsor Report 2004

Questions for Consultation with the forty four Churches of the Anglican Communion as formulated by the Primate's Standing Committee 18th October 2004

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

A.1. With our understanding of the Anglican Communion, the Section A & B, by and large, can be recognised as consistent. Moreover it helps us to understand the Bible fully, as many of our people in Myanmar read it literally. It also provides us the fully meaning of some terms, e.g., "adiaphora", "unity", "autonomy", the "Anglican Communion." It also help us to comprehend our faith and order which we have been practicing.

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

A.2. The proposals in section C & D flow appropriately from Section A & B because they highlight the historical events which the Anglican Church and Anglican Communion had been practised. Based on the incomplete practice and understanding, Section C & D proposed some recommendations and proposals for the future of the Anglican Communion to be able to stay together as a "Communion." Moreover they also enlighten and enrich our understanding.

Q.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?

A.3. If the Anglican Covenant be adopted some provinces would be happy and some would be sad. It depend on their ecclesiastical and theological orientation. But one thing is worthy to be noted that for those who don't want to follow it, they will just put aside the recommendations and proposals of the Report and would not use it. If they are really be put into practice, it would give more authority to the Archbishop of Canterbury and other instruments be involved in any controversial or dispute issue in the communion and could give more advice and help as a family member.

Q. 4. How would you evaluate the arguments for 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?

A.4. The arguments for Anglican Covenant set out in paragraph 119 and in Appendix Two of the Report are very good, but do not cover every thing which will happen in the 44 churches. But generally, it is quite good because the inter-Anglican relations would become better than before and the relationship of each province will become more smoothly with greater concern and respect of each other. It is also good for each province to exercise true local autonomy which will not hurt the other provinces and encourage and comfort each other when one is really in need and facing great sorrow.

Questions on the Windsor Report for dialogue with our ecumenical partners

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

A.1. The Windsor report reminded us what the Anglican Communion should be and live peacefully in unity in the future life of the Anglican Communion. It also reminds us how to interpret the "authority of the Bible and the autonomous authority, etc." If the recommendations and proposals in the Report be confirmed and implemented the role of the mentioned Four Instruments of Unity together with "A Council of Advice" would have more authority and clear functions, and would be able to give more specific and practical guidance or advice whenever a controversial issue occurs in the Communion. One fact is to be noted that some people regard the Windsor Report as it is against the Bible. Some said, the report is meant to be read only but not to judge what has happened recently in the North America.

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

A.2. After long and frequent discussions, the Church of the Province of Myanmar raised some questions, e.g., what is "communion"? As practising before and now, only the Archbishop of Canterbury has had direct relationship to the 44 churches, but for each province there is no rule for having direct relationship to another province (though the report surely mentions about this kind of relationship in the communion), but we never have seen in practice. As far as we know and have been practising each diocese makes and has a link with another diocese in the communion, e.g., the Diocese of Yangon has a link with the Diocese of Liverpool. If each province has direct relationship only with the Archbishop of Canterbury, how could a province has a voice to advice other provinces which did something which is controversial? So can this kind of relationship be called communion? Anyway, the Windsor Report help us to understand fully the meaning of "communion" which is really practical for doing God's mission in this planet.

How can the words of Jesus, and Paul, for example, be put into practice in terms of the relationship between the 44 churches? "Do not judge,you will be judged with the measure you use.....", "Why do you look at the speck of sawdust in your brother's eyes and pay no attention to the plank in you own eye?", "Rejoice with those who rejoice, mourn with those who mourn." (Matt 7:1-4, Ro 12:15, Life Application Study Bible, NIV). There are many texts which speak about to love, to forgive and to accept each other in the Bible, which has the highest authority on us, according to our Anglicans belief. In the Old Testament, e.g., Job, "".....Shall we accept good from God, and not trouble? (NIV) Job 2:10b)

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

A.3. There would be no problem for the Church of the Province of Myanmar. We can even have better relationship with the Anglican Communion than before. We have been longing to see and have these kinds of "Covenant." The recommendations in the report also strengthen the bond in the Anglican community, and also help us to know our true identity and mission as believers, in the body of Christ.

Suggestions for more general questions

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

A.1. The 44 Churches of the Anglican communion can help each other and stay together by practising truth, love, forgiveness, acceptance and other virtues in the Scriptures and try to give wholeness to each other as Jesus and the Apostles want us to be. We can help each other by exhorting and sharpen our understanding of the communion."

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

A.2. The answer for this question is clear. Just love them everything would be alright. "The entire law is summed up in a single command: "Love your neighbour as yourself." (Gal. 5:14 NIV). Actually, if we measure our behaviour with the Gospel (Bible) we are all sinners in one way or another. We also are reminded not to forget the baptismal covenant to live in the truth of Light.

Q.3. Would you like to see Anglican/Episcopal churches moving closer together or going their separate way?

A.3. We would like to see Anglican/Episcopal churches moving closer together. We expect the Anglican/Episcopal churches have mutual understanding, mutual love and have a common covenant for the benefit of all churches in the Anglican Communion, which will prevent schism. As peace cannot be kept by force, but only through understanding, each church must understand each other. Only then the direction will lead to moving closer together.

Saw Maung Doe, Principal Holy Cross College, Province of Myanmar
Member of TEAC Laity Target Group

Theological Education for the Anglican Communion (TEAC)
Submission to Windsor Report Reference Group

Theological Education for the Anglican Communion (TEAC) is a working party established by the Anglican Primates. It has been tasked with making recommendations for the improvement of Theological Education (for bishops, priests, deacons and licensed lay ministers, and for the laity) throughout the Communion. Its findings and recommendations will be presented to the Primates meeting in 2007 and will feed into the 2008 Lambeth Conference. Along with other working groups and Networks TEAC was invited to contribute its reflection on the Windsor Report. The Steering Group asked the Coordinator of TEAC to send out the following email (Relevant text incorporated below) to the approximately 35 members of TEAC (representing most of the Provinces of the Anglican Communion) and request comment. TEAC is working through five Target Groups: each with a particular focus: theological education for bishops, for priests, for vocational deacons and lay ministers, for the laity, and the 'Anglican Way' Target Group.

The R.R.G. has invited responses to its 'Questions for Consultation' from the widest possible range of individuals and groups, including TEAC: these are set out in the second attached document. The relevant questions for TEAC are those in sections 1 and 3. It would be good to add a fourth question to section 3, along the lines of:

Are there ways forward which can be assisted by improved theological education, for instance, in asking how Christians use the Bible?

A number of replies were received, both formal and informal – formal replies are appended at the end of this report. The content of informal replies, and key issues that arose generally have been incorporated in the comments listed below. The Coordinator of TEAC has also had sight of the replies from theological colleges which arrived by 29 Jan – indeed she sent an accompanying letter when such institutions were requested for information. Comments received have informed the points made below.

1. Much of the thinking of the Windsor Report was welcomed by the respondents of TEAC. We felt that the basic thinking of the Report ... which held together a vision of diversity in unity... was consonant with the description of the 'Anglican Way' which TEAC has formulated as a part of its work.

2. We would want to draw the attention of the Reception Reference Group to TEAC's description of the Anglican Way, which was first formulated by the Working Group and then honed through responses to a questionnaire which was widely distributed around the Communion. This description of the Anglican Way is set out at the end of this report.

3. A theme which has run through the work of TEAC to date – and indeed has come up in a number of the responses – has been the need for a widely accepted theology of Scripture. As does the Windsor Report (pp. 38-42) those involved in the work of TEAC would certainly wish to acknowledge the primacy of scripture in Anglican theology. However to make such a statement is only the beginning – rather than the end – of the story. There was some criticism from one of our respondents as to the lack of integration in Report regarding its theology of Scripture. Some pointers and parameters have been given in the Windsor Report as to how scripture should be read and used, but we would strongly concur with the comment made in para. 61 of the Report regarding the urgent need for the whole Communion to explore seriously how we use scripture. We see this as intimately related to the task of theological education, and would like to be able to contribute to this endeavour.

4. More widely we feel that there are a number of educational imperatives which come out of the Report – and that it is important that these are taken forward. Once again we would like to offer any help that TEAC can supply to take these forward.

5. We note the section in the Windsor Report on the Episcopate (pp.42-45). The work of our 'Bishops' Target Group has already discovered evidence of the disturbingly 'uneven' level of ecclesiological understanding and in some cases experience among senior clergy across the Anglican world. We also notice the extent to which the teaching role of Bishops is highlighted and upheld in the Report in accordance with the scriptural decrees about this matter. We feel that the developments of programmes and resources to support the work of Bishops is an important task – and one to which TEAC is hoping to contribute.

6. However one concern that members of TEAC had in relation to the Report was its inevitable 'elitism' and focus on a particular ministry of the Anglican Communion. One of our respondents commented that if it is intended to strengthen the Anglican instruments of Unity then three (out of four) of those Instruments only consist of bishops (with two of the four being entirely male). It will be important that any deliberations about strengthening the instruments of unity ensure that the voices of priests, deacons, lay ministers and the laity are properly heard and that their ministries enabled to contribute to the Communion of which they are part.

7. One of our respondents queried the Report's stress on the transferability of bishops arguing, from the Orthodox practice of episcopacy that the norm was for bishops *not* to be transferred from their see.

8. The same respondent also queried whether the suggestion of a 'Covenant' was an Anglican model – suggesting that it reflected a more Reformed ecclesiology. Other respondents were however more positive about this suggestion.

9. There was also the feeling expressed that the Report had not taken sufficient account of what was described as the 'positive Hookerian or Maurician approach to the contemporary world'. This feeling was expressed directly or indirectly by several respondents.

*Clare Amos
Coordinator TEAC
(on behalf of the Steering Group)
31 Jan 2005*

Relevant section of Brief of Anglican Way Target Group of TEAC

a. The Anglican Way, though rooted in its history and historical formularies, nevertheless is not fixed but continues to be shaped by its multiform cultural settings. The Anglican Way is a particular expression of the Christian Way (Acts 9:2).

b. Understanding and describing a distinctive theological method incorporating, for example, 'contemplative pragmatism', 'inhabiting doctrine', doing theology by preaching, liturgy, hymnody, artistic creativity, etc.

c. Scripture, tradition and reason: Reading the Bible together, corporately and individually, with a keen and critical sense of the past, a vigorous engagement with the present context, and with patient hope for the future.

d. Awareness and critical assessment of other defining characteristics commonly associated with Anglican identity – for example, spirituality nurtured by Word and Sacrament, Lambeth Quadrilateral, Book of Common Prayer, distinctive polity, comprehensiveness, unity in diversity, Via media, bridge between denominations, balance of freedom and order, balance of pastoral, mission and prophetic, exercise of ministry, etc

e. The polity of the Anglican Way includes the threefold order of bishop, priest and deacon, intended to be united collegially with the laity in synod; and the interaction of provincial, diocesan

and parish structures, governed by constitutions and canons.

f. An approach to mission which is holistic, incarnational and transformational and which shapes the engagement of the church with the world in each context.

g. Acknowledgement of provisionality, incompleteness and vulnerability as potential strengths.

h. The four formal instruments of unity (Archbishop of Canterbury, Lambeth Conferences, the Anglican Consultative Council, the Primates' meeting) offer cohesion to global Anglicanism, limit the centralisation of authority, rely on bonds of affection for effective functioning but are put under strain in situations of acute disagreement. Other emerging instruments of unity include Anglican networks, commissions and taskforces.

i. Awareness of Anglicanism's past and present failures, and its susceptibility to particular kinds of abuse (for example, aspects of colonial heritage, excessive association with power and privilege, hierarchical authoritarianism, clericalism at the expense of the ministry of women and laity, its identification with Englishness, etc).

j. The Anglican Way encompasses communion (koinonia) with the united churches and other churches in full communion with the See of Canterbury. These relationships enrich our understanding and experience of koinonia.

k. The Anglican Way is deeply committed to building ecumenical relationships and strives to define itself through statements made in ecumenical dialogue.

l. The Anglican Way as interplay between witness to the Lordship of Jesus Christ; yearning for and working towards mutual respect, peace and just relations with other faith communities; and a prophetic critique of religious and political ideologies.

Individual comments attached from (see following entries)

1. Bishop Ann Tottenham, Canada
2. Revd Susanne Watson-Epting, USA
3. Revd Anthony Thiselton, England
4. Revd Saw Maung Doe, Myanmar
5. Mrs Elizabeth Appleby, Australia

REFLECTIONS ON THE WINDSOR REPORT (2004) OF THE LAMBETH COMMISSION ON COMMUNION

ANTHONY C. THISELTON

The Report contains four main sections: Section A, The Purposes and Benefits of Communion; Section B, Fundamental Principles; Section C, Our Future Life Together; and Section D, The Maintenance of Communion.

I. EVALUATION OF SECTION A:

(1) The exposition of the biblical concept of communion/koinonia. This is an excellent series of paragraphs. The conclusions should not be abstracted from it, for this, not sexual doctrine, is the subject of this Report. The paragraphs helpfully draw on 1 Corinthians (1:5-7; 1:9; ch 12; and ch 13), stressing that communion is both vertical (grounded in Christ) and horizontal (bonding churches together). 1 Cor. 12 lays the groundwork for dialectic between unity and diversity; 1 Cor. 13 lays the groundwork for mutual respect; 1 Cor. 5 recognizes that this does not exclude discipline. Nevertheless the Report might *also* have drawn further on not only 1 Cor. 16:1-4 but also Rom. 15: 26 and 2 Cor. 8 – 9 to emphasize at a level akin to that of “*Provinces*” the mutual resourcing, respect and common theologies (rule of faith) that marked *koinonia* between the churches (=provinces?) of Rome, Corinth, Macedonia [Philippi, Thessalonica], and Asia [Ephesus, Galatia]. Such N.T. language questions the Archbishop of Sydney’s critique that we might as well recognize from the start that the Anglican Communion is no more than a federation of virtually autonomous churches. This says a lot about both “wings” (ECUSA and Sydney!)

(2) Consequences (paras 6 – 11) and **(3) Mutual Discernment** (paras 12 – 21) The key issues here are (a) “*autonomy*” and (b) “*degrees* of communion” (cf. the fuller discussion in B). Lambeth 1988 affirmed the goal of seeking to maintain “the highest possible degree of communion with the provinces which differ” (para 19)

(4) Symptoms of Illness (paras 22 – 24, pp. 25-33). This spells out heart of the issue incisively. If “communion” involves solidarity, reciprocity and mutual respect, decision-making processes *that are not exclusively local in their effect* should be

worked out in *mutual, patient, listening, sharing and consultation*. Lambeth 1978, 1988 and 1998 put up clear markers on this, and in October 2003 the Primates affirmed that sexual issues were not merely “local” or culture-specific; but had “moral force” (para 24, p.26). Hence *unilateral decisions flout these instruments of communion and damage communion*.

(5) “**Deeper Symptoms**” lists six factors including development of doctrine, ecclesiastical procedures (cf. the Virginia Report, 1997); doctrinal difference or lack of difference (*adiaphora*), and authority. Transparently ECUSA and New Westminster have stepped beyond these implicit boundaries. These paragraphs set out a convincing exposé, with rigour, balance, and courtesy.

II. Evaluation of Section B: Fundamental Principles (paras 43 – 96, pp.45 – 51).

(1) **The Communion we Share** (paras 45 – 51). Descriptions of the Anglican Communion are “all about mutual relationships” (para 49). If we take “common life” seriously, then some unilateral actions bring about a kind of “impaired” communion, and “degrees” of communion emerge, even if at its core there remain shared reading of scripture, tradition, worship, and apostolic leadership (paras 50 – 51).

(2) **Bonds of Communion** (paras 52 – 66, pp.38-45) entail recognition of scriptural authority and responsible, community-based interpretation. Scripture is “central” (para 53). Biblical interpretation (paras 57 – 62) in Anglican tradition gives weight to (a) *bishops as teachers of scripture* (para 58); (b) scholarly work on language and historical situations; (c) critical caution about values imposed from the secular Enlightenment (paras 59 – 60). This again is excellent. Philosophical hermeneutics (Gadamer, Ricoeur) exposes the shallow, instrumental, anti-theist nature of many Enlightenment assumptions, some of which are untested in debates about social constructionism. *All this will lead up to the valid claim that ECUSA has never really fully debated and justified its actions at this serious level.*

A *positive* summons to find something *good* in the confusion left by ECUSA and New Westminster now follows: “The current crisis thus constitutes a call to the whole Anglican Communion **to re-evaluate the ways in which we have read, heard, studied and digested scripture**” (para 61, p.42). *If only all of our theological training institutions, dioceses, and clergy would now put Bible and doctrine at the centre where they belong (in place of endless “reflection on experience”, with its*

*inbuilt modern Western individualism) all this anguish just **might** lead to resurrection for the wider Anglican Communion.*

(3) The episcopate (paras 63 – 66) is “the foundational form of government within Anglican churches ... the distinctive mark of its claim to be Catholic and Protestant ...” (para 64). This rightly aims at stressing *episcopal responsibility* rather than episcopal elitism, for it implies that (a) *bishops must be theologically articulate as teachers*; (b) bishops must *take responsibility for the effects* of actions not only upon their congregations but also upon the worldwide communion. Again, this is *excellent*, and applies all the more to “the transprovincial level” (para 65).

(4) Reception and Diversity (paras 67 - 71, pp.65-47)

“Reception” is a *process* involving the “common mind of believers”. It is very good to find “reception” taken seriously. Rightly understood, *this would nurture more patience* on all sides in Anglican debates. **Change cannot be instant** if “reception” is taken seriously: a generation is hardly a long time for “reception”.

(5) “Autonomy” and “Adiaphora” (paras 72 – 96, pp. 47-54).

The section on **autonomy** is one of the most *important and best*. (Cf. the Archbishop of Sydney’s astonishing claim about a federation of “autonomous” churches! Well, but in what sense?) Autonomy may mean “having one’s own laws”, but *Lambeth acknowledged the “autonomy” of Anglican Provinces only if and when local house-rules do not affect other people elsewhere* (paras 75 – 79; cf. 80 – 86). It may apply only where we may assert that change makes no doctrinal “difference” (*adiaphora*) at a defining level of identity. These paragraphs make *excellent conceptual distinctions that implicitly sharpen the critique of ECUSA. Nevertheless I would go much further*. (a) 1 Corinthians throughout attacks the very mind-set of autonomy. (b) Striving for autonomy is at its root a mirror of the desire to “Do one’s own thing” that characterizes human sin and fallenness (Cf. W. Pannenberg, *Systematic Theology*, vol. 2 (Edinburgh: Clark, 1994) pp. 175-81 and 231-65: “... the autonomy of the will that *puts the self in the centre, and uses everything else as a means to the to the self as an end*” (p. 245); “... the absolute self-willing that alienates us from God by putting the self in the place of God...” (p. 261). Autonomy is also linked with over-ready cultural assimilation (cf. present debate) of Kant and the secular Enlightenment. Does the obsession with “democracy” owe more to the Enlightenment than to the Bible? (Cf. Oliver O’Donovan, *Desire of Nations*).

III. Evaluation of Section C: Our Future Life Together (paras 97 – 120, pp. 55-64)

Instruments of Unity include: the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates' Meeting. But these have been "ignored or sidelined by sections of the Communion". Other Instruments of union may also be used. All this is valid.

IV. Evaluation of Sect. D: Maintenance of Communion (paras 121-57, pp. 65-76).

(1) General Findings. ECUSA and the Anglican Church of Canada "have not attached significant importance to the impact of their decision on other parts of the Communion" (para 121). The Report also regrets that some Primates have sought to intervene, which arguably reflects the same problem of acting hastily, also in unilateral ways without waiting for communal consultation and action (para 122).

Many have expressed regret that the remonstrance is two-sided. Bishop Tom Wright disputes that it is even or two-sided, but he says that as it may, *only by being even-handed about unilateral action without due consultation, can the Report so decisively cut the ground from beneath any defence that ECUSA and the Anglican Church of Canada could possibly mount about its own unilateral action as causing damage to the Communion.* Tom Wright also notes that some extreme conservatives share with some extreme radicals a cavalier politics of wanting to urge unilateral action, each to serve their own "autonomy" (my word here).

(2) On Elections to the Episcopate (paras 124-35, pp. 65-69).

Here is an excellent rebuttal of the claims often made in some Synods that a local diocese *alone* should elect its bishop without reference to the Province or to the wider world. "A bishop is more than simply the chief pastor of a local church. Bishops are *consecrated into an order of ministry in the world-wide Church of God*" (para 124). *This suggests a careful re-appraisal of the constituency that elects a diocesan bishop within certain provinces.* (The Church of England might be less critical of its own procedure here, even though some Synod members call for more "local" autonomy).

(3) Invitation to ECUSA to Express Regret (para 134) on the ground that "the bonds of affection were breached ...in the election ...for the See of New Hampshire..." and ECUSA is "invited" to effect a moratorium on the election ... of

any candidate who is living in a same gender union until some new consensus in the Anglican Communion emerges” (para 134).

(4) Rites of Blessing in Same Sex Unions (paras 136-46, pp. 69-73).

The Diocese of New Westminster did not have “unqualified freedom” to authorize a liturgical form of this kind “unilaterally”. The basis of the argument is all the material above. This ruling will explicate and clarify the position for diocesan bishops under pressure to employ such homegrown rites not only in Canada, but also throughout the Communion.

(5) Care of Dissenting Groups (Sects 147-55, pp. 73-75).

This issue is keenly sensitive on both sides. The Report *recognizes* the need for alternative episcopal oversight, but in accordance with its consistent emphasis upon church law, consultation, and courtesy, it urges that such oversight should not be offered “*without reference to the proper authorities of the diocese concerned*”. At the level of *ecclesiology* two wrongs (if they are!) do not make a right (if it is!). Nevertheless arrangements acceptable to both sides for such pastoral care **are needed and are appropriate**.

Final Comment. Those who believe, with Paul and with Hooker that the first step in resolving doctrinal disputes is to return to Scripture, tradition and rigorous rational argument will welcome the Report as a model of incisive reasoning based on Scripture. Those who want to precipitate irreparable action will dissent from it. Although he took decisive *co*-action about the church’s arrogance over the case of incest (1. Cor. 5:1-6), Paul does not appear to have excommunicated those in Corinth who still wrestled with doubts about the resurrection. I Cor. 15 is a rational exposé of the inconsistencies and self-damage involved in doubting the resurrection, but it argues, pleads, declares, and expounds, before moving to ecclesial action. Like the Report, it uses patient rational argument. Since the Report rightly attacks premature *action* on the part of ECUSA, how could it commend action of the very kind that it attacks? To back to debate not ecclesiology but sexuality would merely repeat the declarations of the “instruments of union”: the Archbishop of Canterbury, Lambeth, the Consultative Council, and the Primates’ Meeting. A vicious circle of recrimination would ensue. As it is, ECUSA has not a leg to stand upon!

January 9,2005

TO: Robert Paterson, Clare Amos

FROM: Ann Tottenham

RE: Laity Group TEAC

I have already sent you a copy of my general response to the Windsor Report dealing with Archbishop Kwong's three questions but not specifically from the perspective of TEAC. This is an attempt to answer the suggested fourth TEAC question: "Are there ways forward which can be assisted by improved theological education, for instance, in asking how Christians use the Bible? .

1. Section B has considerable relevance to TEAC (this is from my general response) The most significant parts of section B are those [53-62] that refer to the centrality of scripture in our common life at all levels. Despite the fact that we say that "The Bible has always been at the centre of Anglican belief", there is widespread and often frightening ignorance of scripture in all quarters of our church: laity, clergy and bishops. There is no agreement or even much discussion about what it means to talk about the "authority of scripture". There is little if any teaching about the richness of the scriptural witness to God's presence in our lives. There are too many clergy and lay people who are so immersed in the Hebrew Scriptures that they seem never to have heard the good news of the Gospel in the teachings of the New Testament.

There is an enormous job of education needed in all provinces of the Communion. Needs will vary from parish to parish and from province to province according to varying educational levels and cultural assumptions. In many provinces there is a desperate shortage of contemporary translations of the Bible and a shortage of the texts themselves.

This challenge confronts TEAC in all its divisions: better education for clergy and a solid grounding in scripture as a pre-requisite for ordination; an understanding among bishops that leadership in teaching and proclaiming scripture is the priority for episcopal ministry rather than something to be fitted in when there are no meetings to attend; an understanding amongst clergy and laity that this is the bishops' most important role; the provision of courses of study for laity at all levels; the expectation that "continuing education" in scripture is a fundamental part of the journey of all Christians.

This is a daunting challenge which will be costly in terms of money, expertise and time. At the same time it has to be said that this would be a much more productive use of these resources than the money, time and expertise that would be needed to build up the "Instruments of Unity" as committees multiply and lay and clergy leaders and teachers spend their time constructing increasingly complex and legalistic systems to keep us all together.

2. TEAC's Mandate – one of the frustrations of TEAC is the overwhelming scope of its mandate; one hardly knows where to begin. It would seem to me sensible for TEAC to narrow this mandate to focus on Biblical education, teaching, training, and resources as applicable to our various groups. With this would go issues of authority and interpretation as well as suggested courses of study.

3. Possible Approaches

- Use of existing communication resources especially the Anglican Communion web-site and magazine
- Development of a CD which would not be expensive to produce and would be easily circulated to provinces and even dioceses for reproduction and use
- Produce a study guide for the relevant parts of sections A & B of the Windsor Report as a common point of departure for understanding and discussing issues of authority and interpretation together with the suggested texts for considering communion and union. This might serve as a general paradigm for Bible study.
- Resources of all kinds need to be clear about their target audience. The Anglican Way book list is an excellent resource that seems to be aimed at an audience with an academic background higher than that of the "General Reader". This is all very well but we should also consider other target audiences.
- We need to consult professionals when producing resources so that they are "user friendly" and entice the reader to become involved. The Anglican Way book list, although filled with good reading, is presented in a way that is unlikely to encourage most Anglicans to use it. Bibliographies which are annotated and more clearly focused on a particular audience would be helpful and might prevent the reader from being overwhelmed. The format of page layout and presentation on the screen are important can make materials more or less accessible.
- There are in all our provinces people whose culture is mainly oral and/or who have minimal levels of education and literacy. We need to speak to primates and those in charge of training colleges to find out how we can best serve these Anglicans. It may be that the best thing we can provide in some instances are the financial resources for translation and purchase of Bibles and Prayer Books

Name: Angela M. Arney
Denomination:Episcopalian
Location: Houston, Texas, USA

Subject: Discrimination

The Windsor Report, despite its' reconciliatory tone and like all documents purporting to be in the best interests of the community, does what all unilateral majorities do - try to force those that differ from them into submission - women suffrage in Britain was a typical example. I am British, but live in the United States, am over 60 and heterosexual.

This issue will not go away - it has been with us through recorded history. Although a minority (bi-sexuals may be able to choose their partners from either sex) both heterosexuals and homosexuals cannot. It cannot be scientifically proved yet, but will be. I have heard from many homosexuals who attempted to be deprogrammed through various faith based initiatives that their desire for same sex partners did not disappear.

Do we then force the unfortunate homosexual community to choose between their religious affiliation and expressing their love openly for their partner? This is truly disingenuous - since during my membership in the Church of England, I knew of gay priests, and so did their superiors, and they had to live hidden lives. I am sure that some, if not most of these priests had hidden partners. So it's OK, if we don't see, they don't get caught, or sacrifice God's gift of expressing love.

The prejudice of the majority does not make it correct. Africa's population is being decimated by AIDS, and many of those countries' show clearly that they cannot deal with the human need to express sexuality, either same or opposite sex, and the Windsor Report is allowing that pressure from that kind of uniformed source to inform its' recommendations.

My recommendation is that we let the consecration of Bishop Robinson stand, and we see a committed homosexual union in the bright light of day. We let both the US and Canada continue their initiatives to see if they work, and allow the rest of the community to follow, or not, if these initiatives are successful.

Finally, if we are truly Christian then let us act like it, and not be so ready to judge. How can any heterosexual judge what it is like to be homosexual? They can only imagine. How can we in all justice and love, ask homosexuals to live a loveless life, or choose a partner they feel nothing for, and so ruin two lives. We cross God's purpose when we stop people being the way God made them and living their lives' in God's intended way. Do we really have the audacity to challenge God? Angela Arney, 7th November 2004.

Name: Barb Mansfield
Denomination: Anglican
Location: Niagara Diocese, Ontario, Canada

Subject: Eames Report

I would like to thank Archbishop Eames and his committee members for presenting such a clear, scripturally based response to the divisive issue of same-sex unions! I feel the report gives us a clear understanding of Anglican identity, which I think we have lost in our drive to be all inclusive. We need to be continually striving to do God's will, not our own! Thank you for all your hard work. I will continue to pray for you and the Anglican Church.

Name: Barbara Hanson Dennis
Denomination: Episcopal Church of the United States of America
Location: Chicago, Illinois USA
Subject: Gay exclusion from hierarchy

Gentlemen: I cannot believe that Our Lord Jesus Christ in his great compassion to all would have acted in the same way that the Anglican hierarchy has today.

I left the Roman Catholic Church at 51 because of this type of authoritarian behavior and was never prouder to be an Episcoplian than when our Convention voted to accept the reality of the religious value of gay person.

Perhaps I'm not as good a Christian as you all, but perhaps not being American you don't understand the basic value of fairness that we have. I've always thought it was really what Jesus was talking about as he reached out to all those despised by the Jewish religious leaders.

Barbara Hanson Dennis 67 year old retiree from the University of Illinois

Name: Bob Davies
Denomination: Episcopalian
Location: Virginia
Subject: Windsor Report

Doesn't the 'body of Christ' have more important things to do than to worry about what a particular man does in the privacy of his own bedroom? Judge not, that ye be not judged.

Name: Brian Edward Nahodil
Denomination: Anglican
Location: Washington, DC
Subject: re:PERSONAL NOT OFFICIAL OFFICE

Dear Most Revd Rowan Williams,

Thank you for your very insightful letter. There is much to digest and think about for me.

I am a Catechumenent at St. Paul's Episcopal in Washington, DC. Where I am openly gay. When I was blessed by a new friend who introduced me to attend services at to St. Paul?s this past August I knew in an instant that the Holy Spirit had led me to the place I've been looking for in what feels like a lifetime. A place where I felt ?at home?. Having grown up in the Roman church you can imagine my frustration, pain and discontent to know that I'm not welcome in the faith community of my parents and grandparents. Knowing I am welcome in my congregation and faith community and having that affirmed by so many people around me has turned my life around again. My spiritual life has grown tremendously and I have been changed. It feels like I've come "home" again.

I pray that the Anglican Church finds healing and agreement in this very controversial topic. I pray others do not lose sight that we are all part of the body of Christ, which Christ went to Calvary for all of us, loving us unconditionally.

I write to thank you with all of my heart and soul for your words in this letter. It means more to me than you know. Please know that I am in prayer for you, as a leader of the church for strength, wisdom and leadership to guide us through this difficult period. I pray that this part of the Body of Christ will find healing and wholeness once again.

Yours In Christ,
Brian E. Nahodil Washington, DC

Name: Bruce A. Mahon
Denomination: Episcopal
Location: Diocese of Chiacago, ECUSA

Subject: Christians' response to the Windsor Report

I find the Windsor Report to be an exceptionally discerning, broad-guage and compassionate assessment of Christ's core calling to us members of the Anglican Communion in these difficult times, so that we may better confront the rampant egocentricity, materialism, and callous indifference of many leaders and citizens to the circumstances and needs of other people and lifeforms in this embattled world. It is way past time for every person to obtain or regain a humble awareness of our exceedingly limited personal capabilities and our continual need for beneficial companionship, material support and a healthful enviroment.

I pray that the release of this report will occasion a renewal of compassionate outreach, loving support and prayerful direction among all people, especially the leaders and members of the churches comprising the Anglican Communion.

Faithfully yours,
Bruce A, Mahon

Name: Canon Richard T. Nolan
Denomination: The Protestant Episcopal Church in the U.S.A.
Location: USA

Subject: With no regrets

Now retired, my partner and I (both 67) will celebrate our 50th Anniversary with a public Service in a major New York City Episcopal Church next October. I have been ordained since 1963, and there has never been an issue made of our family life. Of course, given the times, we were discreet, though not closeted.

We would be pleased to break Bread anytime with anyone while agreeing to differ, an Anglican principle to which we remain committed.

Our only regret is that those who would disagree with us are unable to agree to differ and, further, that they insist that their position must be normative for all, a very unAnglican stance.

Our journey is online (gratis) as SOUL MATES: MORE THAN PARTNERS - available at www.nolan-pingpank.com/.

Name: Canon Robert Tuck
Denomination: Anglican Church of Canada
Location: Prince Edward Island

Subject: Windsor Report

The irregular ordination by a group of retired bishops of the "Philadelphia 11" 30 years ago - the project of a faction in the Episcopal Church - together with its subsequent canonical validation - created a precedent for arbitrary action that has now brought the Anglican Communion to the brink of dissolution. What next? Already we accommodate serial polygamy even among the clergy - will simple polygamy be next? The Africans were told to give it up when they became Christians - how ironic that they should now be instructing the old Christians in respect to homosexual relationships. Pedophilia is presently frowned upon in polite society, but apparently there are many individuals so orientated - and like homosexual activity it was not unknown among the ancient Greeks. It too could become a candidate for "inclusive" status, say about 2035. Meanwhile, the principal reason for sexuality - procreation - and the provision of a stable family environment for the raising of children by loving parents who are faithful to each other - is being more and more forgotten.

Name: The Rev'c Canon Wm. Ellam
Denomination: Anglican
Location: Ontario, Canada

Subject: The Windsor Report

I cannot understand the lack of logic in the approach of our North American Anglicans regarding the blessing of same sex unions. On one hand, at every service gathering of our Communion we remember in prayer those around the world in all countries who are suffering from AIDS. We stress the need for aid to these people through various programs including our own Primate's World Relief And Development Fund.

On the other hand, at our synod gatherings there is a resolute push to accommodate those who would have us accept same sex marriages and to pronounce God's blessing upon them. If one chooses to ignore the scriptural references to this life style, there remains the FACT that a very real factor in the AIDS epedemic is the so called "gay/lesbian" lifestyle. While "gay/lesbians" would cry "foul" at the suggestion that their sexual choices promote the spread of AIDS, it is an undisputed fact and they acknowledge this truth by their acceptance of safe sex practices amongst their society.

To summarize - how can we pray for and seek help for those suffering from AIDS - while at the same time promoting and seeking sanction and blessing for same sex marriages?

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To summarize - how can we pray for and seek help for those suffering from AIDS - while at the same time promoting and seeking sanction and blessing for same sex marriages?

Name: Charles Snider

Denomination: Episcopalian

Location: Diocese of Chicago

Subject: Archbishop's Letter to the Primates 11/28

Your Grace,

I have read with interest your letter to the Primates concerning the Windsor Report which we have all recently received. I wanted to thank you for your gracious and compassionate words, offered in the true spirit of a pastor seeking to speak honestly and with love to his flock.

I believe the report was very well written and had clearly been given much thought. It spoke neither of condemnation nor blessing, but sought to remind us all that we are greatly gifted with this Communion, and as such we should do all that we can to keep our global family together.

My parish has been through a very significant ordeal in the aftermath of last General Convention, and as a result many people have left us and joined with a nearby AMIA group. Our Rector and his Associate left early this year, and since then our parish has been written about rather frequently in the press, including an article in The Living Church. There have been bitter feelings all around, and those of us who remain are struggling to avoid being drawn into the ugliness of the swirling controversy.

At the same time, those of us who have remained have all begun to learn to appreciate each other far more than we did before, and we have found that our struggles are making us stronger. Just as Christ himself brought life out of death, so too will we learn to bring strength and unity out of strife and division.

As music director here, I was very privileged that our current Interim Rector, the Rev Sheila Ferguson, allowed me to preach in mid-September as the fall season was beginning. I told the congregation that I felt sure God wasn't looking to see who was right and wrong in this matter, but rather how we dealt with each other. I concluded my remarks as follows:

Here is what I truly believe God is saying to us today: 'I've given you a mind and a heart. I've given you reason and faith and intellect and compassion. I've given you Scripture and I've given you the example of my very own Son. So what have you learned from these things? How will you bring these gifts to bear as you cope with this seemingly impossible situation? Unlike you, I'm not interested in who's right. I'm far more interested in seeing how, in love, you deal with each other. That, my children, is where the real test truly lies.'

Again, my sincere thanks to you for your efforts in shepherding this unruly Communion. May God continue to bless you in your work, and all of us as we strive in all things to seek his will.

Yours in Christ, Charles H. Snider, Jr. St. Mark's Episcopal Church Glen Ellyn, Illinois

Name: Claiborne Mcdonald, IV
Denomination: Anglican Catholic Church
Location: USA
Subject: General Comments

I understand everyone is trying not to offend anyone. The basic biblical requirements for Bishop and Priest seem clear to me. As does the tradition of the church. The future of church unity with the Orthodox and Roman churches is dead if the American church continues on with the homosexual program of the American church and the Anglican Communion agrees. Though the EUSA claims that their actions have not caused a drop off of membership even in the small Episcopal church I used to belong to lost most of their membership to the church we formed after the alledged Bishop Robinson was enthroned and to the Roman and other churches.

Name: Creighton D. Barnes
Denomination: Anglican - Protestant
Location: Oregon, USA
Subject: Windsor Report

1. I have read the report and definitely agree it is lacking in many respects. It is not Biblically driven. It is definitely a compromise by those uncertain which way to go. I have had encounters with homosexual priests in the distant past, they caused considerable pain. 2. I have been a Lay Reader since I started studying in 1943 in Massachusetts. Relicensed in California in the 60's. Saw the encroachment start in the 70's. Attitude, just wait, it will all work out. That attitude got us where we are today. 3. I am now 78 and infirmed I am too old to continue to serve in my former capacity. I still want a voice in Christ Jesus' future in our church. It is his church and not whatever the latest political bent happens to be. I pray that we stand together as Anglican's and live by our Scripture. There is only one truth. Don't let them try to bend it. In our Lord's Service. C. D. Barnes

Name: David Steventon
Denomination: Anglican
Location: Ottawa, Ontario, Canada
Subject: Windsor report

At this moment I have not reviewed the details of the report. I have, however heard thr rhetoric through the news media. I have one question that must be answered for my own spiritual growth and salvation. What is the Church's position on homosexuality? Is it right or wrong in the eyes of God? Is it an acceptable alternative lifestyle in the eyes of the Anglican Church or is it, as described in the old testament, an abomination? Once I know this, then I can walk with the communion of my own church secure in the knowledge that I know how God wants me to react to the issue.

Name: David Tarbox
Denomination: Episcopal
Location: Memphis/Collierville, TN, USA
Subject: LAMBETH

I would like to thank RR. Robin Eames for his strong letter to my (and at this time, estranged) church. I have written to the Dean at St. Phillips Cathedral in Atlanta, and the National Council concerning this matter and received an very unsatisfactory response from a Dean of St. Phillips and no response from the National Council. The Dean aligned himself with the church's position and could only justify it by asking me to read Bishop Robinson's book on the matter. It did not answer my concern about the immoral stance of the Episcopal Church. I am glad that I am not alone in this. I would like to resume my communion with the church, but I have to be sure that my beliefs and those of the church I am ministered by are the same. I pray that the American Episcopal Church takes affirmative action to correct their poor judgement. It is my understanding that the Church is suppose to provide guidance, not change itself to the whims and winds of moral attitudes.

Name: Don Detky
Denomination: episcopal
Location: Florida
Subject: P.B.Griswold

I have re-read my statement and apologize for the spelling errors. Below is a corrected version.

As is his custom, Griswold has repented of nothing. He asks the rest to conform to his view of things and will certainly give no "Grace" to those who disagree with his Homosexual agenda and defend Biblical Truth. If we continue to allow his ilk to remain in positions of power within the Communion they will be continue to spread their pagan bile. He has left the Body of Christ, the Bride, the Church. Let him go! Only then can the healing begin. Have we not been authorized to expel the immoral brother if he refuses to repent of his evil way!!!! Or should we allow the infection to spread knowing Souls are being destroyed, bodies are being defiled and lives lost to the degradation of homosexuality. Let us consider our next move, let us fast and pray but then my dear brothers and sisters let us act to the Glory of God. To those who agree with P.B. Griswold, your place is in the pew asking God for forgiveness not in the Pulpit teaching evil as good.

Name: Dr Robert Carlson

Denomination: ECUSA

Location: Mali

Subject: General Comments

From my point of view, the formulation of the questions "How can the 44 churches of the Anglican Communion be helped to stay together?" and "Would you like to see the Anglican/Episcopal churches moving closer together or going their separate ways?" hides a more fundamental question, "Will it be possible to be both a North American and an Anglican in communion with the Anglican provinces of the rest of the world?" If ECUSA does not stay with the Anglican communion, and goes its "separate way", where does that leave me and the many other members of ECUSA who do not approve of that separate way, and who instead wish to remain in faithful communion with the majority of Anglicans?

I have for several years been a professor of Bible translation at a seminary in Ivory Coast, from whence I was recently evacuated to Mali. I am being transferred next year to an interdenominational seminary in Nairobi, Kenya. I will have to renounce my membership of ECUSA to be an acceptable faculty member of this seminary, if, as I expect, ECUSA does not choose to renounce its actions of ordaining Gene Robinson and approving the development of liturgical blessings of same sex unions. (I would also have had to renounce ECUSA membership if I had remained at the seminary in Ivory Coast, if ECUSA persists in its present course.)

An ecclesiastical solution must be found for those of us who wish to remain in the Anglican communion, and who do not approve of the innovations that have been enacted in ECUSA. As an Anglican, I believe I have the right to episcopal oversight by a bishop that is both acceptable to me and to my African brothers and sisters. I face the very real possibility that I will not be able to be a member of an Anglican province in my home country while serving in an ecumenical context in Africa. Please do not preserve a communion of churches at the expense of a communion of persons. I care nothing for the principle of the inviolability of diocesan boundaries if it leaves me without a church. I wish to be both American and Anglican. I appeal to the Primates to make that a possibility.

Name: Ed Loucks

Denomination: Anglo-Catholic Episcopalean

Location: Diocese of Washington, DC USA

Subject: Archbishop Rowan's letter to the Primates Nov 28, 2004

Your Grace:

I must most moved by your humble snf love-filled letter on the subject of extending the love of Christ to all sinners, including those whose sexual orientation differs from mine.

I am a straight, married man with children and grandchildren, and I confess I have not always understood those whose sexual orientation differs from my own.

I have learned, with the help of friends, some good books and articles, and the work of the Holy Spirit, that we are all sinners. It has been revealed to me in strong terms that one of our most pernicious sins is the temptation to be most offended by those sins that we do not happen to be committing at the moment--or that we think we are not committing at the moment. Other people's sins are always worse than our own, and we are diligent in the practice of confessing the sins of others while overlooking or understating our own sins.

Your comments on 'apology' I found most helpful. To apologize is to admit you are wrong and the other person right. As a young boy, I used to engage in wrestling matches. The victor always required the loser to "say uncle." Apologizing is

saying "uncle." It is admitting you have lost and your opponent has won. This is not forgiveness. this is not unconditional love. Christ never required a sinner to say 'uncle.'

You have my prayers as you use your gentle words to persuade the Primates to open their hearts to the example of Christ--to forgive, to accept, to include, and to let the Holy Spirit change the lives of those whose lives need changing, including our own.

With gratitude for your courage, I am
Ed Loucks, parishioner St. Paul's on K Street Washington, DC USA

From: Edwin Jackson
Sent: 30 November 2004 01:46
Subject: The Anglican Communion

My wife and I and all of our four children were baptized, confirmed and former members of the Episcopal Church of the United States until the occurrence of the events that we saw this past year. The ordination of Gene Robinson as Bishop of New Hampshire has saddened us but not surprised us. For the past few years, it seems that the church leaders here in the United States and in London have keep kept giving in to demands by those who basically see the Bible as something that does not belong or have any further use to the informed, modern Episcopalian.

Now it seems that the church is only able to meekly ask for an apology for this terrible event when it should take action and nullify the ordination of Robinson and excommunicate those who approved or ordered it to be carried out. To do less is spineless. We feel that the Episcopal Church at this point is probably not worth saving. In our humble opinion, it has crossed over to the dark side evidenced by the aforementioned and its open and wholehearted support of abortion. If you continue to give in to such things then, I promise, you will be asking for another apology shortly. I am sure that we will see other combinations of persons formerly thought of as sins to be approved and condoned and glorified.

We cannot belong or believe in such an institution. Although our correspondence is trivial to you, I am sure, it is how we and many others feel.

Saddened to leave but we have.

Edwin and Carol Jackson

Name: Eileen Villavicencio

Denomination: Episcopal

Location: ECUSA Florida

Subject: 2004 Report Recommendations Reaction

I am distressed that the report would ask for those who took part in the consecration of Gene Robinson step down. I am quite sure that their actions were rooted in scripture and not on politics and their stepping down would be seen as a first in disenfranchising those of us here who agreed with their actions.

I have always been an Episcopalian and proud to be one. Our church has always embraced tolerance of differences. As a youth representative of my parrish in Exeter NH I attended a weekend youth retreat presided over by Gene Robinson. I have personally witnessed the Holy Spirit working through him.

NH did not elect a gay bishop—they elected a bishop. He is gay.

Since his election and subsequent consecration, I have experienced uninvited separation from my current parrish. Members have called themselves 'Bible-believing Christians' and those who supported Gene Robinson's election as non-Bible believing Christians. his seems to go against everything the church has taught me to believe in all my life.

I don't know if it will be possible for me to remain a faithful witness to Christ through the Episcopal church, which apparently cannot tolerate change and differences. In the southern USA I will have great difficulty finding any church to attend and truly feel at home.

I wish more time had been taken by ECUSA to consider the repercussions of his consecration but do not believe that it is in any way against scripture.

Thank you for your considerations.

Name: Elisabeth Courtenay Kreager Johnson

Denomination: Episcopal

Subject: General Comments

The events of last fall grieved me deeply as a Christian and as an Episcopalian. I am praying for the continued unity of the Anglican Communion and I am grateful to the Lambeth Commission for the great patience and perseverance it took to write the Windsor Report. The Windsor Report and the events preceding it have strengthened my faith as I have been forced to question what I believe and why, weighing the faith and reason God has given me. I have prayed, dusted off my Bible, studied, and discussed the issue of human sexuality with my husband and with other members of our parish, as well as friends and family who have left the Episcopal Church over the last 30 years. I cannot ignore what God has taught us through the scriptures.

Tonight, a group of members of our parish (St. Luke's Memorial Church, Diocese of Olympia, Tacoma, Washington) concluded a three-part study of the Windsor Report. While I need to continue to study the report in further depth (I'm a new mom who has had little sleep), I feel renewed in my beliefs and encouraged by the words of the report and my fellow parishioners during our study together. I appreciate the model it has given me as an individual and as a member of our parish, not to rush to judgment. Avoiding judgement, or 'Krino,' as to judge where another's heart is with the Lord, and instead using 'Krino' to judge in the sense of distinguishing and evaluating what is God's way from what is not.

While I feel anxious to see that the actions of the Episcopal Church be corrected, God has given me comfort and patience to wait with the hope of continued unity. I hope to see the Anglican/Episcopal churches moving closer together as the communion guides each other to know what God's way truly is.

Our Bishop, Vincent Warner, has encouraged us to study the Windsor Report, which we will continue to do on our own at the present, and further during the next year. However, I feel that there is a very great need for a process for individual parishioners to be able to share their thoughts on the report at a level beyond our own parish and rector. I would appreciate the chance to share, as we did as a group at our parish level with our rector, at the dioceses level, with representatives from our bishop to establish a greater link between the individual Episcopalian and the higher church. I appreciate this opportunity to 'click here.' Thank you.

Elisabeth C.K. Johnson Tacoma, Washington

Name: Elizabeth Bennett

Denomination: Episcopal

Location: Denver, Colorado, USA

Subject: Windsor Report

My belief is that the issue of same sex Blessings goes to the heart of our Christian beliefs: 'For God so loved the world'... not the males in the world, the Anglo Saxons in the world, the Americans in the world, the heterosexuals of the world. The Good News which we proclaim is not just for the elect, the select, or the 'people like us.' The neighbor who we are charged to love as ourselves is not a limited category but an inclusive one.

Gay, lesbian, bisexual, and transgender people are the lepers of our time. They have been outcasts in churches as well in other areas of life, and for us to say 'You may take communion, but not have your union blessed' harkens memories of the infamous definition of a slave as 3/5th of a man. To argue that 'We are not excluding, we are just not completely including,' is a tautology unworthy of the Anglican Communion, and is unacceptable to my conscience. It seems certain that people and perhaps even congregations will leave our Diocese over this issue. Surely there is a pastoral 'and human' imperative to reach out to all sides and to try to minimize loss. But it is already a year since Bishop Gene Robinson was confirmed, and since same sex Blessings were officially permitted by the National Convention. People have had time to 'get used to it.' Colorado has been having Blessings for twenty years. Blessings have been performed by priests in most if not all dioceses in the country. How long is long enough?

Perhaps there are more people and even congregations who will leave if/when same sex blessings are renewed than will leave if they are not renewed or are too long delayed. And yet the idea that this decision should be influenced by financial expediency is not acceptable.

I am mindful of the prayer of St. Theresa of Avila... Christ has no body now on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which Christ's compassion looks out on the world, yours are the feet with which He is to go about doing good and yours are the hands with which He is to bless us now.

I believe that the Christ whom we love and follow was a Man and God of courage, action, love, kindness, outreach, inclusion, and divine impatience. Bishop Rob, we implore you to consider speeding up the timetable to welcome all of God's people to 'keep the feast' as full members of the Body of Christ. I don't want to go backward. I want to go forward, in love.

Sincerely,

Elizabeth Bennett Lesbian Monogamous committed relationship for 21 years 5 children, 4 adopted 'Cradle Episcopalian'

Name: Emily Volz

Denomination: Episcopalian

Location: Diocese of Washington, DC, USA

Subject: The Windsor Report

I've just read the Windsor Report and was gratified that it puts responsibility for the problems of the communion mainly where it belongs. However, I am also concerned for the efficacy of the report because many Americans (including persons who have reached the elevated status of Bishop) are unaccustomed to taking notions of shame and embarrassment seriously and they therefore will not take the report seriously. If this were Japan, which takes honor seriously, the Bishops would be sharpening their mitres into swords and falling on them just from the shame of offending their colleagues. By contrast, Frank Griswold and John Chane have already issued very poorly conceived, self-interested 'regrets' (in writing only, so far) covered in rhetoric that continues to advocate for their heresies. This does, and will do, next to nothing to compensate for the visceral and severe pain they have caused multitudes of Anglicans (which they knew about going into the consecration). Though Chane said he personally will cease officiating at same-sex blessings, praise God, he also said that he will not stop them from occurring on his watch. Given that the Diocese of Washington, with 42,000 members has at least 30 partnered gay clergy in parish ministry, (an enormous number of gay priests, due to affirmative action in EDOW for gays, for the size of the Diocese) I am dubious that same sex blessings will cease in this diocese. Given that there is no Scriptural authority for this it seems to me to be in extreme reckless disregard for the potential salvation of the souls of those so blessed as well as those doing the blessings. If salvation has no meaning, then Christianity has no meaning and Christ died for naught. How do those who treat the gospel in so shabby a manner even deserve to be bishops?

So far I, as a parishoner, have seen virtually no indication that the co-consecrators and participants in the elevation of V. Gene Robinson really understand what they have done. This is in part, I believe, because of the inroads in the West made by post-modernist thinking and deconstructionism, which together make it possible to read any text so that it means what the reader wants it to mean and also accepts un-Biblical concepts of conflicting truth that, when applied in the physical properties of the world would be the equivalent of two objects trying to occupy the same space at the same time, or like an Escher drawing which depicts fascinating, but unsupportable and unbuildable structures. In my understanding, Christian Truth does not support contradictory notions of truth.

When this technique is applied to the Bible it allows a person like Gene Robinson to compare gays today (who are among the wealthiest Americans in per capita income, have the highest education levels on average, and can only be recognized as 'gay' by their own 'outing' of themselves) with the poor, enslaved, recognizable Jews in Egypt, as he just did in a sermon he preached just the other day.

This continues to be a crisis without resolution as long as nothing concrete is done to discipline the clergy involved.

Name: Fr. Jeffery W. Moore

Denomination: ECUSA

Location: Diocese of Fort Worth

Subject: Archbishop's statement on Windsor report

Dear Archbishop Williams,

At the outset I want to apologize for the type of language I will use in this email. I do not use politically correct speech and I try not to imply anything. Instead, I say what I mean and usually very bluntly so that there is no misunderstanding of my meaning.

That being said, I would like to express my disappointment for the Windsor Report and for your own comments about it. The Eames Commission had an opportunity to do something great for the Anglican Communion and yet they did not. What ECUSA needed from the Report was a severe chastisement and a demand for repentance and instead what we received was barely a slap on the wrist. In fact, if you have read the statements from both Frank Tracy Griswold and Vicky G. Robinson you can see that the so-called bishops in ECUSA can interpret the Report however they see fit. This should clearly be unacceptable. Interpreting things however we want is a reason we, the Anglican Communion, are in the problem that we are today. There is no sense of an authority of Holy Scriptures and the Tradition that we have received, the Tradition that has been handed down to us. Quod ubique, quod semper, quod ab omnibus creditum est. Instead, we are now making it up as we go along.

Concerning your own statement, I believe you are wrong in what you say. You quote the report as saying that there are 'neither easy nor simple solutions to real and demanding challenges.' This is absolutely untrue. What you should have said is that no one, except hopefully the bishops in the global south, has the fortitude to do the right thing; to stand up and say that homosexuality is wrong and is not an acceptable way of life for a Christian. Everyone is too concerned with making sure no one gets their damn feelings hurt. Well, sir, enough is enough. In your statement you say, 'there is plenty to digest and there should be no rush to judgment. We want voices round the Communion to be heard and we will be putting in place a careful and wide-ranging process for gathering responses.' This will in fact only add to the problem. There needs to be no more talk. The Eames Commission talked for a year and produced a 90 page document that says absolutely nothing.

If we truly love homosexual persons then we will tell them that practicing homosexuality is a sin and that they need to repent. We are all sinful and we all need to repent of our sins and sinfulness - this is a basic teaching of Christianity and it is true. We do a disservice to homosexuals when we lie to them and tell them that homosexual activity is good. We should love the sinner but hate the sin; that is the model of Christ and it is the model the Church should follow.

Hoping that you have eyes to see and ears to hear,
The Rev. Fr. Jeffery W. Moore

Name: Frank Pafume

Denomination: Episcopal

Location: Warwick, Rhode Island, USA

Subject: Report of this date to US Communion re: Gay Bishop

I am a proud 'cradle Episcopalian', who happens to be a gay man living in a committed and monogamous relationship for 16 years. During the past several years there have been several issues within the Church which have distressed me, including the ordination of Bishop Robinson. I am disappointed that your commission has taken such a casual stand on this issue.

I opposed this ordination. I understand the doctrines of our church, since I have studied theology and religion in the diaconate program in our diocese (I left the program for reasons other than my sexuality). While I must be careful in my comments, I do not oppose the lifestyle in which Bishop Robinson lives; however, I strongly feel he should have withdrawn his name when he saw the apparent divisions being caused by his penidng nomination. It is apparent he was more interested in his 'self' and his 'pompous ego' to be 'the first' than he was in his love of his Church. As the divisions in our communion become more apparent, I had hoped he would resign as bishop; I should have known better based on his comments to the media at the time of his election.

I would have hoped the Commission would have called for his resignation as Bishop rather than just an apology. Unfortunately, an apology is composed of words, and words are easy to be spoken. An apology doesn't repair the divisions taking place. What will happen when he approves gay marriage and begins performing these ceremonies (if he hasn't already)? It will be interesting to see if the worldwide Anglican Community will allow this to happen in their communion. (I oppose gay marriage also. I would support a gay civil union if it would allow partners to enjoy benefits of married couples, e.g. rights to medical decisions, health benefits, income tax benefits as a couple, etc.)

I am disappointed in your stand on these issues. Thank you.
Frank Pafume

Name: gail e chandler

Denomination: Episcopal

Subject: differences

What kind of authority do the African bishops believe they have if they fail to understand and to act on Jesus' desire that we love each other? Can those bishops say that they fully love every gay and lesbian person? If so, how can they continue to exclude them from positions of influence within the Church body. Homosexuality is a God-given condition at birth. This is hardly a 'theory'. It is the result of extensive scientific research. Pray that God will exercise more kindness to these bishops than they exercise toward brothers and sisters whom they consider to be 'differnent.'

Name: GEORGENEA LEGGE

Denomination: episcopal

Location: Canton,OH USA

Subject: info from Bishop Tanner

Thank you so much for the reminder of how our church came to be. Our Church is moving and growing to meet the needs of all lambs. I find it interesting that Jesus never himself said a thing about homosexuality. Maybe he was worried about more inportant issues. Please keep an eye out for those in your parish that may not have enough funds for their medications.We are a proud lot and many will not discuss their needs. It might be a good idea to bring it up in a nonthreatening way. Maybe have a trip to a sister parish in Canada. Thank you so much God Bless, Georgeneia Legge RN

Name: Goff C. Cochran

Denomination: Episcopal

Location: St. Stephans Traditional Episcopal Church. USA

Subject: Failure of the American Episcopal to follow Bible

When the American church destroyed the 1924 Prayer Book, I became very dismayed and found it difficult to pray in church. This because of my anger at the church officials for destroying my beautiful guide. Now, they have gone even further; opposing the Bible on morality and even advocating idolotry. I believe the devil has taken control of the so called American Episcopal Church. So, after some years, I discovered St. Stephens Traditional Episcopal Church which uses the 1924 exactly as it was intended and approved by the Archbishop of Centerbury and it really touches me to attend the service and use my book personal book which I purchased in 1950. I am now 84 years old and try to be a good Christian. I took my entire family including 10 Great Grandchildren into the former Episcopal Church. Now, the Archbishop won't bless my new Bishop. Why? My church is St. Stephens Traditional Episcopal, 11856 Mays Chapel Road, Timonium, MD 21093, USA. My Priest is Father Guy Hawtin, a brilliant Christian from England. G. C. Cochran

Name: James P. Mylod

Denomination: Episcopal

Location: USA

Subject: General Comments

Issue 1: One church cannot be allowed to ignore the rest of the Communion on matters of faith or doctrine if the Communion is to remain. If the Elements of Communion are ignored without sanction then they are impotent and chaos rules. If ECUSA/Anglican splits, another issue could further divide the remaining parts in the future. Common core canons is the answer with 75% required to change.

Issue 2: ECUSA must be excluded temporarily until they come back into line with the majority of the Communion. The majority cannot accept "business as usual" until common Canons are in place. If politics rules then the church loses credibility in the world, it will likely split and/or steadily lose its membership.

Thank you and God bless all at your meeting.

Name: James White
Denomination: Anglican
Location: Puyallup, WA
Subject: Windsor Report

As I understand the report as written, it could be adopted and nothing would change. The same sex blessings already accomplished would still be valid and Bishop Robinson will still hold the throne in the See of New Hampshire and the Anglican communion will still have at its official policy that a 'homosexual lifestyle' is not compatible with the priesthood.

Having worked over 15 years in a wide variety of foreign bureaucratic organizations, some of which were positively Byzantine in thought and organization and made it through. This time either I am lost or someone else is.

Do not understand where we as a Communion are going. Pretty sure that neither the American or Canadian Churches will not subjugate themselves to a more centralized authority described in Appendix II (Kings (here to fore independent Archbishops) make poor vassals.) Already hearing rumbling of this from local clergy. Ultimately I come to three questions. 1. Can the Anglican Communion survive without the EUSA's money? (I believe yes, but the exercise would be quite ugly.) 2. Can the EUSA survive without the 'Authority' of the Anglican Communion? (Short term yes, long term I doubt it!) and last. 3. Does the leadership on both sides realize the abyss we are now sitting on? (This situation is like war, there will be no winners only survivors, and they are not always the lucky ones.)

We are now a communion not worrying about the "Salvation of Sinners" and providing a secure environment for the development of a Christian world, but the sanity of Bishops who are all too prepared to lead the flock in to chaos. We truly need one and all 'Gott mit Uns'. God with us!!!

Respectfully
James M. White

Name: Jane Liddy
Denomination: Episcopal
Location: USA
Subject: Scripture

Our Book of Common Prayer has become a source of non truths. We have XXXIX Articles of Religion in the aforementioned Book. My concern is Article XX - Of the Authority of the Church. : And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. I find not one word written of God's Word supporting homosexual behavior Bishop or not. President Bush won his reelection with many votes cast based on moral issues. The South in the USA did not have silent pulpits. WAKE UP ANGLICANS and STAY WITHIN THE REALM OF SALVATION! I am a Cradle Episcopaleon and I feel deep remorse over the Conduct of Selfdom.

Name: Jean Hayes

Denomination: Anglican

Location: Diocese of Huron, Anglican Church of Canada

Subject: Diocese of Westminster/ Bishop Gene Robinson

I have read with interest the report from Lambeth & feel encouraged that my church will not support these divisive decisions. I am deeply troubled about this whole issue & do not stand very strongly on either side but long for my World Wide Anglican Communion to remain as one. This is very important to me & trust a way will be found to overcome this problem.

Name: Jeff Coulter

Denomination: Episcopal

Location: Washington, DC

Subject: November 28 Letter To The Primates

Your Grace:

I want to thank you for the wonderful letter you wrote on November 28, 2004 to the Primates.

In this season of Advent we are all called to task regarding the way in which we live our lives. All of us fall short of the expectations of God and all of us can find places to repent. Your letter does an excellent job of reminding us that this is where our focus should be at this time.

As a gay man I look forward to the day when the church will be able to recognize my affectional preference as being equally acceptable as that of my heterosexual brothers and sisters. While I wish that day was today, I know that change such as this can take a long time. And I accept that the change will come in God's perfect time.

I was especially moved by your comment's regarding the possibility of churches moving toward autonomy. At the beginning of November I wrote to Archbishop Akinola and asked, 'Rather than choose to walk separate paths, could we not agree to disagree on this issue for now? Couldn't we continue to walk together on our path, love each other as we are, and see what the Lord reveals to us on that journey?'

My prayers are with you as you guide us through this difficult time.

Name: Jeff Scott
Denomination: Waiting for reunification to St Johns Episcopal
Location: Lancaster, Ohio USA
Subject: Is help ever coming?

I ask that this plea please be forwarded to our last hope for preserving the faith as it is written. I have briefly read some of the comments of the Windsor report from the Primates. Nothing has changed. One of the great things about Anglicans is their ability to find center in most all controversial subjects to bring harmony to all those involved. While this is a very noble thing to do, it cannot be used in every situation. Case in point, is the dilemma over the sanctity of same sex relationships. Frank Griswold has, through his lack of real leadership, weakened the fabric of unity in this denomination. I have removed my family from this organization until it comes back into compliance with Gods timeless law. Now, it seems that in order not to offend anyone, you have found the middle of the road by letting him committ these autrocities in the name of God. I have tried to find another spiritual home, but cannot, due to not finding anywhere where the faith I grew to love for it's ceremony and grounded fundamentals used to be until the ungodly Frank Griswold allowed us all, who love Gods eternal laws, to be evicted from our parish homes. This issue cannot be handled with kid gloves. Someone must lead or this denomination and many souls are doomed. You may not be praised by those who chose to walk outside of God's laws and lifestyles. Does that really matter? Which will gain you God's favor? Will allowing the direction of the faith to be determined by those who rewrite and even adapt scripture to please those out of compliance make you popular? Are you willing to allow that? In this time of secular carnal behavior, the church must cling to God's word in it's most basic element. Please do what may be unpopular to some and lead this denomination back to it's roots. You may make a few non conformists unhappy, but you may save your soul in the process.

Name: Jeffrey Elliot
Denomination: Episcopalian
Location: USA
Subject: Windsor

To The Archbishop Robin Eames:

I wanted to write to you to express my thanks for the work that you and your team have done in producing the Windsor report. I have not actually read the report, but I believe that the newspaper accounts that I have seen accurately report the essence of the report.

I am writing to express my own opinions about the issue of gay priests and the blessing of gay marriages.

WHO AM I (AS RELATED TO THE ISSUES) I am a heterosexual and I don't have any close friends or family who are gay. I am an Episcopalian who has attended the same parish church for over fifty years. I also went to grade school, high school and college at institutions that were founded by Trinity Church in New York City. I also have an affinity for Ireland as I was married in Dun Laoghaire, County Dublin and dislike the Reverend Ian Paisley with a purple passion!

ON THE SUBJECT OF GAY MARRIAGES I am certainly not qualified to quote scriptural sources as well as you are, but I believe that God commanded us to love one another. Nowhere did God say you can love another only if they were of the opposite sex. To me, the commandment to love one another is one of two on which 'hang all the law and the prophets.'

ON THE SUBJECT OF GAY PRIESTS As long as they are qualified on all other requirements, I see every reason to consecrate openly gay priests and bishops.

ON THE ANGLICAN COMMUNION ITSELF I believe that the communion should stick together and I believe in the approach that you took ? that there should be no poaching of parishes and dioceses by other provinces. I believe that both the 'poacher' and the 'poachee' should be censured.

I also strongly believe that when we take communion we are required to be in love and charity with our neighbor and that if we are not in love and charity with the neighbor we are not taking communion even though we chew the bread and drink the wine. Therefore I believe that all clergy who continue to be angry at other clergy are not taking communion which is required by our faith. Therefore, THEY are the ones who should be removed from church positions.

ON THE ANGLICAN COMMUNION'S RELATIONS WITH OTHER RELIGIONS - I somewhat appreciate the position of the Anglican Communion vis-à-vis other religions, especially Muslims and I have no opinion on that issue. However, I feel that ALL members of the communion should stick together to work out our problems within the communion and THEN take that position to peacefully and theologically explain our position to the leaders of other religions recognizing full well that we may have to respectfully disagree with them. Peace to you

Jeffrey T. Elliot

Name: jeffrey I fraser, m.d.
Denomination: episcopal
Location: lincoln, nebraska

Subject: our leaders

homosexuality has led to many problems and deviant behavior within the catholic church....i wonder what the sexual orientation is of our leaders...is that why they support this agenda that threatens to destroy the episcopal denomination?....where we take our children to church and where we wanted to take our grandchildren is being threatened because our leaders refuse to follow the Bible.....i am so thankful that the Anglican Communion is working on our behalf to effect change....thanks.

Name: jeffrey I fraser, m.d.
Denomination: episcopal
Location: lincoln, nebraska

Subject: eames commission

i have yet to hear what verse in the bible justifies homosexualityour bishop in Nebraska refuses to answer that simple question.....the second commandment has been tried but that doesn't do it...has anyone heard or read on what biblical basis the current leaders of ECUSA used to make their decision to ordain a gay priest and bishop?

Name: John Irving Benson, MD

Denomination: Episcopalian

Location: Redlands, California, USA

Subject: reflections on the bishop of Nigerias response

Thanks be to God for the sanity, clarity, and truth of the bishop's response to the manifestly disappointing and patronizing product of Lambeth.

Name: John Messimer

Denomination: Episcopalian

Location: Diocese of Michigan

Subject: Windsor Report

In reading Bishop Akinola's statements, I don't understand what he means when he says 'bring the church back to the Bible'. If he means we should literally intepret the Bible without any consideration for reason and tradition or we should follow the precepts of Leviticus and return women to chattel property, stone adulterers and reinstitute slavery, then I think we are lost.

If he advocates 'Do not judge, so that you may not be judged' Mt. 7:1 'I have come to call not the righteous but sinners' Mk 2:17 'you shall love your neighbor as yourself' Mk. 12:31 then I think we can walk together.

John Messimer

Name: John-Julian, OJN

Denomination: Episcopal

Location: USA

Subject: General Comments

During forty-seven years as a priest and pastor, and thirteen years as a psychotherapist, I can tell you both personally and professionally that one of the most damaging aspects of interpersonal relationships comes from the matter of 'blame' the almost universal human inclination to cast someone or something else as the cause of one's problems.

The abusing husband who has just beaten his wife and says: 'It's her fault because she is always nagging me.' The violent attacker who says, 'It's his fault! He made me so mad that I hit him.' The vengeful excuse: 'He asked for it!'

None of those 'blamings' is psychologically valid or true.

One of the things one learns early in the game is that in 99% of the cases no-body MADE anybody do anything. If one becomes angry about another per-son's behavior how one deals with that anger is the responsibility of the one getting angry and especially is this true when the one who is blamed did not INTEND to make the other person angry in any way. If the behavior of another person produces anger in myself, if I am to be psychologically healthy I must recognize that I am responsible for my anger and for what I do with the anger. If I ACT in the midst of my anger, I remain completely accountable for how I have manifested that anger. If someone makes a nasty remark about my friend, and I react by punching him out, it is not the REMARK that caused the problem; it is my own instability, im-maturity, or lack of control in ACTING, which created the difficulty.

This is a basic and universal psychological principle that has been completely overlooked in the Windsor Report. Everyone on both sides of the issue seems naively ready to place (or accept) the blame for the fragmentation of the Anglican Communion on (a) the Episcopal Church for ordaining a gay bishop of New Hampshire, and (b) on the Bishop of New Westminster for authorizing the blessing of same-sex unions.

But it should be patently clear that in neither case did the actors INTEND to offend or exclude or insult the Archbishop of Nigeria (or anyone else). In both cases, the actors intended to do what they believed in their hearts and minds was the right, good, and decent thing for Christians to do. If their well-meaning actions are the source of the Archbishop of Nigeria's anger, it is the actions he has taken as a result of that anger which threaten the unity of the Anglican Communion. It is not the Episcopal Church's action that is the problem; it is the RE-action of Archbishop Akinola (and others like him) which is the problem.

There is any number of possible actions one could take in response to the ordinations of gays in the American Church or the blessing of same-sex unions in Canada. There are scores of Anglican bishops and archbishops who are very unhappy about those actions of the Episcopal Church and the Bishop of New Westminster, but they do not react by threatening or proposing schism. Their reactions demonstrate stability, psychological maturity, and self-control. They do not take actions that put Anglican unity at risk. In fact, these quietly dissenting bishops are clear evidence that the actions of the Episcopal Church and the Bishop of New Westminster do NOT imperil unity. These actions certainly introduce diversity (and perhaps even disagreement and conflict), but they do not imperil unity and they were never intended to imperil unity.

Further than that, neither the Episcopal Church nor the bishop of New Westminster has ever expressed even faintly or vaguely the demand (or even the appeal) that anyone who wishes to be in communion with them must follow their lead and ordain gay bishops or bless same-sex unions. Their actions were in no way intended to be exclusionary or divisive or discordant. There was never a breath of the idea that anyone (or any bishop of diocese or province) would be required or expected to follow suit and do the same things. Exclusion and separation were not part of their motives. But exclusion and separation are exactly what the dissenters seem to intend.

Further still, the entire fragmentation issue is based on a principle specifically and uncontrovertibly denied by the entire Church Catholic in the 4th and the 14th centuries, and by the Anglican tradition in the 16th, 17th, 18th, and 19th centuries: the principle that a bishop's sacramental validity is based on his/her morality and/or orthodoxy that if someone judges a bishop to be immoral or heretical, that invalidates his/her episcopal Orders. That is the heresy of Donatism opposed uncontrovertibly by Saint Augustine of Hippo, and the heresy of John Wycliffe opposed entirely in both the English Blackfriars Council of 1382 and the Catholic Council of Constance in 1415, and also in Article XXVI of the 39 Articles. It is the refusal of dissenting priests (and bishops) to accept the proper, legal, and canonical episcopal ministrations of bishops with whom they disagree (or whom they hold to be immoral or heretical), which is the root of the problem of disunity.

Furthermore, the claim of the dissidents that literal interpretation of Holy Scripture holds the total truth and must be followed is a 19th century invention. What do the same people say about things like (1) the Darwinian understanding of evolution; and (2) the Divine Right of kings; and (3) the Sabbath changed from Saturday to Sunday; and (4) The very existence of the Priesthood (as an order distinct from the episcopacy); and (5) Christ's descent into hell appears in the Apostles' Creed, but has no basis in canonical scripture (See 1 Peter 3:19?). Not one of these 'changes' can be justified from Holy Scripture. And, of course, there are the more obvious examples of the justification for divorce and the rejection of slavery. Not one of these things has support in Holy Scripture or is even allowed by Holy Scripture.

When I was in seminary there was an axiom: 'The Catholics have religion and no morality, while the Protestants have morality and no religion'. Obviously, that is not a theological (or even factual) truth, but it raises a very important issue: what is the difference between 'religion' and 'morality'? Or between 'core doctrine' and 'discipline'? As Episcopalians, we are not a 'confessional church' ? that is, unlike many of our Protestant brothers and sisters, we have no external and independent statements of core doctrines to which we are required to adhere. The only formal document we have which

expresses 'core doctrine' is the Book of Common Prayer with its Creeds and its Catechism. And I am certain that worldwide Anglicans do not find anything in any of the various Anglican Books of Common Prayer with which to take serious theological issue. Archbishop Akinola and the Episcopal Church hold the same doctrinal beliefs. But across the vast patchwork of Anglican Provinces, there are any number of different and varying applications of those common beliefs, depending often on the nature of the cultures in which they exist. [It will be remembered that a formal ecclesiastical court of the Episcopal Church at which Bishop Walter Righter was the accused, declared that the ordination of gay people in committed relationships was NOT a matter of 'core doctrine'.]

So, for instance, non-African Anglicans were willing to recognize that African cultural norms had long accepted polygamy, and that it was inhumane to require a Christian convert to put aside his multiple wives (especially since those wives would have been social outcasts with no way even to support themselves). When missionaries went to the Orient, they found that white was the color of mourning in some of the Oriental cultures, so black vest-ments were replaced by white ones for funerals. In the 19th century, a little Episcopal Church I know of had a congregation of old-country Europeans, and the men sat on one side of the church and women on the other, because that reflected the culture from which they came. Most colonial Episcopal Churches had galleries where slaves had to sit, because that was the cul-ture of the time and place. In 14th century England (with which I am very familiar) no one (except royalty) ever got married in church until the wife-to-be was pregnant: they were betrothed and then waited for pregnancy be-fore they were married, because it was essential that there be an heir. I recall in my own youth, my own rector preaching against the new fad called ?ecumenism?, and we know of the McGarvey Secession when a number of clergy and laity left the Episcopal Church because of the passage of a new canon (the 'Open Pulpit' canon) which authorized people other than ordained Episcopal clergy to preach in Episcopal Churches (with the bishop?s permission). Some of us are old enough to remember when our own culture suppressed women and they were not allowed on vestries or at diocesan or General Conventions as deputies or delegates, to say nothing of being ordained and they were not allowed by our culture to take jobs or to vote in national elections! Indeed, there were years when Black men could not be ordained in the Episcopal Church unless they agreed not to attend di-ocesan conventions. For nearly 1400 years, the Church declared usury (the loaning of money on interest) to be a mortal sin, and now it is the entire basis of our economy.

All of these are cultural circumstances that were reflected in the life and practice of the Church. And they have all changed as the culture changed. Perhaps sadly, the secular culture too often has taken the lead in the changes, and the Church only picked up on the change after the secular world had promoted it.

We are dealing with an inevitable clash of cultures, and the cultures repre-sented by Africa, some of the far East, and the Southern Cone are as much as 200 to 300 years behind the cultures of the West in social progress, societal structure, and the development of the individual. It is impossible for the Church in USA or Canada to pretend that our cultural development and growth has not happened and humbly to consent to revert to the cultural norms of some past age. That is too great a price to pay for uniformity.

Curiously, the Windsor Report asks for repentance and apology from the Episcopal Church. How could the Episcopal Church be 'repentant' ? even if it wanted to? There is no political machinery in the Episcopal Church to accomplish that demand. There is no one who is politically capable of speaking for the Episcopal Church. Any of us individually can charitably express regret that others have been disturbed by our actions; as individu-als we can show remorse for the sorrow others may feel about our decisions, but there is no provision in our polity for the Episcopal Church to 'repent'. It is a political impossibility for the Church to reject and repudiate her own actions in General Convention, and certainly a General Con-vention which clearly confirmed the election of a gay man as bishop cannot reasonably be expected to do an about face and repudiate its own actions. (And even if it could, it could not accomplish that before a February, 2005 deadline.)

The House of Bishops of the Episcopal Church has generously (over-gener-ously, to my mind) agreed to provide alternate episcopal ministrations to those who for whatever reasons cannot accept such ministrations from their own diocesan. However, the very nature of the Church cannot allow the repudiation of the pastoral and canonical rights and responsibilities of a diocesan bishop to his/her clergy and parishes. I have served under five bishops. Two of those bishops were (to my own knowledge) involved in sexual immorality and one of them was a total and complete heretic, and yet I never even dreamed of removing myself from their pastoral authority. Indeed, I knew I could not have done so

without compromising my ordination vows of obedience. There were three times when I obtained the diocesan's approval for another bishop to preach or confirm in my parish, but that never compromised my canonical relationship with my diocesan. And so it has always been in the history of the Church. Historically, it has been only heretics who have claimed an exemption from this canonical obedience.

Finally, what has happened here is that two fundamental and basic catholic theologies have been repudiated by the dissenters: (1) The very nature of the Church herself has been attacked by a covert and individualist Protestantism masquerading as Anglo-Catholicism. They used to call us 'high church' because we held the Church herself in the highest possible esteem and respect, placing her far above individual opinion or preference. And the highest authority any Episcopalian has is the General Convention higher even than the Bible. (It can be noted that it is only the General Convention that can declare what translations of the Bible may be used in public services so canonically, the General Convention has authority over our interpretation of the Bible.) (2) The very nature of episcopacy and priesthood has been attacked by those who claim that priestly and episcopal validity is lodged in a priest's or bishop's morality, not in his/her nature as a priest or bishop. God help us all if only 'good' and 'sinless' people could be ministers. This age-old tradition does not suggest that immorality of ministers is unimportant, but it is irrelevant to the validity of the ministerial function. It is not plain Joe Smith who is administering Confirmation; it is not plain Fred Jones who is consecrating bread and wine. And the validity of those sacramental ministrations has never depended upon the morality of the minister. And that is what the dissenters now claim.

The best that can be expected of the Anglican Communion in the future is the recognition that our provinces function in entirely different cultures, and that we cannot make demands on other provinces to match our own culture. I recall one summer in my parish when there was considerable upset on the part of some older parishioners because two teenagers had come to church on Sunday with bare feet! This was improper! It was disrespectful and impolite, to say the least! But what people in the parish didn't know was that those two teenagers had just returned from a summer Church Camp where they had had a truly peak experience of God's presence at the informal Eucharists at the camp, and they wanted to replicate that inspired experience in their home parish. It was a classical clash of cultures ? as surely as there is at present a wider clash of cultures in the broader Church. But both sides in that conflict were good, committed, even holy Christian people, and finally it just took some explanations and the differences became irrelevant. What I want to suggest is that we may be unhappy with Christian polygamy in Africa, but we must recognize the good faith of the province that accepts it. This means that we may not approve of the exclusion of women from Holy Orders, but we must believe in the good will of those provinces that exercise such exclusion. This means that we may be discontented by provinces where Anglican liturgy is manifested by the waving of arms, loud shouting, glossalalia, dancing, being 'slain in the spirit', or what-have-you, but we must believe in the benevolence of those who practice liturgy in that way. Judgment of 'the other' must simply cease, and the same tolerant fellowship we all show now to our non-Anglican ecumenical friends (with whom we may disagree on any number of very important theological or moral points) must be shown to our own Anglican neighbors. We must learn to say, 'They are different, not wrong!' or even, 'I do not agree with them, and I would not do things their way, but they are not therefore bad people or moral monstrosities.' There is no other true solution possible that can resolve the confrontational distress we see today among Anglican provinces. It must be seen that the Episcopal Church does not do what it does out of malignancy or the wish to harm or offend anyone. And it must be seen that those who disapprove or object to these 'new things' hold their position with the same integrity and commitment to the Lord. As Archbishop Williams pointed out in his Advent letter, the damning, cursing, and blaming of others must finally cease, and disapproval ? if there be such must be couched in terms of compassion and caring. More 'structural' or 'political' solutions to the conflict hold no promise of solving anything, and only of further tearing apart the already scarred Body of Christ.

Name: Judy Hudgens
Denomination: NOW Reformed Episcopal Church
Location: USA
Subject: Support

Thank you for your firm stance on the appalling practices of ECUSA and the Diocese of Westminster. The priests of the Diocese of Texas are firmly in the hands of an ungodly Bishop who says one thing and then does another (it is well known that he ordained an openly gay man to be a deacon at Christ Church Cathedral in Houston in June of this year. His excuse, and that of his committee, is that he does not believe the young man can help being homosexual, and that they are convinced he is celibate. He was celibate at some point because his partner died; he maintains close ties with the homosexual community in Houston and in fact wanted to be ordained in a church frequented by the gay community.

The ordination of this ungodly man who will become a priest very shortly has been kept very quiet, even though the truth is available if one knows the right questions to ask. People are leaving the Episcopal Church in droves, and there is a rapidly growing Reformed Episcopal Church and an AMiA church in The Woodlands, 30 miles north of Houston, where I live.

I was an Episcopalian for most of my life, but I could no longer defend such ungodly behavior when I discovered this happening in my own diocese. I was upset enough about Robinson, but our Bishop and local priest assured us this would 'never' happen in our diocese.

Continue to stand firm. You are in our prayers.

Judy Hudgens

Name: Juliet DeMasi
Denomination: Episcopal Church USA
Location: Connecticut, USA
Subject: Windsor report

I am deeply offended by Archbishop Peter Akinola's statement responding to the Windsor report. If the situation was reversed and the 'economically privileged' North American churches were meddling in the decisions made by the Nigerian church, cries of cultural imperialism would be heard loud and clear.

The interference of culturally conservative non-US Bishops into the decision made by the US church is not appreciated and does not make me value being part of the larger Anglican Communion.

There is a cultural war going on throughout the world - not just in the Anglican Church - between liberals and conservatives. No one side will win. There must be room for all. That being said, do NOT tell us (liberals in the US) that our reading of scripture is wrong and unholy. Sadly, Archbishop Akinola's statement is arrogant and divisive.

Name: Katharine N. Herman

Denomination: Episcopal (US)

Location: Diocese of Virginia (US)

Subject: global reaction to the Windsor Report

Having read the Windsor Report in its entirety yesterday, it is plain to see that the Commission did its absolute best to present a balanced, thoughtful, and comprehensive response to the events that have transpired throughout the Anglican Communion over the past year. For that, we all should be grateful and prayerful.

That said, I am gravely troubled by the reports in the press and the public reaction of many within the Anglican Communion who seem able to focus only on one aspect of the report: that the US and Canadian provinces must apologize and repent for their role in damaging the global Communion. What about the report's clear call for humility among the dissenting conservatives worldwide who opposed the consecration of Gene Robinson? What about its demand for their apologies as well, for in their deliberately harsh and un-Christian reactions, they did as much damage to the global Communion - if not more so - than the consecration itself?

Within 24 hours of the report's release, we have seen dozens of news reports talking about the US apology, the suggested withdrawal from official Anglican Communion committees until apologies are offered, the damage done by Robinson's consecration. Where are the reports citing the hate-filled speech of bishops and archbishops - most notably in Nigeria, Uganda, and Central Africa, but also right here in the US -- as an unacceptable response to a serious conflict within the Communion? And is the Church paying attention when organizations such as the US-based AAC call for more punishment against the Episcopal Church, more distance from it, and more "protection" from the Communion while steadfastly refusing to acknowledge or apologize for their role in the shredding of our church fabric?

The Commission was right to lay blame on both sides of this conflict. The actions of the US and Canadian churches did cause grief and trauma throughout the Anglican Communion. But so, too, did the cruel and very vocal response of those opposed to these developments. Going forward, if there is any hope of inclusion of all God's people, and of showing the world that the Anglican Communion is a strong and steady manifestation of Christ's love for us, attention MUST be paid to ensuring that all the Church's representatives - liberals and conservatives alike - take care in their choices of words and deeds.

I can't imagine a greater shame on the Church than turning a blind eye while its members preach intolerance and hate instead of expressing a willingness to find ways to work together and find common ground among its differences. If the Church's leaders are expected to lead by example and be held to a higher standard, as we have been reminded throughout this long year, wouldn't you prefer that example to be one of love and tolerance, in keeping with the Christian tradition? I would.

Thank you for your time. I would welcome a response, but I can imagine how inundated you will be in the days and weeks to come and will understand if a reply is not possible.

best, Katharine N. Herman Episcopal Church (US) Diocese of Virginia

Name: Kathleen B. Wenk
Denomination: Anglican
Location: Diocese of Los Angeles, ECUSA
Subject: Windsor Report

I have been an Episcopalian for almost 50 years now, & have always been proud to be a member of the Anglican Communion. Our acceptance of a great diversity of persons and opinions, and willingness to maintain fellowship with those with whom we do not agree, has always been very important to me as a Christian and as an American. Unfortunately, there seems to be a lot in the 'suggestions' of the Report that diverge sharply from our tradition of tolerance.

It is clear that there is very little understanding of the way ECUSA functions as a democratic institution. Demanding that bishops who participated in the consecration of a fellow bishop (validly elected by a resounding majority of lay and clergy in his diocese according to our process) withdraw themselves from participation in various committees, Lambeth, etc. is outrageous. Whatever happened to the tenet of following one's conscience and the leading of the Holy Spirit?

As a Christian in a same-gender relationship, blessed in the Church, I can tell you that I do not believe that our union is any less acceptable to God than any other marriage. If the Church wants to keep the Sacrament of Holy Matrimony for only the union of a man and a woman, so be it. But to follow the words of the Old Testament and those of St. Paul (in translations that do not take into account the scholarship of the last few centuries), and not focus on the words of Jesus, borders on the idolatrous. What words, you ask? Exactly my point. He talked about loving one's neighbor and caring for the less fortunate, about not judging lest we be judged, about those who believe in Him as Saviour and Lord having everlasting life, and having mercy on our fellows as He has had mercy on us. Nowhere did He mention homosexuality! Not once. Which suggests to me that it was a matter of little importance to Him. Why, therefore, is it such a matter of "doctrine" to many in the Anglican Communion? If I am willing to concede Bishop Akinola's right to his feelings and beliefs, why can he not have the same tolerance toward me and my partner, who are also beloved children of God?

It is not a comfortable idea to Americans to have to pass a litmus test, to sign a 'covenant' (what about the Lambeth Quadrilateral? We all agree with that.), and to accept as the final authority a person who has been appointed by English politicians and the Queen. These are the most serious concerns that come to mind. As for apologies, we have heard regret expressed by American and Canadian bishops about the damage done to communion by our beliefs on the worthiness of homosexual persons to serve God in His Church, but only a restatement of the 'righteousness' of those who have interfered in the inner working of other provinces.

These are my prayerful responses to the Eames Commission report; I hope they will be considered.

Respectfully, Kathleen B. Wenk

Name: Kathryn V. Aliano
Denomination: Episcopal
Location: Myrtle Beach, SC

Subject: Gay Bishop of New Hampshire

I am deeply saddened, and troubled, by the appointment of a 'gay' man to be a Bishop. I feel it is wrong to live in a 'same sex' situatiion, and this kind of relationship should not be rewarded, in fact, I feel 'gays and lesbians' should not even be ordained or allowed in any type of leadership roles. I feel that Scripture clearly states any same sex relationshiip is sinful, and needs God's forgiveness. I am having real difficully accepting this subject situation within our church. Yours Prayerfully, Katie Aliano

Name: Kenneth Evans
Denomination: Anglican(in broken communion)
Location: Canada Diocese of Ottawa Parish of Clarendon

Subject: The Eames Report

It is indeed unfortunate that this commission refused to acknowledge the power that wider communion has always felt the Archbishop (et al) had. As I read the report (as one of the ignorant lay members) It seemed rather apparent to me that the church has no desire to either take a proper stand on these issues or attempt to discipline those who have CLEARLY breached scripture. Certainly the Anglican Church of Canada has had its effect on the commission in issuing this 'wishy washy aw shucks can't we all just get along till all the old farts die off' Plece of fuzziness. Christ did not in fact see grey areas . He knew that humans just create them to avoid doing what is right and making tough choices. I left the anglican church when canadian general synod decided that same sex unions were sanctified in CLEAR violation of scripture. My family and I held out much hope this commission would be decisive and set out a clear path for the renegade units to be dealt with. In typical anglican fashion it has suggested more bureaucracy and delay. I mourn for those martyred when our church was young who were burnt for a liturgical difference. They must now feel their sacrifice was in vain. It is becoming increasingly apparent that we and those who feel that the bishops task here was difficult but very straightforward can no longer remain Anglicans of any flavour as long as the church refuses to exist under the 'Authority of Scripture'. All that stands outside the God' laws and commandments are at best useless and at worst heretical.

Kenneth Evans

Name: Kenneth Hymes
Denomination: Episcopal
Location: Charlottesville Virginia

Subject: The report on gay clergy and related topics

I am a music director at a small Episcopal church plant in Virginia. I have been deeply saddened by the rancor over the consecration of Gene Robinson. While I would not have chosen the moment that his diocese chose to put him in this position, I am not in any way opposed to his holding and carrying out his office.

Our small church in this suburban setting is very divided about this, but we have set it aside in order to spread the Gospel to the unchurched in this area. We celebrate the love of Jesus, and work and pray for healing in our community.

So I speak only for myself. But I ask: Am I missing something here? Jesus never once mentions homosexuality (the

closest I have read to a reasonable argument for Jesus' disapproval is that he said he was here to fulfill the law, which law of course includes everything in Leviticus, not just the few passages in the OT about sex), and in a Bible of around a thousand pages, there is less about this topic than about arcane laws and procedures whose observance even Paul sees as naught compared to a true knowledge of Jesus' grace.

Whereas Jesus talks a great deal about the corrupting influence of money and earthly power, which many in the Church seem to see as something they are going to get around to dealing with eventually, after they've got the important work of regulating people's sexual behavior over with.

But we are all sinners, we all fall short, every last one of us. Paul was a self-confessed murderer of Christians, and he was anointed by God as the builder of the Church. Clearly God's mercy is vast and unexpected and mysterious. Are we ready to say that murder is more forgivable than adulterous sex? If that's the case, then most of us had better just go home and forget about the whole thing, myself very much included.

My divorce was embroiled in sexual sin and deception, for which I feel remorse and contrition, but the damage from which I can never completely undo in this life, certainly not without the help of God, Jesus, and the Holy Spirit. I feel lust in my heart on a daily basis, which Jesus says explicitly is equivalent with adultery, so my sexual behavior is far from acceptable. Yet I know that, by accepting Christ, and by putting myself in the hands of God, by turning towards grace and away from self-sufficiency and self-satisfaction, by putting Christ first, others second, myself third, I can hope for redemption and healing. Is there really any more important understanding in our faith?

If we are a church of law and petty regulation of behavior, then how are we any different from Judaism and Islam and Buddhism and Hinduism, all of which advocate the accumulation of merit and the exclusion of those who fall short? I can't agree, in the light of the gospels, that Robinson's sin is more of a disqualification than, for example, personal fortune, which would disqualify many in the hierarchy (not to mention the leadership of other, at least American, churches) if enforced.

I want so badly to embrace the Church with a whole heart. I want to be in a fellowship of humility and love and grace and redemption and healing. But I can't tacitly support the idea that some humans are just not worthy of our acceptance, because they fall short of the standard. It is so very clearly God's place to judge and divide, not ours.

I bring small things, without merit, to the church: my voice, my songs, my affection for the people in this church plant, and in return I have received healing, peace, freedom, and the love of God, Jesus, and the Holy Spirit. I am one person in a vast communion of souls. I expect no consideration, but I raise my voice now because I can only give these small gifts to a church which accepts my family in its entirety, warts and all. If the Anglican Church cannot continue to do this, then with a sad and heavy heart I will seek another, as soon as this church plant is firmly established in my community.

I pray for guidance, for calm, for discernment, but also for courage and honesty. I pray for healing in the church, for the light of the Spirit. I pray for forgiveness and redemption for all God's children.

Thank you for the hard work you do for the Gospel.

In Peace

Kenneth Hymes

Name: Kenneth Jones

Denomination: Episcopal

Location: ECUSA Diocese of San Joaquin

Subject: Anglican Communion Network in the United States

Thank you for your efforts. However, I noticed that no mention was made of the role of the Network of Anglican Communion Dioceses and Parishes; commonly known as the Anglican Communion Network in the United States.....of which the Diocese of San Joaquin is a member. Was this an omission, or is there another reason why the ACN was not mentioned? As I am sure you are aware, the Network is regarded by the Primates of the Global South as the sole expression of Anglicanism in the United States.

Name: Lawrence Paszat

Denomination: Anglican

Location: Diocese of Toronto, Province of Ontario

Subject: Report by Archbishop Eames

I deeply regret the recommendations of the report from Archbishop Eames.

This is yet another example of the homophobic nature of our Church.

Like previous anti-homosexual documents and positions, the Eames report flies in the face of credible biblical scholarship, the inclusive will of the holy spirit, practical experience of homosexuals in holy ministry, and scientific understanding of homosexual orientation.

This report deviates from the middle way followed by our Church regarding almost any other issue than homosexuality.

While the ordination of Bishop Robinson in the United States of America has caused spiritual pain to the anti-homosexuals, surely the pain experienced by homosexual Anglicans as a result of this latest homophobic statement deserves as much consideration.

It is so painful and so difficult to continue as a lay Anglican who is also homosexual.

Name: LEE A. BUCK
Denomination: ANGLICAN
Location: USA

Subject: General Comments

It is evident that this report has tried to 'please' all parties including Canada and ECUSA. Frankly, it is a whitewash of the heretical actions on the part of both the Anglican Church of Canada and ECUSA, and at the same time, tries to please these wayward provinces by calling into question the actions of African Orthodox Bishops and provinces. Let's face it, the time is ripe for straight talk. ECUSA and Canada must REPENT and promise never to agin go against the authority of the Holy Scriptures. There is no compomise with evil and the actions of ECUSA and Canada are loathsome and malevolent. I have been studying and digesting the scriptures for 50 years and the facts are blunt and straight forward.....ECUSA and Canada are involved in great evil which was fully thought out and intended from the beginning. It was with great malice aforethought that Bishop Griswold and ECUSA went about systematically denying and defying scriptural authority. ECUSA must repent and 'turn from her wicked ways' as Canada must do also. No other course of action is admissable.

LEE A. BUCK EVANGELIST

Name: Leigh Sherrill
Denomination: Episcopal
Location: Maine, USA

Subject: Response to the report

While I appreciate the thoughtful language of this report, I still exist in sorrow, knowing that the communion into which I was confirmed in 1954 and in which my husband served as clergy from 1965-2001 still rejects as a full human being our son, Christopher. Chris did not choose to be gay, growing up in Washington, D.C., attending Episcopal schools. He struggled mightly through his teen years to discern his identity. He found on older mentor and partner at age 16, and lives with that partner today. In fact today, since marriage is not an option to them in New Jersey, they will accept a civil union so that they can have the same civil rights as other couples under the law.

Throughout my many years as a clergy spouse, I struggled to balance the parish needs and family needs. The report requests a tilt toward the needs of the Anglican Communion rather than asking for a balance. While acknowledging the primacy of the pastoral relationship at the parish level, the report asks parents, clergy, and bishops to pass over that primacy and decide in favor of the Communion. I disagree.

Name: Linda Astur

Denomination: Episcopalian in Exile

Location: Connecticut, USA

Subject: Windsor Report

Dear Sirs:

I am deeply discouraged by the Windsor Report's call for reconciliation between parties on both sides of the sexual orientation issue, because this call to reconciliation suggests that only one side - the 'aberrant' American and Canadian sides - must 'express regret' and consider withdrawing themselves from representative positions.

My understanding of reconciliation among human beings is that both parties must meet at a half-way point, both must say, 'I'm sorry,' and from there, discussion and healing can ensue.

This report clearly sides with the traditionalist view, for it finds fault only with the progressive view.

In my opinion there is no way that one can deny certain sacraments to some human beings without simultaneously delivering a message that such human beings are inherently inferior or somehow more sinful than their fellows.

I see no substantive difference between the current conflict on sexual orientation and prior conflicts regarding the status and role of women and of nonwhites in the Church.

The idea that a just God would 'damn' certain people to sinful feelings - that God would create a class of 'untouchables' within his own church - is absurd.

But beyond the merits of granting rights to openly homosexual brothers and sisters in Christ, I am deeply disappointed by the Lambeth Commission's siding with the majority over the minority not on principle, but by the law of majority rule.

My understanding of Christ is that he stood with the oppressed and rebuked and called to repentance the oppressor. The Lambeth Commission has rejected Christ among us. Homosexuals are among those on the cross today.

Linda Astur

Name: Lisa Law

Location: Earlylsville,VA

Subject: Gay Bishop

We have so many things that really are important. I will not apologize for my feelings that gay people have the same rights with God as I do. It is funny, we take any sin related with sex as the worst. Jesus did'nt . We need to love and accept, if God has a problem with someones behavior, he will deal with them. He is a all powerful God who does not need us to judge.

Do not make good people who are tolerant, apologize. That is what is wrong with this world. We do not admitt the problems. Look at Africa and AIDS, God have mercy.

Lisa L Law

Name: Marshall,Lois

Denomination: Episcopalian / Anglican

Location: Florida

Subject: On Care of Dissenting Groups

How dare you call those of us who remain true to God's word 'dissenters'? It is YOU who have dissented from God - we are attempting to remain true to His word and commandments. God said what He said. He is not sitting there on a cloud like some benevolent Dr. Phil, agreeing to accept us as we have made ourselves, He is going to judge each and every one of us by how faithful we were to Him. You need to refer back to Leviticus. I refuse to remain within a church that has created its own Word. And should it come right down to it, I will go where I can remain faithful to God.

Name: Margaret Eichelberger

Denomination: Episcopalian

Location: Raleigh, NC

Subject: Division in the church

I was hopeful when I read the Windsor Report.

I have to write this, Gene Robinson needs to step down so that we can bring the Church back together. He has diluted the old testament to his taste and has broken his vows, and he does not keep the 10 Commandments holy. I cannot believe that God would want a split in the church when it is so clear that Gene Robinson change to word of God to suit his self. I'm glad we have a few strong Bishops in the world left. Thank you.

Name: Mark Chagnon
Denomination: Anglican
Location: Canada (diocese of Niagara)

Subject: Message from the Primate of Nideria

Unfortunately I do not agree with you Primate's view on homosexuality. It is unfortunate that your diocese oppresses homosexuality into the closet. No wonder the AID/HIV crisis is so large in your part of the world. I consider myself blessed to be an Anglican. Most importantly I have been blessed to be a Gay Anglican. I am in a loving relationship with my partner for 4 years, I have 2 beautiful children I am blessed with a wonderful parish and my parish is nothing short of understanding that any relationship whether homosexual or heterosexual in a blessed on under the eyes of our God. I am not one of the western elites as your primate pointed out. I work hard to make a living and am by no means an elitist. Life is a learning process. It is a way for which we can live together under God. I can't believe in this day of age that a person of faith can harbour such bigotry. We in North America have a bound and duty as Christians to overcome bigotry. During the course of our times, slavery has been abolished, women can vote, women can become clergy in the Anglican communion and thanks be to God Canada's laws are changing to allow same sex marriages. Thanks be to God and I pray that one day your primate and province will realize that we are all God's people. Sincerely, Mark Chagnon

Name: Marvin Cooke
Denomination: Episcopal Church (USA)
Location: Oklahoma

Subject: The Windsor Report

The report seems to be concerned about the response of the rest of the Anglican Communion to the actions of the Episcopal Church (USA) with respect to a failure to take the rest of the Communion into consideration. It is quite obvious that the rest of the Communion is not as concerned about taking the Episcopal Church (USA) into consideration on this issue.

I am reminded of a pamphlet that circulated in the American colonies in 1774 by John Wesley on the issue of slavery. I would suggest that we would still have slavery if we followed the requirement to take the most prejudicial element into consideration before acting.

I have not been to Africa. But, I have heard stories on National Public Radio about the church there. When I hear their voices, I hear the voices of fundamentalists and not the voices of my fellow Episcopalians.

Name: Matt Arguin

Denomination: Anglican

Location: Diocese of Niagara (Ontario, Canada)

Subject: Windsor Report and same sex unions

Hi :)

My name is Matthew Arguin. I am 22 years of age and am currently in the process of applying to seminary school to become an Anglican priest....

I have just glossed over the Windsor report and tried not to get bogged down in the specifics (as I am no theologian) but I think that the Comission has missed out on one crucial point....that Canada is somewhat different from other nations and cultures in their attitude regarding same-sex unions

Our body of Law (Federal, Provincial and Metropolitan) is framed around the Charter of Rights and Freedoms (as opposed to a 'State' constitution like the U.S.).....this means that the RIGHTS OF INDIVIDUALS tends to take precedence over unanimous consent.....

this is not to say of course, that there is no room for some uniformity or discretion, or limits to what we can and cannot do....indeed, in the first section of the Charter we are told that the rights and freedoms outlined in the Charter are only to be observed as long as they do not conflict with the functioning power or general will of the government ; who in theory represent the people of their ryding/province....

but overall, I would say that the principles behind the Charter (and the idea of respecting all who are within the 'multi-cultural mosiac', regardless of sexual orientation) are the leading forces behind the attitude of many Canadians today...I mean, when I was growing up, I was taught to respect everyone around me - whether they were straight, gay, lesbian, black, white, Christian or non-Christian, etc. etc. Mutual respect is one of the bulding blocks of our great country :)

so after that long (and possibly convoluted introduction) what does all this talk about the Canadian attitude and the Charter have anything to do with the Anglican Communion or the controversy surrounding same sex unions????

In my opinion, IT IS ONE OF THE PRINCIPAL REASONS why same-sex unions (and the subsequent discussions about public rites to celebrate a loving and committed relationship) that has caused so much conflict in the Anglican Church of Canada and the Communion at large As Canadian citizens, we are told/taught to over-look the limitations ('limitations' is the wrong word but it's the best I can think of right now) and/or social stigma that 'gay' or 'lesbian' can cause. They are simply people, just like everyone else who deserves to be treated with respect and love.

I believe that is precisely this attitude (which is embedded in the Canadian conscience) that has torn so many people apart... both internally as a moral struggle and externally, when dealing with opposing viewpoints and criticisms of your stance on the issue.....

As Christians, we are taught from the letters of Paul that homosexuality is immoral....and yet many ppl feel (including myself) that Jesus' commandment to 'love one another' which is somewhat fostered by the Canadian attitude and Law Codes can only menan that to DENY the sanctity of a homosexual relationship or more acurately the love and commitment contained within it, is MORALLY wrong and horribly prejudiced, bigoted, and selfish.....

As a future priest though, I do agree that recognizing same-sex unions and blessing them is against Scripture and SHOULD NOT be the official policy of the Anglican Church of Canada or the Communion worldwide.....people must understand that (for me at least) this is NOT an issue about the VALIDITY or the LOVE CONTAINED within homosexual

unions, (which I believe ultimately to be blessed by God), but it is about THE PLACE OF SCRIPTURE AND ITS AUTHORITY that the Church has always maintained that is the question.....the blessing of same sex unions would DIRECTLY violates Article 20 of the Thirty-Nine Articles which are a staple of Anglican Doctrine.....if we bend on this rule, then all other laws and statutes within the Bible can be called into question.....

Let me just say that I do not speak on behalf of all Canadians in my diocese....in fact, I know plenty of ppl who are dead-set against a public rite for same sex unions.....I only speak for myself and the opinions I have formed out of introspection countless discussions on the matter

I hope that when this letter is read it will help other Communion churches to understand why the issue of homosexuality is such a delicate subject for me (and perhaps for many other Canadian Anglicans who share my viewpoint.....)

Thanks for listening and God bless all of you :)

-Matt Arguin

P.S. I would also like to point out (for those of you who are wondering).... that if I do become a priest I make a pledge of obedience to the bishop which I take very seriously.....I will go with whatever he/she and the synod of the diocese approves....I firmly believe that all Church councils and meetings are guided by the Spirit and that ultimately the correct and Christ-like decision will be made over this issue by the Church :)

Name: Michael Barton

Denomination: Anglican

Location: Diocese of Toronto Canada

Subject: Response to the Foreward by Dr. Eames

I am now ready to read the full report! Bless you for this engaging, strong and warm invitation to join the journey! I particularly was so encouraged by your mention of the other 'crises' that are wreaking havoc in God's world and upon His people. We need and must respond with greater time and energy and resources to the HIV/AIDS pandemic..Our sisters and brothers need us now and our continual apathy (what else can I call it, when this is what I feel around me?) will be seriously judged by God and the World! We will have no right very soon to speak about a God of Love when we continue to behave in this way....Let us make the journey and discuss all of the issues that face us today, but please, in the name of Christ, let us also make the journey with our eyes more clearly open to the other issues that face our Church.

Name: Michael Glenn Hignite

Denomination: Episcopalian

Location: USA

Subject: General Comments

We can stay together best by remembering why we are together. We are voluntarily united in an informal communion based on a historical connection to Christianity based in and on England and its political organization. But all of that is still subject to obedience to Jesus Christ and His teachings as we receive them from Holy Scripture. We can only stay together when we have the same reasons for being together. If one church refuses to obey Jesus for whatever reason, that church is already placed themselves out of communion, and there is nothing that the communion can do to include them. The only way to keep the Episcopal church part of the Anglican communion is for it to repent for ordaining Robinson bishop, and to repent for promoting unscriptural homosexual acts. I hope and pray, and fast weekly that she does so. I want my Episcopal church to repent and remain part of the Anglican communion, for witness to God's glory and healing. A Christian should enlighten his brother Christian when that brother has offended the Gospel. If that doesn't work, then we rebuke the other privately. If that doesn't work, then we rebuke the other in the presence of the whole church. If that doesn't work, then we refrain from any contact with the apostate. In all of this, the goal is always, always to help the brother Christian return to right relationship with us and God.

Name: natalie newfield

Denomination: anglican

Location: USA

Subject: General Comments

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

I would like to see us moving closer together, by celebrating our commonalities, rather than focusing on our differences. I was deeply hurt by the elevation of Gene Robinson, both personally and as a member of the worldwide Communion. However, I know that the Church has resolved greater issues and, just as Paul tells us in Corinthians, we are all part of the Body and the Body won't work without all of us.

Being a member of the Worldwide Communion means a great deal to me. Knowing that I can go to an Anglican church anywhere and, although I may not know the language that is being preached, I know the words that are behind what is spoken. This gives me a real, tangible experience of being part of the Body of Christ.

I will pray every day that our leaders can come to a resolution that allows us to remain together.

Name: Navita Cummings James

Denomination: Episcopal

Location: Dicoese of Southwest Florida , USA

Subject: Questions of Clarification on Language in Text of Report

An amazing report. The Commission obviously gave this tremendous thought.

I have three questions of clarification that I hope someone can respond to:

(1) In paragraph 134, by definition specifically who are 'those who took part in the consecration of Gene Robinson?' (e.g., who are they by position, action, etc.)

(2) In paragraph 155, by definition who are 'those bishops of the Episcopal Church who have refused the countenance...' (e.g., by affiliation or actions, etc.)

(3) In paragraph 155, what 'proposals set out by the Hopse of their Bishops' are being referred to? (e.g., specifically what proposals and is there a website where these proposals can be read.)

Thank you for consideration of this request.

Name: Patricia Row

Denomination: Episcopalian

Location: Diocese of New Hampshire, USA

Subject: Bishop Robinson

It is one year later, and we at All Saints' Parish in Peterborough, New Hampshire, see wonderful things in our new Bishop, Gene Robinson. Bishop Robinson is doing wonderful things in this Diocese and cementing good will within the parishes - even those with conflict. There will always be some who will stand alone.

I have known Gene for some 35 years, first as a curate, and I applaud his efforts and his fine work as Bishop.

If the church divides, the church will die.

Name: Patrick and Lydia Walsh

Denomination: Episcopal

Location: St. Anne's Church, Reston, Virginia, USA

Subject: Recognizing homosexual unions as marriage

A gay /lesbian union is not a marriage. We believe that a marriage can only be between a man and a woman. Please do not denigrate the holy institution of matrimony by accepting a gay or lesbian union as a marriage.

Name: Paul Ford, Jr.

Denomination: Episcopal

Location: Virginia, USA

Subject: A wonderful expression of hope - the Windsor Report 2004

The Windsor Report is a wonderful expression of hope and healing for the Anglican Communion, an expression that our faith transcends issues that tend to divide us. I am Baptized and confirmed in the Episcopal Church and part of a conservative parish here in Virginia. Although I am gay and share a wonderful, loving, mutually monogamous relationship with my life partner who is also Episcopal, we have long felt that our place is neither to wed nor to have a blessed union - our place is only to first and foremost love Christ as He loved us, and to accept ourselves and others as who He created. Our parish family has accepted us for nothing less than who God created us to be and we rejoice in all of the activities and blessings of His Church. In this spirit, I personally applaud your report and thank you for your efforts and pray that we shall all come to a dialogue on what we know as the fundamental bindings of our faith - love God, love thy neighbor.

Yours in Christ, Paul Ford, Jr.

Name: Paul W. Hinson

Denomination: Episcopalian - ECUSA

Location: USA

Subject: Report

I have downloaded and skimmed the Windsor Report. Although the report is a thoughtful examination of the issues that we are presented with, I fear it only buys us time to come to a final conclusion and points us toward how we are to treat one another as we struggle with the issue. The document itself doesn't make much progress because it reflects the nature of the divide itself.

However there was one provision of the report which I find totally APALLING. That provision is found in the paragraphs which urge bishops who participated in the consecration of V. Gene Robinson to withdraw from acting in any official capacity with the Anglican Communion. I assume this means the Lambeth Conference.

This is akin to saying that yes we all need to work together and then disinviting half the guests who represent the primary divergent view. On its face its inconsistent with the rest of the document.

I would appreciate it if someone could further explain the intent of this provision and respond to my observation.

Name: Donald Flumerfelt

Denomination: now Roman Catholic

Location: Canada

Subject: Winsor Report

Having served as an Anglican priest for 29 years , I along with my wife, entered into full communion with Rome in August 2004.

The unprecedented actions of New Westminster, Toronto, and Niagara (even during the deliberations of the Winsor commission)and the impending liturgical action of Ottawa and Nova Scotia re: Same sex blessings, indicate there is already no intention for moratorium in Canada. Winsor' Report statements are simply a polite slap on the hand and a condoning of the elevation of homosexual relationships to the level sacred . For the newly elected Archbishop of Canada , Hutchison is already on record as saying there is 'no prohibiton' to moving forward with same sex blessings in Canada,and that the Winsor Report along with the instruments of Unity, have no legal authority for Canada . Its place in the Worldiwdde Anglican family is indeed precarious. The Winsor Report's refusal to address Alternate Episcopal Oversight as an option approved by Lambeth 1998 again shows short sightedness.

The Appendix pointing to an Anglican Covenant is a nice dream ..may the Primates work at it ...but it is like the Report's lame suggestion that Bishops who are acting in bad faith to interdependence in the Communion should voluntarily stand down.The Bishops who have so acted are absolutely convinced (and deceived)that they are the prophets of a new age and creators of kinder, gentler Anglicanism.Meanwhile thousands will go to a Christless eternity . The matters addressed are and continue to be " matters of salvation" . Anglicans need to repent of the great achievement of reconciling good and evil . The Communion has endorsed a neo-gnosticism and a price is being paid for that endorsement.

Name: The Rev. Dr. Marcus B. Robertson

Denomination: Anglican (ECUSA)

Location: USA

Subject: General Comments

Dear Sir/madam: I welcome the Windsor Report as a 'first step' toward a common future among Anglicans. Although the report is highly nuanced, I believe it points toward the inevitable exercise of charitable discipline. Biblical discipline, as I understand it, is not ultimately punitive, but seeks to bring about repentance and ultimate reconciliation. I am disturbed that the first round of responses from American Episcopal leaders fails to recognize any legitimacy to the process of discipline, which, I fear, continues to reflect the cultural arrogance and parochial nature of the majority of Episcopal leadership that orbits around the General Convention. I respectfully request the Primates of the Anglican Communion to, in the name of charity and the ecclesial health of our Communion, call for a formal and public expression of repentance from the leadership of The Episcopal Church, especially those who voted for the consecration of Gene Robinson, as well as those who participated directly in his consecration. Until this expression of repentance, may the Primates offer godly counsel as to an interim means by which the Communion may go forward in peace. I welcome the African Bishops acknowledgement of the Anglican Communion Network, and trust that such a Network might serve as a legitimate expression of the Communion until such time that ECUSA responds affirmatively to the godly counsel of the Primates. Know that we are praying for all of the Primates by name in our main Sunday worship. Peace -- The Rev. Marcus B. Robertson (Rector, Christ Church, Savannah, GA)

Name: The Rev. Charles Daily, Jr.

Denomination: Episcopalian

Location: Diocese of Fond du Lac

Subject: Same sex unions

I wish to affirm the basic humanity of everyone I encounter and to faithfully respond to the presence of Jesus Christ in every person. I am also concerned about being faithful to Scripture and the Tradition of the Church. I wish to follow Jesus and point to Him through my actions. I have approached the issues of homosexuality with a hope for gaining insight. I struggle with giving what I think the homosexual community desires and I perceive that to be on the same level of acceptance as heterosexuality in marriage, ordination and value such practice as normative. I find myself at some point unable to go there and see little prospect for ever accepting it. I will continue to serve God and the Church but it may be from a distance with my fellow believers and in communion with my peers. I hope for resolution within the Anglican Communion and to live without schism. Thank you for any comment.

Name: The Rev. Dale Leroy Smith

Denomination: Anglican

Location: Diocese of Los Angeles, ECUSA

Subject: The Windsor Report

I write with concern about where we go next.

I read the entire Windsor Report and was very positively impressed by much of what is found in sections A and B. These could be of great benefit in adult education classes to define the essentials of the historic Anglican Faith. In hindsight, I think that if the report's recommendations for refining the structure of our intercommunion and mutual responsibility had been in place before 2003, the current crisis could have been avoided. However, now with the illness in the Anglican Communion that is so well described in section A of the report, I expect that the recommendations in section D would, if adopted, lead directly to a permanent separation of our polarized parts. An oversimplified summary of the report's recommendations suggest a two step process. First, all sides should now sincerely apologize for their part in the crisis. Second, all sides working together would then begin a process of seriously dealing with the issues that divide us.

People on all sides could make very sincere and heartfelt apologies, but in the present climate, the apologies would only be sorrow over the upset and pain their actions caused, not for the actions themselves. For example, Bp. John Chane of Washington is quoted in the Los Angeles Times as saying, "I accept this invitation, and express my sadness that actions we undertook in good conscience ? actions which gave hope to one alienated and marginalized population ? have themselves engendered alienation and made others feel marginalized. This was not our intent. We lament this result and I commit myself to participating fully and energetically in the process of reconciliation ??

Apologies like these are a subtle trap. If such apologies are accepted with out at the same time requiring some specific corrective action or applying consequences, then a de facto situation would be created in which homosexual activity per se would not be a crucial criterion for the consecration of a bishop. It would make sexually active homosexual candidates equivalent to women priests and remarried divorced persons who are accepted as bishops in some places and not in others. (See paragraph 125.) If such a de facto situation were established, the only remaining question would be where and when sexually active homosexual priests can be made bishops.

On the other hand, I see in the Windsor Report a foundation that could provide a way forward if the reality of what currently exists is recognized. Some suggestions for a way forward, that: 1) Maintains the current single provinces in the USA and Canada. 2) Ends the anarchy of unauthorized Episcopal border crossings. 3) Allows all sides to maintain the integrity of their faith. 3) Gives the Anglican Communion a chance to work out its differences over a reasonable period of time without predetermined conclusions.

Some Realities:

As mentioned in paragraph 63, the episcopate as an essential element is both local and universal. The suggestion that bishops might withdraw themselves from international functions while continuing in local ones is a violation of this principal. Logically, a bishop is either both local and universal, or neither.

Having bishops cross ecclesiastical boundaries does create a kind of anarchy which, however necessary at certain times, is something that needs to become ordered for our common life together.

It is obvious that people on all sides feel very strongly about their positions. We cannot move forward together without providing a form that allows each person to continue in good conscience.

Among the several Anglican provinces, some claim to continue to remain in full communion with ECUSA and some do not. Yet those provinces that claim either to be out of communion or in impaired communion with ECUSA, are in fact still in communion with part of it, namely with those in the Network of Anglican Communion Dioceses and Parishes.

A Suggested Solution:

A structure that recognized the reality that now exists and provided a way forward might include details like the following: 1) A recognition that ECUSA now has three camps: those for, those against, and those undecided about the consecration of Gene Robinson. 2) A parallel structure within the one province where those for and those against would have a temporary separation in which both could maintain their positions in good conscience. Each could have a bishop recognized by the Archbishop of Canterbury, one would be the presiding bishop of ECUSA and the other a national interim bishop appointed by the ABC (after consulting with whomever he chose) for whichever side the presiding bishop did not represent. 3) An initial sorting could have those who actively choose to associate with the Network under the interim bishop and all others under the presiding bishop. 4) During the temporary period, persons, congregations and dioceses might change their affiliation with a declaration and demonstration of a new preference, as long as it was seen as for good cause and not to escape just orders. 5) Both the Presiding Bishop and the National Interim Bishop would be authorized to cross ecclesiastical borders within ECUSA to minister and appoint others to minister in all areas where people desire to be associated with the part of ECUSA they serve. 6) Properties might be held and administered separately by each part with the recognition that all properties are held in trust for the future of ECUSA. 7) With this structure, the ABC might recognize all ECUSA bishops as part of the Anglican Communion Family. The family members might have different levels of communion with each other, even though all would be recognized as being in the family. 8) The degree of international participation might vary. Some functions might be restricted to selected members. Other functions might have intervals where all were together but also sessions where there were separations. Eucharists might be painfully open or painfully restricted as we lived the reality of our unity and division. 9) The temporary separation would end when the Anglican Communion as a whole found a final resolution to the current controversy.

Name: The Rev. Daniel L. Erdman
Denomination: ecusa
Location: Diocese of Michigan
Subject: Primate of Ecusa response

How painful it was to realize that the learned scholar and pastor who leads our church has turned a deaf ear to those who worked with such diligence and evenhandedness to call us to unity in Christ Jesus our Lord. When it was my great pleasure to make his acquaintance in West Missouri at the consecration of Bishop Howe, I found him gracious accessible and kind. Imagine how wounded I feel that he thinks somehow that issues of homosexuality are the dominant issues. How sad it was for me to realize that though he is a brilliant scholar on the life of the early tradition of the church, he chooses to ignore the profound reverence of the early church for the Hebrew Scripture and for the care they took in reinterpreting that treasure through the lense of our Lord Jesus Christ. The undivided church had undivided honor for the moral courage of all its constituents and faithfully interpreted the mind of the church through ecumenical councils. We cannot procede safely in Christ without a palpable awareness of the treasue of love to be found in our Anglican Communion, and through our worldwide ecumenical fellowship with other Ancient and faithful communions of Christians throughout the modern world. How can you go to an isolated corner of New England and decide that God has spoken fully and finally in and through an intensely biased local council? When prophets receive a new and alternative vision of religious reality they have historically founded a new fellowship. Joseph Smith was such a rare and controversial prophet. We cannot allow the Joseph Smith method of radica revision of faith, life and morality to become normative for the church of God as we have received it through our Anglican Heritage. May we yet find a way to reason together, and so find salvation in our LORD God. Thank you.

Name: The Rev. Dr. John Paddock
Denomination: Episcopalian
Location: USA
Subject: Windsor Report

The report never addresses the question of justice of which the Bible makes much. Should slavery be continued until such time as anti-slavery is received in the balance of the communion? When we know that homosexuality is not chosen (and many people refuse to acknowledge the fact) should we continue to discriminate on the basis of others willful ignorance?

I can never accept a restructure of the communion and her instruments if unity takes precedence over injustice.

Name: The Rev. Kent Gardiner
Denomination: Anglican
Location: Huron Diocese.
Subject: Anglican Report

If we are one, we cannot go our own way, no matter how right it seems to us. Are we one communion? Those who have gone their own way have left the communion. Homo sexuals must be loved as God's children, but they are pushing and we are being made to feel guilty by not allowing them all they want. We must consider all of God's children. Christian marriage is between a man and a woman in all cultures not just ours.

Name: The Rev. Malcolm A. Hughes
Denomination: Anglican
Location: Diocese of Fond du Lac, USA
Subject: clarification of term

In the section on recommendations concerning those involved in the consecration of Gene Robinson and later those bishops who have approved diocesan liturgical forms of blessing for same gender marriage, the expression is used 'they should be invitedto withdraw themselves from representative functions in the Anglican Communion'. What does this actually mean ? Attending the Lambeth Conference representing their diocese or Province or does it mean something more e.g. representing the authority of the Church as a diocesan bishop who is supposed to 'guard the canons and teach etc,

On the whole I both admire the depth of the Commissions Report and agree with its moderation.

Can I send greetings to Bishop Tom Wright. We worked together in Montreal twenty some years ago. I have emerged from retirement and am back as a vicar of a small mission surrounded by four Native American Reservations and loving it.

Name: The Rev. Richard Scott
Subject: The Windsor Report

In the forward on page 6 it states, 'A process for the study of this report is being established'. Is there a time line for when this 'process' will be made available to aid churches in the study and discussion of the report?

Name: The Rev. Tim Vann
Denomination: ECUSA
Location: USA
Subject: Where to Order

Where in the USA or UK might I order multiple paperback copies of the Windsor Report 2004?

I need them for congregational study groups.

I already have the .pdf version.)

Thanks
Tim Vann

Name: Richard H. Wolniewicz

Denomination: Anglican

Location: ECUSA

Subject: Windsor Report Thank You

I want to express my deep gratitude to the authors of the Windsor Report. I found the document deeply spiritual and very compelling in its call for all Anglicans to embrace the complexities of our communal relationships, rather than insisting on our independence of action. I am reminded of one of my favorite passages of scripture, Hebrews 10:24-25. It is this very sense of communal relationship that has drawn me into, and kept me within, the Anglican Communion.

I pray that our church has the wisdom to take this report to heart.

Thank you. Thank you. Thank you.

Richard Wolniewicz

Name: Richard Martin

Denomination: Episcopalian

Location: diocese

Subject: Anglican diversity and the Windsor report

The majority of the Anglican Communion is condemning ECUSA for the elevation of a practicing homosexual man to the Episcopate.

Your response is that this elevation is in line with the reconciling work of Christ Jesus and that homosexuality is a blessing.

I realize, that Jesus never addressed homosexuality as such, but there are also a number of other sins in this same category. I cannot recall Him saying anything specific about pedophilia for example. Both sins and another of other sins, however are addressed in both the Old and New Testaments.

Has homosexuality suddenly lost the status of being a sin? If so, what does that do to passages like, 'A man should not have relations with another man as with a woman, it is an abomination.'? Also, there are the passages in Paul's letters. Are these suddenly wrong or declared null and void?

Jesus reconciled the world to God. He welcomed just about everyone (There were those Greeks at the end of Mark's Gospel, but that is most likely unrelated).

I repeat, Jesus welcomed just about everyone. He told them to repent and believe. It seems we have dropped the 'repent' part. Is this a correct assessment of what we are doing?

I always thought Jesus changed lives. It would seem that ECUSA is only saying that He makes you feel good about yourself, but you don't need to change.

Personally, I don't think this sounds right. I just hope that Anglican diversity extends far enough that I am not excommunicated for saying so. Am I wrong in my thinking?

Yours in Christ Jesus our Lord,
Richard Martin

Name: Richmond Parker
Denomination: Protestant Episcopal
Location: Diocese of Central New York

Subject: Same -Sex Couplings

To Whom It May Concern : THE BOOK OF COMMON PRAYER calls marriage " Holy Matrimony " Obviously , same-sex couplings could not be called that Would a new rite call homosexual pairings " Holy Pederasty , Holy Cunnilingus , Holy Mutual Masturbation , or Holy Buggery ? " " Holy Fellatio , " Bishops , that is too much !!! Incidentally , many bishops of P.E.C.U.S.A. have broken their solemn vows taken at their consecrations , and are in a state of perjury " From all inordinate and sinful affections , and from all the deceits of the World , the Flesh , and the Devil : Good Lord , Deliver us !!! " Has anyone reading this e-mail ever read THE BROKEN IMAGE by Leanne Payne ? It is not enough merely to denounce self-destructive obsessive-compulsive behavior (otherwise known as sin) ; The Church must also provide a means of liberation for those who sincerely wish to change their lives . Respectfully Submitted ,
Richmond Parker

Name: Rickie Dover
Denomination: Episcopalian
Location: USA

Subject: Leaving the chirstian church entirely

I used to be an Episcopalian. The ridiculous reaction of the Anclican church to Bishop Robinson's appointment is unbelievable. I was a devout church goer for many years of my life. I have chosen to give up on the christian church in general. I have found most so called christians to be so arrogant and hippocritical. I cannot believe in this day and age people would be so behind in times. The very idea that people who are not homosexual could have the nerve to tell people who are homosexual that they are bad and sinful is absolutely ludicrous. If you are not homosexual yourself, how do you know anything about it? You are going by the popular idea of the day. If it is different than me, if must be wrong. For some reason homosexuality is the last prejudice that the church is holding on to with both fists. Well, I leave you to your prejudice and hope you choke on it. It will come back to you in the end. I have decided religion is nothing more that something made up by people to control others and take there money. Lets face it, the main thing is money after all. As for me, I want no part of you or your church anymore. I prefer honesty and the status quo.

an ex-episcopalian

Name: Rita Wallace
Denomination: Episcopalian
Location: ECUSA

Subject: Primate of All Nigeria

I know this is not the forum to respond to Archbp Akinola, but I wish you'd open up an online forum so those of us who want to say something could do so and hope it would get to him. Frankly I think Archbishop Akinola's grandstanding is doing more to divide the church than the consecration of Gene Robinson did. I don't think the issue of homosexuality should be enough to break the Communion, when slavery and apartheid were not. Sure many of us have issues with the consecration; that is not enough to deliberately set about creating a division in the church. We have to work together to reconcile our differences, not create bigger gulfs. But then, I'm with Paul: 'It is to peace that God has called you.' We are all members of the one Body. Does Archbp Akinola thinks he's a better member of the Body than Bp Robinson? He should think again. We are ALL sinners. I, a West Indian Anglican, would like to say to Archbp Akinola: 'Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? Or how can you say to your neighbor, ? Friend, let me take out the speck in your eye,? when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye.'

Name: Robert Black
Denomination: Episcopalian
Location: Chicago, Illinois USA

Subject: Thanksgiving for the Archbishop of Canterbury's 28 November, 2004 Letter to the Primates

I am grateful to God for the Archbishop's thoughtful letter concerning the Windsor Report and its impact on the worldwide Anglican Communion. I support the decision of the Episcopal Church to consecrate Bishop Robinson and to allow the blessing of same sex unions and am sad that the action has strained relationships both within the Episcopal church and in the wider Communion. I pray that we will not be split apart but, by the grace of God, will grow in love toward one another, even as we recognize profound differences in theology and our understanding of Scripture. I pray that the members of the Anglican Communion will show the world God's peace. I confess and repent of my own animosity toward those with whom I disagree and pray that we may be reconciled.

Name: Rosanne Fuller
Denomination: Episcopalian
Location: Diocese of Texas, USA

Subject: Bishop Akinola's Article

It was wonderful to have a Bishop of the Anglican Church validate my feelings about the Windsor report. What are those of us to do who love the Anglican Church, but insist that the authority of scripture be recognized and upheld? Will those of us who believe as we do be forced to leave the church we have known and loved all of our lives and become Baptists? Is it time for us to break with ECUSA and form Anglican missions in the US? Will we even be allowed to do so? I am so saddened, as there seems to be no alternative for my family and me. I do not understand why those folks whose beliefs call them to dismiss the scripture as culturally irrelevant are not offered the opportunity to leave the Episcopal Church? Why are those of us who believe as the majority of the Communion believes forced out of the church we love, and are made to feel unloving, uninformed, and stupid? We are in fact persecuted for our steadfast faith! Is there any hope for us?

Name: Sandi
Denomination: Episcopal
Location: Province VI
Subject: Windsor Report

I can only second Bishop Ankola's letter as i struggle to make sense of the Windsor Report. It was surprising after reading comments made by Eames, who claimed we conservative, Bible-believing Anglicans would NOT be disappointed in the report! I fully expected Griswold to be ousted from the Primates meeting, and that apparently is not even a consideration! In my diocese, there are few conservative Anglican Churches, and those of us who are faithful to the fundamental Christian doctrine are left with no Godly episcopal oversight. i see no hope for ECUSA...i see no hope for a continued "communion" among Anglicans...i am broken hearted at the loss of my church! But, i stand firmly with the Southern Cone and bless them for the willingness to minister to us sacrificially out of their poverty that we may be rich in grace!

Name: Sandy Tubb
Denomination: Episcopal
Location: USA
Subject: General Comments

How can gays be considered to have full communion unless and until they can participate in all the sacraments? Are they not baptized? Have they not confessed Christ? And finally who are they that would call love a sin and make it into something evil? Since when does the Anglican Church throw away the leg of reason in favor of the irrational which is exactly what the bible becomes when it becomes inerrent and interpreted literally rather than liberally. Jesus said "You do err not knowing the scriptures" to the saducees and pharisees of His day. Apparently these same stiff necked leaders in His day are very much alive and at work in the world today.

Let me tell you an experience of mine that ultimately altered my life completely. In 1987 my younger brother lay dying of AIDS, the result of homosexuality, having grown up in the Bible belt of the US I found myself being torn apart inside with the constant thought that he would be in hell after his death. It was a thought I found I could not live with and I found myself loading a gun with the intention of shooting myself. I sat there for I don't know how long trying to pull the trigger but was unable to. When I lowered the gun and unloaded it, I fell sobbing to the floor on my knees, begging God to let my beautiful 29 year old brother live and take my life instead. I don't know why I thought I'd have any better chance of staying out of hell than my brother did, for I am just as gay as he was, but I figured it was worth the try. I don't know how long I was on my knees in the middle of my bedroom floor sobbing and pouring out my heart to God, but after I got up I lay down on my bed and closed my eyes hoping that God would answer my prayer I wouldn't wake up. I don't know how to explain what happened next, words are woefully inadequate, and what occurred was neither dream, nor was it a hallucination.

Suddenly I wasn't in my bedroom in Los Angeles where I was living at the time. I was in a place that can only be described as like being in an impressionist type painting, a beatiful meadow dazzling in it's beauty but more important, the knowledge and feeling of utter complete peace and perfection went through to the core of my being. As I stood there seeing and feeling this incredible place, I heard a voice that touched and went through every my every fiber and atom, the voice said to me "This is the where your brother will be". Tears flowed freely down my face as I knew exactly where my dying brother would be in the hour of his death. My brother who hadn't really done much of anything of redeeming value in his short life. My brother whose promiscuity killed him before he was ever given a chance a to fully grow up and become the adult he might have been.

My younger brother died three weeks later peacefully in his sleep around 3 am in the morning. And while I grieved and mourned for my brother I had the comfort of knowing he had returned Home where light perpetual shines upon him

today and he waits with the company of all saints to greet me when my time comes.

Love is never an abomination is the sight of God nor has it ever been. The church has been wrong in many of its teachings including that of holding slaves. The church is even more wrong to denigrate the love two people of the same gender have for one another and prohibit them from celebrating this love and obtaining the blessing of God who I believe with all my heart blesses anyway.

For those who condemn homosexuality they will stand in the judgements they judge others with. They will be given the same mercy and they've shown others, they will be forgiven with the same forgiveness they give others. It is these teachings that the church itself should stand upon. To deny anyone full communion in all the sacraments is to exlude others from the table and that is something I don't believe Jesus himself would do.

I hope that there will be some reflecion on the fact that God does not exlude any from His table except those who deny the Holy Spirit, the one unforgivable sin there is. I've heard it said that Jesus meant by the denial of the Holy Spirit was His way of pointing out to the Sanhedrin that his actions were based in love and to deny this was to in fact deny the very essence of God, Love.

Sandy Tubb Member Church of the Holy Trinity Midland, TX

I would be happy to speak with anyone regarding the experience I shared that happened to me around mid-June of 1987 just a few scant weeks before my brother's death from AIDS. It is my witenss that God never intended gay to be denied the full sacraments of His church. I was raised a Mormon and left that church when I was 18 years old in 1972. I was confirmed in the Episcopal Church in 1993. I chose this church because I was told I didn't have check my mind at the door. That questions were welcome, and that even gays were welcome, but now I have to wonder, are we really?

Sandy Tubb Member, Church of the Holy Trinity Midland, TX

Name: Sara Cornell
Denomination: Episcopalian
Location: New Hampshire, USA
Subject: the Windsor Report

As a lay delegate from St.Thomas Church, Hanover,N.H., I attended the convention which elected Gene Robinson, and I was one of those who voted for him.

I speak only for myself, but I know there are many who are in agreement with me; it was one of the most spirit-driven elections in which it has been my privilege to participate. Upon reading the long and very detailed Windsor Report, I have to say that I, at least, had no idea that we were making quite such waves.

We in New Hampshire have known Gene for twelve years and know him for a man much blessed by God. He was chosen because of his religious qualifications; there was no thought on the part of the delegates of rebelliously shaking up the Anglican Communion. I personally do regret the pain our action has caused but cannot feel that we should not have elected Gene as the candidate best qualified to lead us.

The report has much that needs thinking about, and indeed I think that the commission was very generous and careful in its dealing with Gene's election. I am particularly thankful that you found it in your hearts to be as critical of the conservative wing which has rushed to be as destructive as they can be. The Anglican Church has never allowed itself to be overrun by puritan-fundamentalists, and I hope it never will be.

Above all let us remember that we are Christians; i.e., let us follow Jesus first, then the apostles, and lastly the Old Testament!

Yours in Christ,
Sara Cornell

Name: Shannon Roberts
Denomination: Anglican/Episcopalian
Location: Iowa...attend mass in LaCrosse,WI (diocese of Eau Claire) USA
Subject: Don't rush to judgement...breathe (Re: Windsor Report)

It seems as if this report had reopened the wound that was caused by the ordination of V. Gene Robinson. I cannot believe that the ordination of one man could ever shake the Church like this. It's amazing that when there are so many things to take care of in the world; hunger, poverty, etc...we are having to face this big hulabaloo. There are those in the American church who want to secede to make themselves look more proper to the greater communion. I cannot believe that there aren't more important matters to be discussing than one man's sexual orientation and his ability to be a leader in the diocese of New Hampshire.

Common communion....Wasn't it Queen Elizabeth the First that settled the messy matter of church business by saying we will meet in common communion around the Eucharist no matter our differences? I think, in my ever so humble opinion that it is necessary to get back to basics and face that the world so needs Christ and his message of redemption.

Shannon Roberts, Lansing, Iowa.

Name: Sheilagh Roloson
Denomination: anglican
Location: Canada
Subject: General Comments

While the Windsor report has given the anglican church some hope for the future it did not go far enough. As I understand the articles of our faith I fail to understand how someone who has been ordained can go against these. They clearly state that we must follow the Holy Gospel. Unfortunately, this is not happening and I am wondering why nothing is being done about this. God calls us all to follow Him and reveals His character through the Holy Bible. It seems unfortunate to me that as anglicans we have guidelines to follow and they are not being followed. How is it that the individuals who cross the boundaries are not being disciplined and are dividing the anglican communion. As anglicans and more importantly as christians we need to voice our concerns with the direction the church is taking. I find it hard to understand how we as a church can have parishes participating in pagan rituals that are contrary to christianity. The church is the body of Christ and as such we need to make this body holy and pleasing to God not to the world. We live in the world but should not be of the world. I can only pray that God's word will once again be a Holy word in this church. I also hope that the leaders will see the need for some repentance within this church.

Sheilagh Roloson

Name: Shellie Grant
Denomination: Christian, attending an Episcopal church
Location: Virginia - (Bishop Peter James Lee)
Subject: Eames

Paragraphs 134 and 135. I totally agree. Bishop Lee has lost all respect and authority, in my opinion, since voting to consecrate Gene Robinson. Anyone who has actually read the Bible in its entirety, led by the Holy Spirit, could not in good conscience have voted Robinson in. Robinson, leading by example, is an advertisement for the return to Sodom and Gommorah. Even a grade school student reading the biblical account can tell that whatever was going on in Sodom and Gommorah, God did not approve. The Archbishop of Canterbury should demand the resignations of those Bishops who consecrated Robinson, as they have shown that they are leading the sheep over the cliff, rather than protecting them from the wolf. The ECUSA is becoming the proponant of one-world-religion and is looking more counterfeit each day. The Lord's people are deceived for lack of knowledge. ECUSA and the Anglican Communion needs to get back to the basics of reading the entire Bible, cover to cover. It can be read through in a year, in personal daily study. Jeremiah 23 is important for all Bishops, and Ministers to read and understand.

Name: Shellie Grant

Denomination:

Christian

Subject: Eames

I've always wondered why there are no Bibles in the pews of most Episcopal/Anglican churches. Perhaps it would be good for the Anglican Communion to encourage strongly that its members read through the Bible, cover to cover, as a community/unity exercise, and to edify and build up the laity. The spotty, repetitive readings from the cycles in the BCP do not do justice to the Bible which God has given us as an instruction manual for all manner of circumstances. When Anglicans start reading the Bible in its entirety, then they can start to make better decisions and avoid become another counterfeit religion, easily deceived, and misdirecting others.

Name: Steve Lewis
Denomination: Episcopal
Location: Massachuestts, USA
Subject: Apology

The American Episcopal Church should never apologize for their actions in consecrating a 'Gay' Bishop. The world is full of them. Especially in the Catholic Church. Let's not be hypocrites. The last thing people need is another hierarchy telling people how to worship and where. Let the people decide. Do not become like the Romanists 'the Vatican.' As I see it, this is where the conservative Anglicans are heading more and more.

Steve

Name: STEVEN L. JOHNSON

Denomination: St. Mark's Episcopal Church

Location: Casper, Wyoming, USA

Subject: Peter Akinola's remarks on the Windsor Report

I am a layreader, an active church member, and a 40 year student of Holy Scripture. God is smiling on Peter Akinola for his position on the issue at hand. The ridiculous idea that God will overlook our blessing of homosexuality because our society has in any part embraced the practice, is just another abomination that has no place in the house of God.

Name: Susan Joline

Denomination: Episcopal

Location: St Peter's

Subject: The gay Bishop

Although same sex relationships are stated as a sin in the bible, so are gossiping, vanity and greed. If you look closely with at the teachings of Jesus he no where points to gay relations as a greater sin.

I do not think that we can judge the spirituality of a person by their sexual orientation. Therefore I do not think our gay Bishop is a mistake. God loves all of us with our flaws.

I am however on the fence regarding blessing a gay relationship. I do not think God would have us bless other sins. This is an area I am still struggling with as my own brother is gay. I know it is not his choice and is one of the most kind lovely people I know. We all want him to be happy and have the opportunity to share his life with another. The question then is, does God. I am not certain we can answer that difinitively.

Name: thomas blair carleton, md

Denomination: episcopalian

Location: USA

Subject: General Comments

It appears to me that those most upset with the actions of the American Church and the Church of Canada are the same as those who conceive of Christianity in Mosaic terms rather than, as the slogan goes, 'What would Jesus Do?' As a person with some homosexual friends, some homosexual relatives, and some homosexual patients, I have had a chance to see firsthand the effects (mental and physical) of the homophobia the Christian Church has been guilty of for two millenia now, and the brutality it has engendered. In spite of regretting that our actions have upset and embarrassed Christians living in primitive cultures (and some reactionaries living in advanced civilizations), I am proud to see that North America is leading the way in terms of applying the spirit of Christ to the practices of the Church. I hope unity across the Communion can be preserved, but would rather see less rather than more unity if the price of the latter is accommodating bigots who practice polygamy and female circumcision and then have the effrontery to be judgmental about North America. Thank you for the opportunity to respond directly. This is especially appreciated since response through the Diocese might find itself filtered in such a way as to reflect the culture of the 'wild, wild west'.

Tom Carleton Emmanmuel Church San Angelo, Texas

Name: Tracy Wood
Denomination: Episcopal
Location: Los Angeles
Subject: Windsor Report

I read the report this morning and have been wrestling with my reaction. My family background is English and we've always been Episcopalian, even though they immigrated about 300 years ago. I'm not a lesbian, but I wholeheartedly support Bishop Robinson and the blessing of same sex unions.

In reading the report, I kept asking myself 'what is important here?' To me, the answers were: 1. Trying as best we can as imperfect beings to do what God wants 2. Treating others, hopefully, as God would want us to. 3. Understanding what 'Anglican Communion' really means and why it is or isn't important.

Even though I tried to follow the news stories in recent months closely, I wasn't prepared for the recommendations to prohibit public same sex blessings and ban further bishops who are gay. I just don't get it. It flies in the face of everything I ever was taught about Christianity. It encourages bigotry and prejudice.

Why would the commission make this recommendation? The answer seems to lie in the perceived importance of preserving the Anglican Communion. I like the idea of an Anglican Communion, but what is it, really? Is it something that is more important than recognizing the love and Godliness of millions of human beings who currently are considered outcasts by some of the leaders of that Communion?

Is this Communion so important that the Episcopal and Canadian bishops should betray gays and lesbians?

Is this Communion valuable enough to justify hurting even one human being, much less millions?

What does this Communion do that is so important that it can't be done in other, more inclusive, ways?

If the Episcopal Church stands behind its gay and lesbian members, what will it lose if it is cut off by the Anglican Communion? What will it gain in its new freedom to lead and hopefully unite others?

The report omits the roles of the laity and clergy, other than bishops. Is someone under the mistaken impression that U. S. and Canadian bishops are acting unilaterally? Many of us have actively prayed and worked on behalf of our gay and lesbian friends for years. We've supported candidates for bishop who were open and honest in their belief that discrimination against gays and lesbians must stop. We've elected delegates to the national convention specifically because we knew and approved their positions in support of gays and lesbians.

This is a religious civil rights movement of long standing, just as much as the end of black segregation was in the U.S. in the 1960s. I need to hear extraordinarily good reasons if you want me to betray my friends and my beliefs.

Thank you for your help.

Name: Wayne Channing Paton
Denomination: Episcopalian-Anglican since 1540
Location: Rhode Island (USA) & Yorkshire
Subject: Outrageous pressures from tribal Africa

When an Archbishop of a virtually non-existent Irish communion speaks on behalf of a world-wide faith largely because a peasant-mentality-dominated African communion is mentally imprisoned in a hatefully homophobic state of hatred and viciousness (sounding like Jamaica and its murderous pop rap-rubbish), then such as I -- whose family has been resolutely C of E-Episcopalian since the 16th century -- will have to think seriously about retaining my links with the Church of England. At present, the Church's cringingly abject deference to African Tribal Correctness is distressingly evident. How you people are betraying the fundamental decency of the Church is something that you must acknowledge and retain on your consciences. You are betraying half a millennium of intelligent Christianity because of African primitive tribal pressures -- face your position fully.

From: Gridley, William
Sent: 03 December 2004 19:36

Subject: A grass roots response by a lay couple to their parish church in a very 'conservative'

Drawing the Line on Drawing the Line

Our Episcopal Church of the United States of America has chosen to allow a priest who is in a committed same sex relationship to be appointed a bishop in our church. This action signifies a formal acceptance of committed same sex relationships by our church and has caused some members of our church, both lay and clergy, who strongly disagree with the action, to seek to go outside the established bounds of our church to have the action nullified.

Our beloved Bishop signed a document entitled 'Drawing The Line' which advocates drawing lines as a way to solve this deep conflict within our church. At his address at the Cathedral on October 30th he did indicate that the Windsor Report's invitation approach was, perhaps, a better one. We agree. By the following message we hope to encourage solutions that don't discount the drawing of lines completely, but allow us to join hands over them and somehow, with God's help, achieve a unity beyond our human limitations. We believe this unity, within our human condition, has to be ultimately based on listening and loving. Attributes of true listening include keeping an open mind, putting yourself in the shoes of the other person and entering into genuine dialogue.....and then more of 'listen, listen, and love love'.

In the world, all in our church are members of an organized group of religious congregations, a denomination. Our denomination has a hierarchical structure and is legally organized as The Episcopal Church of the United States of America, (ECUSA). We have a presiding bishop, the first among equals, duly elected to speak for us. In speaking about this conflict within ECUSA, our Presiding Bishop, Frank Griswold, has portrayed a tone that exhibits the qualities of love Paul spoke of in First Corinthians...patience, kindness, not boastful, rude or quick to take offense; as well as the gifts of the Spirit spoken of in Galatians...love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control. We commend him for his leadership.

We recognize the seemingly irreconcilable impasse that exists in our church on this issue. Drawing a line with demands attached is a power approach to solving a conflict and supports or encourages an impasse. The wisdom of the Windsor Report is that it issues an invitation rather than a demand in relation to the lines that are being drawn. To discern if an invitation rather than a demand really makes any difference, one has to set aside their fixed beliefs as much as possible and try to see if a bigger picture exists. The report can be read on many different levels and it calls all who read it to be convicted in some area of their life relating to the present conflict. In fact, if you study it and don't feel convicted in some way, you may have a significant problem! We do intend to study it more and seek to let the Spirit speak more to us through it.

The actions taken by our ECUSA have been done properly and in due order. It is stated in the Windsor Report that "there is no doubt that in terms of its constitutional proprieties, the Episcopal Church (USA) was at liberty to take the steps it did". Therefore, our diocese and All Saints parish both have a duty to, in some degree, abide by decisions made by our duly authorized body. It is only fair and just for our clergy to give some credence to the persons under their care who agree with or are neutral to our ECUSA's actions.

But now, what about ECUSA's communion within the Anglican Communion? All of us in ECUSA treasure being a part of the Anglican Communion. It represents the broader picture of our recognition of God's observation that it is not good for Man to be alone. We were not created to be alone. Our first mate in the order of creation is our helpmate, our Eve (her Adam!). However, we are given many helpmates after that in our families, our friends and our societies. The various provinces of our Anglican communion are helpmates to each other. Helpmates are committed to support, nurture and trust each other as they face the vicissitudes of this world. In this helpmate category, our ECUSA has chosen to fully accept the committed relationship of two persons of the same sex who are joined with us in the body of Christ.

For the last 25 years, the Anglican Communion has called for a deep and dispassionate study of the question of homosexuality. It was not until the 1998 Lambeth Conference that the Anglican Communion made a resolution that rejected same gender relationships as being incompatible with scripture and advised against blessing them. However, the 1998 Lambeth Conference did not reject the resolution previously made at the 1988 Lambeth Conference that called "each province to reassess, in the light of such study and because of our concern for human rights, its care for and attitude towards persons of homosexual orientation." The present issue within the Anglican Communion is whether ECUSA breached unity with the Anglican Communion by not continuing to wait for a consensus to develop to support the actions they took in 2003.

Our ECUSA now needs to respond to the Windsor Report. What should we do as we wait on our leaders in ECUSA to respond?

We are asked by our bishop to review and carefully study the Windsor Report. One recommendation the Windsor Report gives, under the Canon Law and Covenant section, is the adoption of an Anglican Covenant. We believe that the process of creating such a covenant, rather than the end product, may be what the Spirit would use to heal us. The end product may just draw another line.

In it's final conclusion, the report reluctantly acknowledges the real possibility that 'we will not choose to walk together'. In that event, the report notes some courses that may be followed: "non-invitation to relevant representative bodies and meetings; invitation, but to observer status only; and, as a last resort only, withdrawal from membership". Then it finishes by stating 'We earnestly hope that none of these will prove necessary. Our aim throughout has been to work not for division but for healing and restoration.'

We have been active members of All Saints parish in Winter Park for 36 years. What a wonderful loving parish we have! We love there and feel loved there. However, in our parish there is presently teaching and preaching that draws lines categorically against the official position of our church on these issues and causes us to feel hurt and rejection. Knowing our support of ECUSA's decisions on these issues and the strength of the love which also leads us to agree with those decisions, we ask:

Would there be a different response from our parish in regard to the following two questions, one a demand and the other an invitation?

1. What would happen if we were to draw a line and demand you accommodate ECUSA's decisions on these matters?
2. What would happen if we were to invite you to hold our hands in love and compassion across the lines we each feel compelled to draw?

Let us skip the temptation of the demand approach in question (1.) and go to the danger involved in the invitation approach in question (2.) Some would interpret this invitation by us as a decision "to not walk together" because of the continued existence of our drawn lines. For instance, applying that position to our parish: Would our parish not invite us to meetings? Would they only grant us observer status at church functions? Would they have us withdraw from our parish? Would they construct an All Saints covenant that would retroactively apply to our being a member of the parish and if we didn't sign on, would we be considered voluntarily withdrawn from our parish?or is there another course to follow? We believe there must be.

On the larger scale, the way we and our parish handle our relationships with each other on these issues could be an example of how our bishop and the parishes in our diocese handle their relationships with each other and how ECUSA and the Anglican Communion could also handle their relationships with each other.

Perhaps God is not calling us to have uniformity on this issue throughout Christendom. We urge our parish and diocese to find a way to create some space that allows an acceptance of gay relationships in our parishes and diocese if our church (ECUSA) continues to accept them....if the acceptance only amounts to not categorically rejecting such as being against God's word. There are voices in our diocese that refer to our Presiding Bishop and the position of our Episcopal Church on these issues as constituting 'evil in high places'. There are probably other voices that demean more quietly from the other side. We would overlay this entire letter with the just received November 29, 2004 advent pastoral letter of the Archbishop of Canterbury that humbly calls all to true repentance and ask that everything in it be measured by that call. Mea culpa.

Please consider initiating some meaningful discussion or dialogue on these issues. Maybe the authorized formation of a diverse group, or number of groups, to study the Windsor Report would be of help.

We truly believe and continue to hope that we and our beloved Episcopal Church (parish, diocese and national) internally and with the Anglican Communion can come to some healing, restoration and common ground in these aspects of our relationships. We look around our parish and see the beauty of Jesus in the people, in the stained glass, in the hymns, at the altar, in communion, and we are comforted with the renewed insight that God is bigger than our drawn lines. As we earnestly seek to discern God's will in our relationships with each other on all these different levels of church organization, let us reflect that always behind and under girding our church organization is the living Jesus, the Christ.

Warmly in Christ,
Bill & Shannon

Name:KINLOCH F. DUNLAP

Location:USA

Dear Bishop Williams:

Even though you have already received a great deal of comments about The Windsor Report, I still want to add my thoughts.

Many people have thanked the writers of the report for all their hard work, and I recognize they did, in fact, work hard. My opinion, however, is that they did a terrible job. Not only are they guilty of including statements that are factually incorrect, they also lapsed into nauseating, contemporary 'political correct' language that offers no direction or solution. It is a mealy-mouth report that is totally worthless. The report writers should be personally ashamed of themselves.

Attempting to seek 'consensus' with the American Episcopal Church is a fruitless undertaking. There is no longer a spiritual relationship between the world wide Anglican Communication and the American Episcopal Church. The Anglican Communication should just give up on the American Episcopal Church. It is no longer a Christian church. It is dead!

Instead, the Anglican Communication should pick up the challenge and establish a new, Christ based, Anglican Church in the United States. There are already a number of true Anglican parishes in the U.S., established by former Episcopalians. We need your leadership to help draw together all these parishes into the new United States Anglican Church.

Forget ECUAS, Bishop Williams. Move on, in Christ, with the true Anglicans in the United States.

Sincerely,
Kinloch F. Dunlap III

Name: Tom Martin

Denomination: Episcopal

Location: USA

Subject: General Comments

I commend the Lambeth Commission for such a wonderful document as the Windsor Report. It is a clear reminder to all of us what it means to belong to the Anglican Communion and to be reminded of the Anglican Way: Via Media. If we embrace via media then we will be able to build a bridge between the fractions within our church. In some ways this "crisis" has done more good than not for it has reminded all of us of our brothers and sisters around the world, whose cultures are very different from ours and yet we are connected in faith and tradition with one another. I pray that the American Church will fully embrace the Windsor Report - we should do nothing without consultation with our family.

As I say all this I am deeply aware of the pain and suffering of the gay and lesbian community. I am very fortunate to have several members within my parish who bring joy to all of us. I think the American Church acted too quickly, we should have referred to the Instruments of Unity before acting (but I didn't even know about the Instruments of Unity until the report came out, and I have been an Anglican all my life!!!)

I pray for the peace and unity of the church and that enmity will end among the Primates in order that we can move forward with reconciliation among ourselves. We are not complete without the other. If we allow such fractions to continue then we will be no different than the congregationalist who have no sense of unity beyond themselves. Nigeria and the United States need to share the PAX with one another and begin once again learning to trust each other.

Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt purify it; where it is in error direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. Amen.

This prayer would not exist if we didn't fall out of communion with one another from time to time. This prayer calls for our sincere desire to be at one within the Body of Christ and it calls on us not to look at each other as the cause of schism, but to look to our Lord who draws us together.

May we continue our journey, and may the Anglican Communion be stronger in the future because for the first time we had the courage to listen to one another in love.

Name: THE REV. THOMAS E. NICOLL THE REV. BRADLEY C. DYCHE

Most Reverend Sir,

I am rector of St. John's Parish, Larchmont, New York, and have for many years found your writings enormously helpful in clarifying the Gospel and the mission of the Church. I am writing to you now in response to the current unhappiness among Anglicans, asking that in your deliberations and possibly in your public statements, the following receive due consideration:

1. Many who are offended by the decision of the Episcopal Church to ratify the choice of Gene Robinson seem to believe that the decision reflects a lack of concern for communion and community. What seems to be missing is an understanding that in this, as in most moral choices, there are good and bad effects on each side of the choice. Over the last thirty years or so (at least) most Episcopalians have become aware of the obligation imposed on them by their communion with gay and lesbian fellow communicants. The problem has been balancing the Gospel-mandated concern for those brothers and sisters with the similarly evangelically mandated concern for those brothers and sisters scandalized by the inclusion of self-accepting gays and lesbians in positions of leadership. Those who wish to continue to exclude gay and lesbian persons from leadership can equally be accused of lack of concern for communion and community. Everything about the election and ratification of Bp. Robinson was procedurally and canonically correct. To assert otherwise, on the basis of his homosexuality, is merely to beg the question.

2. The Windsor Report and other communications seem to display an ignorance (which increasingly looks willful) about the polity of ECUSA. Only General Convention can speak for the Episcopal Church. Such has been the case since the inception of ECUSA. It is not helpful for others to continue to imply that we are a church ruled and controlled by our bishops alone. Finally, would it not be an obligation of communion in Christ for the Commission to have engaged in conversation with Bp. Robinson before it drew its conclusions? I commend the reflections of James Alison to you on the matter of the Church speaking about gays and lesbians, as opposed to speaking with them.

I will pray for you in what I know must be a very difficult time for you. Yours in Christ,

Thomas Nicoll

From: Ian Montgomery

Sent: 16 December 2004 19:36

Subject: Windsor report

Dear Sirs,

You have asked for responses and I do so as the rector of a medium size congregation in the upper midwest of the USA. We average about 275 per Sunday and are in the Diocese of Fond du Lac. I was ordained in London in 1975 and came to the USA in 1978 and have since been a college chaplain and rector of three congregations. Our congregation is growing and has mostly young families and children. Our spirituality is Evangelical/Catholic/Charismatic. We have a large children's ministry, youth ministry and feeding the hungry ministry apart from the regular expected ministries. We have many Bible Study groups for all ages that meet throughout the week. I tell you this so that you may understand the following comments.

- Sections A and B are excellent. They resound with our congregation.
- Section C is good but makes very little impact upon our community.

- Section D is the weakest section:
 - a. The language is firm but not idiomatically understood by most Americans - it is too diplomatic and too polite. see for example sections 128 and 131. The diplomatic particularly the agendas of the offending bishops.
 - b. The approval of DEPO, albeit with the caveat in section 151, is a disaster due to misrepresentation on the Commission. DEPO can work but assumes that the bishop in question has both integrity and grace. Some of our US bishops are bold tyrants. They threaten the livelihood of dissenting clergy and have shown no misgivings about depriving priests of their order, congregations of their priests. It is the fox being placed in charge of the henhouse. Please look at the evidence and case histories of this episcopal abuse. In response to this the foreign bishops have intervened. Hence c.
 - c. The interventions are largely due to specifically saving the lives ministry and community of priests and congregations that are threatened with annihilation. Therefore to include those bishops who have crossed diocesan boundaries is like blessing a rapist and condemning the victim. THERE MUST BE STRUCTURAL RELIEF FOR THOSE WHO ARE THREATENED.

General comments.

The emphasis on Scriptural authority and the Scriptures as being the basis of unity is welcome. It will fall on mostly deaf ears over here as revisionist and liberal protestant theology is dominant. While we at St. Thomas seek to be "people of the Book" this was repudiated by our presiding bishop at the press conference immediately following the launch of the Windsor Report.

The Agenda of our Presiding Bishop and his followers is one that is clearly at odds with Windsor and the majority of the Communion. He is not trusted. To agree to the Primates' Statement of October 2003 and then to be the chief consecrator of Robinson on November 2, 2003 signifies duplicity. That trust probably cannot ever be recovered. He and his followers still believe i and hold to their agenda. They want us to stay, pay and dialogue in the hopes that we will change our mind. Their declared strategy is to postpone repentance and change and instead to expect the rest of the Communion to change their mind having initiated a de facto process of reception. Windsor rejects this and so should your committee and the Primates.

Our congregation has now 69% of its giving restricted from going to New York and the Presiding Bishop's agenda. This is a significant increase on last year when matters were so new to deal with. There are strong opinions being aired here that this summer will be a time for decision as their patience has worn thin. Much hope is placed in the Primates Meeting for February 2005. They will then await a response from our bishops. In the absence of either a strong statement from the primates or a trustable response from our bishops then I believe we will begin to see a significant loss of our members, especially our leadership.

As a congregation we are a people of the Book. We are passionate about being disciples of Jesus who make disciples. For us to change there must be either massive and trustable repentance and a change of behavior on the part of our bishops or discipline of ECUSA. Structural relief through recognition of the Network or a similar entity will enable us to stay faithful Anglican Christians. Otherwise this congregation as we know it will disintegrate.

Faithfully, Ian Montgomery +

Name: Dr. Priscilla Turner

Denomination: Anglican

Location: Canada

Subject: General Comments

The theory is mostly good: but for us in the Diocese of New Westminster there is no practical help offered in the Report, as we groan under a disobedient bishop.

Name: The Rev Tobias Stanislas Haller BSG

Denomination: Episcopal

Location: USA

Subject: General Comments

The following is in response to question 1 from the Primates Standing Committee, regarding assertions in the WR concerning subsidiarity and the principle 'what touches all must be approved by all.' In brief, the description of the Communion is inconsistent with both principles.

The Windsor Report refers to the notion 'what touches all must be decided by all' as an ancient canonical principle (51), although I haven't been able to locate the ancient canon referred to. In the WR Proposed Covenant, 20, 'decided' becomes 'approved' -- which more accurately reflects the ancient Roman private law, 'Quod omnes tangit debet ab omnibus approbari.' (Code V,59,5,2). The point of this law is that in any decision of a body that concerns each member of the body in terms of individual rights, as opposed to the actions and rights of the body as a whole, no decision can be made without the universal approval of all. A single opponent to the action is enough to defeat it, since the action might be held to abridge a fundamental right appertaining to the individual. We are talking about approval, not decision, and all means all.

This is made clear in Johannes Althusius' Politics, when he states:

'In those matters that are to be done necessarily by the collegium, a majority is certainly sufficient, provided that in making decisions two-thirds of the collegium is present. The reason is that what is common to everyone is not my private concern alone.... However, in matters common to all one by one, or pertaining to colleagues as individuals, a majority does not prevail. In this case, 'what touches all ought also to be approved by all'. Even one person is able to object. The reason is that in this case what is common to everyone is also my private concern. In these things that are merely voluntary nothing ought to be done unless all consent, not separately and at different times, but corporately and unanimously.' (Chapter IV: The Collegium)

Thus the 1998 Lambeth Conference Resolution 1.10, must be held as a recommendation concerning the appropriateness of ordaining persons living in same-gender unions. (The precise wording of the resolution, in any case, is 'cannot advise,' so the Conference seems to understand it cannot legislate this matter). This resolution cannot be held to be binding upon all provinces and dioceses without their explicit consent, since it would restrict a right that belongs only to those entities. Ordination, as the ancient canons most definitely do point out (see Chalcedon VI, for example), while having global implications, is by its very nature local in its institution, and the right to ordain is strictly allowed only to those canonically authorized to do so in a particular place, as part of their 'ordinary jurisdiction.' So any restriction on ordination must be assented to by all with the right to ordain, which is to say, all bishops, not simply a majority of them, since it constitutes an abridgement of a right or power that resides at the diocesan level for the ordination of priests and deacons, and at the provincial level for the ordination of bishops. This is subsidiarity at work: ordinations are not undertaken at the Communion level, but only at the level of diocese or province.

The WR therefore has reversed the priorities each of these principles call for. This inversion represents a serious distortion of the traditional Anglican understanding of communion.

Name: James F. Turrell
Denomination: Episcopal Church
Location: USA

Subject: General Comments

In re. the Primates' Standing Committee's questions: 1) the description of the life of the Communion in sections A and B is at odds with my understanding of the Anglican Communion. We are, in fact, sovereign churches, not bodies with the (very limited) autonomy that the Report describes. Indeed, even in the historical narrative offered for the ordination of women to the priesthood and episcopate, the Report engages in substantial distortion. ECUSA had not, in fact, submitted its decisions to review; the 1978 Lambeth discussion resulted in an ex post facto ratification of progressive decisions of national churches--precisely the same model that the Report seems to find so undesirable in the present situation. Serious intellectual dishonesty continues: the Report, in paragraphs 28 and 33, willfully ignores the substantial theological discussion of the ordination of homosexual persons that has taken place since the 1960s in the West, both in academic circles and in the Episcopal Church. To claim that theological arguments have not been offered is specious at best, a flat lie at worst. Curiously, the report has a distorted view of adiaphora, in which all things are either adiaphora (things indifferent) or are matters of core doctrine. There is, apparently, no middle ground, for those things that are important but that are not essential matters of belief. Under this view, only the two dogmas of the church could be truly core doctrine, and everything else should be adiaphora. I doubt this is what the Report's authors seriously intend. Most seriously, the Report makes no attempt to recognize that for many in the Episcopal Church and in the Diocese of New Westminster, the issue of full recognition of the God-given charisms of homosexual persons, and of their rightful place in the church, is a matter of justice. It is, therefore, imperative for us to enact that justice-- and the anxiety of the rest of the Communion is not a sufficient cause for delay. In this vein, the statement in paragraph 51, that "the divine foundation of communion should oblige each church to avoid unilateral action on contentious issues" is a complete non-starter. It is reminiscent of those urging Martin Luther King not to upset the segregated status quo in Birmingham, Alabama, during the Civil Rights movement in the last century, prompting his 'Letter from a Birmingham Jail.' This execrable and blinkered view of the Report marks it, frankly, as a shameful document, fetishizing peace and communion over all else, even justice. It privileges the institution of the communion over the guidance of the Holy Spirit, which seeks to free the captives and aid the oppressed--the same Spirit that the Episcopal Church believes is guiding it in the election of Bishop Robinson.

2) The claim in paragraph 113 that there is a common law that extends across the Communion is an absurdity. Common law requires an existing case law, and a recognized body (court) for its interpretation. There is no trans-national case law, nor any trans-national body for its interpretation--nor should there be.

3) I believe the proposals in the Report, if enacted, would be disastrous, imposing a Vatican-like solution and destroying the genius of Anglicanism, which has been its tolerant, big-tent approach to theological differences, which is fostered by its existence as a coalition of national churches. I, for myself, could never embrace the pope-like authority of the Archbishop of Canterbury proposed in the Report, or the Curia-like role for the primates.

4) the arguments for a Covenant are non-starters. The provinces of the communion are, and must remain, sovereign, and a covenant, as proposed in the Report, would unduly restrain that sovereignty. (Interestingly, such covenants as the Episcopal Church's covenant with the Evangelical Lutheran Church, 'Called to Common Mission,' still permit unilateral action--something the Report overlooks.)

In the end, if the Anglican Communion tries to impose the solutions of the Report--from the inflammatory call for expressions of regret to the Vatican-like roles for the Archbishop of Canterbury and the primates--the Communion will be irrevocably changed for the worse. In those circumstances, I fervently pray that the Episcopal Church will wipe the

dust off its feet and depart.

Name: John J. O'Sullivan
Denomination: ECUSA (FiF/NA)
Location: USA

Subject: DEPO isn't working.

Your Grace,

Although I do not find myself in the Diocese of Virginia, I feel the need to bring up this 'resolution" presented during their General Convention. It reflects accurately the agenda of those who have not been faithful to Scripture, Holy Tradition, Reason - or common sense:

R-1 Affirmation of General Convention 2003

Whereas, General Convention 2003 affirmed the right of gay, lesbian, bisexual and transgenderpersons to be ordained and/or consecrated; and

Whereas, Justice demands a fair and open society; and

Whereas, The Episcopal Church has always been a discovering community appreciate of new learning; and

Whereas, Individuals have no choice with regard to sexual orientation; and

Whereas, The time has come to affirm the true identity of the Episcopal Church in America;

therefore be it

Resolved, That any dissidents remove themselves from church roles and clergy renounce their ministries and bishops resign and that the Church move forward as an open, tolerant and accepting community, grateful for the action of General Convention 2003; and be it further

Resolved, That General Convention 2006 reaffirm the actions of General Convention 2003, and that experimental liturgies of union be practiced through the whole Church.

Submitted by
The Rev. A. Patrick L. Prest

The Lambeth Commission has done nothing. Nor will it, most likely. And, if this continues, whatever is left of the ECUSA will fade off and die. Many of us - myself included - will not be able to stay. (And, evidently, by episcopal fiat.)

The ECUSA - as it is now - is dead. I don't even know what to add...

In Christ,
John O'Sullivan

Name: N. David Brewer

Subject: A Response to the Windsor Report

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?

The Anglican Communion that I have known since the 1930s has evolved toward an open inclusive approach to God which emphasizes the Incarnation and God's overwhelming love for humankind and the incredible joy that brings. The Windsor Report seems to have an undercurrent that feels somewhat retrograde, reflecting a view that I would characterize as pre-1960s

The overall impression given by these two sections of the Report is one of a somewhat rosy view of Anglicanism, given its history of sectarianism and political factionalism. In general the impression given in Section A and B of the Windsor Report is fairly idealistic but does reflect the ideal of the Anglican Communion I have come to know over these many years in Canada. However, in detail there are bits that give some pause.

At the end of the discussion of 'The practical consequences of a healthy communion' the report places itself in the context of 'attempts to develop a common mind about how this great Communion might actually function together in those situations in which mutual discernment is necessary to sustain the life of the body.' In particular this seems to be a reference to The Virginia Report. However, this report is itself a matter of some controversy. Some of this thinking would seem to be reflected in the notion of "The Instruments of Unity" which seems rather a curious term for what more appropriately has been means of consultation, means which have been available when questions have arisen. In the sense in which the term is used in the report it is given a more magisterial tone. In the discussion of 'Recent mutual discernment within the Communion' the presentation of the ordination of women is somewhat rosy. To this day, there is 'impaired communion'. For example, a person ordained by a Canadian female bishop is not considered to be in orders in even The Church of England " some impairment!

The term 'illness' used in the following two sub-sections seems somewhat polemical and prejudices the argument to a degree.

As noted in the report, there was some discussion of human sexuality at both Lambeth 1978 and 1988. However, there is a feeling among some observers that there was not a discussion as such; some people would simply not enter into it. It must be admitted that the resolutions were quite clear as to the position against blessings and ordination. It must also be admitted that the topic had been raised prior to 1978 and that there has been little in the way of reasoned theological arguments, including the theology of inculturation, that has been made available. However, the topic simply hasn't gone away. There cannot be a dialogue when one party is deaf. Hence, the comment that 'it appears to the wider Communion that neither the Diocese of New Westminster nor the Episcopal Church (USA) has made a serious attempt to offer an explanation to, or consult meaningfully with, the Communion as a whole about the significant development of theology which alone could justify the recent moves by a diocese or a province' seems overblown. Admittedly, the proponents of blessings and ordination did not themselves offer a detailed argument in a formal way. But the issue has been on the table for a long time.

The discussion of procedures gives me pause. There is a danger that legalisms and systems will take precedence over open theological discussion. There is a danger of a bureaucratic approach which can kill the spirit " "for the letter kills but the spirit gives life." The term "approaches" may be more appropriate. The ACC asking people to use the procedures of the Virginia Report hardly is prescriptive but rather suggestive. These procedures are not the rule of the Communion. The appeal 'that we have reached the

point where urgent fresh thought and action have become necessary' should be viewed very cautiously as noted above. Is authority the solution? Turning now to 'Section B: Fundamental Principles.'

The discussion of 'Scripture and its Interpretation' is somewhat rosy and idealistic on the role of bishops as the primary teachers of scripture. Would that it were so, but the reality of the life of a bishop means that this is left to parish priests and laypeople including academic researchers. This is not to imply that the current fancies of academe reign, God forbid, but rather that they are a vital contribution to our understanding of the Bible. The 'two hands' must both be engaged. The reference to the Archbishop of Canterbury as "the chief pastor of the entire Communion" is overdone even granting the high respect in which the office is held. In modern Anglican use, the Archbishop of Canterbury is rather *primus inter pares*, not chief pastor.

As a side note, the notion of synodality does imply listening as much as speaking. This in itself, listening or lack thereof, could well be a strong part of the current issue. This thought also applies to the section on Diversity.

In summary, sections A and B do reflect the ideal of the Anglican Communion but do gloss over some of the reality. In this sense, they do not seem fully balanced. There seems also to be a strong underlying acceptance of the notions of the Virginia Report but taken a stage further.

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

If one accepts the prescriptions of the Virginia Report then the proposals in the latter half of the Windsor Report would seem to follow. However, these prescriptions have not been received. A strong question is raised: is the more centrist approach the appropriate one? This strikes me as a key question. While it appears to be urged, it is not clear to me that the argument is persuasive. Rather, given the involvement of two of the Commission, Eames and Dyer, who were members of the Virginia Report commission, one gets the impression that if the only tool to hand is a hammer, all problems look like nails.

The sub-section on The Instruments of Unity seems overdrawn. 'Very early on...' really means the middle of the 19th century with the arguments over "establishment" of the Church in the colonies and the increasingly restive attitudes in the colonies given the remoteness of England, culminating in the Colenso affair. Out of the need for consultation rather than direction, the Lambeth Conferences were called into existence. The actual discussion of these four instruments seems rather factual. In particular, the authors note that Lambeth, the Anglican Consultative Council, and the Primates' Meeting all stress their consultative nature: 'an advisory body', 'disavowed any intention to develop a more formal synodical status', 'refused to acknowledge anything more than a consultative and advisory authority.'

Hence, while there is the disclaimer that 'We do not favour the accumulation of formal power by the Instruments of Communion', there is a strong centrist approach. This is, in a sense, contradictory to the preceding discussion of these instruments.

The stronger role of the Archbishop of Canterbury has to be viewed in the light of his appointment by the British Crown on the advice of Cabinet "a political appointment. While the results to date have been largely salutary it is hardly a representative appointment. The custom in the majority of the Communion is the election of an Archbishop by synod containing all three levels, episcopal, clerical and lay.

The Council of Advice does offer the Archbishop of Canterbury support; any pronouncements are visibly backed by others. It reduces any appearance of arbitrariness. Such councils exist in, at least, the Protestant Episcopal Church of the United States of America. However, the proposal in the Report could well create a clique, an inner cabinet, a curia; human nature being what it is. The notion of a common set of canons is, in and of itself, innocuous. However, codification leads to the code to become the 'game' rather than the broad intent. As noted

earlier, 'the letter kills but the spirit gives life'. Legalities and the written word become dominant, not the spreading of the "good news"™ to the world. The how becomes dominant over the what " a disaster in our multicultural environment, not only locally but globally.

With regard to the covenant, we do have the Lambeth/Chicago Quadrilateral. We also have the notion of Mutual Responsibility and Interdependence. How much detail need be added to this. Section D causes some concern. It seems somewhat unbalanced. While the tone is neutral, it uses the expression 'bishops who believe it is their conscientious duty to intervene in provinces, dioceses and parishes other than their own' while not imputing the same conscientiousness to the ECUSA or to the Diocese of New Westminster. It does not even refer to the letter from Bishop Griswold to Archbishop Eames wherein the background to the actions of the ECUSA is referenced . This is not to imply that there was not a breach of communion but that breaches are breaches whoever commits them.

Further, the statements for reconciliation are not particularly onerous. They only call for expressions of regret for the breach of communion: 'the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached by such authorization', 'that bishops who have authorised such rites [same sex blessings] in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorization' , and 'those bishops who believe it is their conscientious duty to intervene in provinces, dioceses and parishes other than their own: to express regret for the consequences of their actions'. It is noted that the expressions of regret are not strong, implying that what was done was not necessarily wrong, only implying that the way things were done was a breach of communion. What proposals are there for healing of the rift? Regret seems weak although certainly necessary. This leads to a major criticism. While discussion of human sexuality was deliberately excluded from the Report, particularly homosexuality, a study of this has been on the agenda of the Communion since at least Lambeth 1978. The ECUSA in particular has been dealing with this issue: 'For at least 35 years the Episcopal Church has been engaged in a process of discernment about the question of homosexuality in the life of the church.' One can hardly maintain that this was a surprise. Further study is called for but not highlighted in the 'official summaries'. This study and review should be strongly stressed as it is the used basis for the controversy (the roots may well be deeper). In the case of the ordination of women some 24 years elapsed from the first incident until the Communion began to address the issue and 10 years passed between 1968 to Lambeth 1978. Here there is a gap of 26 years from the first official notice at Lambeth to this report. Hence the statement of unilateral action is a bit overdrawn.

There would seem to be a distinct clash between the principles of communion and the principles of pastoral ministry, particularly in the multi-cultural environment of the Communion in the West. This raises the question: is 'communion' the top priority? This has to be addressed. We live in different cultures and yet need to minister to those both inside and outside the church whose culture is different.

In summary, there seems to be a distinct thrust toward centralisation and codification which may well be inimical to the proclamation of the Gospel, sapping energy away from our call as Christians.

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 Church is much more than an organization and even organizations have to be very careful as to the nature of centralization. It can lead to stasis and sterility. The proposals go some distance along this road and with the continuing studies in the Inter-Anglican Theological and Doctrinal Commission from the roots of the Virginia Report. There seems to be a presumption of wider reception of the Virginia Report. There is a danger of attempts to place more uniformity on the Communion rather than merely attempts to strengthen unity. Thus, the future is not at all clear. Given the nature of the current controversy and, in particular, the responses to the ECUSA and the Diocese of New Westminster one senses conservative narrow fundamentalism and biblical literalism, which can stifle the mission to the world. This behaviour is much more appropriate to the chaplaincy mode than the apostolic mode. Chaplaincy is quite necessary but the mission is apostolic.

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 covenant proposal as presented is not overwhelming. The concept may well be useful but the details and degree of prescription need considerable discussion. The new Twenty-seven Articles need as much interpretation as the original Thirty-nine. As a first draft it is not bad but contains internal inconsistencies as to interpretation, e.g. Article 4 vs. article 5; the 'Commitments' and 'Autonomy' and their exercise. In particular, the Management of Communion Issues need much more consideration, particularly Article 27.

Name: Shawn Cole

Denomination: Episcopalian/Anglican

Location: USA

Subject: General Comments

Thank you to the Primates for taking time to review the Windsor Report and the responses via this reception. I applaud the Windsor Report for addressing the sickness that has infiltrated our church, though I believe those seeking oversight had no other choice and should not have been seemingly put in the same category as those that have broken the faith of the church by disregarding the Word of God. ECUSA has acted in such an arrogant way as to disregard the universal mission of the One Triune God. We have forfeited the Truth for Satan's lie - that moral relativism is appropriate. For our beloved church to remain one catholic church, we are required to maintain not only unity, but consistency in our teachings and beliefs as well. ECUSA's actions have put those churches in other parts of the world in danger of losing their voice for Christ or have at the very least put up stumbling blocks in their way. If you, the Primates, our primates, do not sanction ECUSA for its actions and require true and immediate repentance for the actions the Anglican Church will likely cease to exist in many countries. We continually hear "unity in diversity" in our diocese in Alabama, but many have failed to see that unity in diversity does not adequately express the fullness of the communion or of the oneness of God. ECUSA is asking us to lower the Lord's bar to make everyone feel better about their sinful choices and we cannot accept this if we are to exist as a Church. What is the purpose of our Lord dying on the cross and of our churches to teach and disciple if we are not to be transformed? Shall we accept sub-optimal ethics or shall we witness to the transforming power of the resurrection? Scripture was clearly given to us for transformative and pastoral purposes to change people toward the fulfillment of God's will. It is incumbent upon us during this generation to ensure the true gospel of our Lord and Savior Jesus Christ is transmitted to generations that will follow. Without the world wide Anglican Communion ensuring that this will be, we shall become captive of our cultures and will completely miss the good news of Jesus Christ.

I pray that as each of you reflect on your own hearts that you will allow the Lord to lead you in all you say and in all you do. I pray that though we are broken, that the Primates will see fit to set forth standards for the Anglican Communion and allow each diocese or parish determine whether they are with us or against us. We shall stand with the Lord and I trust that the majority of the Primates will elect to do so as well. I pray that someone explain to Frank Griswold what his arrogance has done to the people the Lord entrusted to his care and how he has disappointed so many by failing to recognize what pain this arrogance has caused. I too pray that the Lord will open his eyes, heart and mind so that he will allow the Lord to lead ECUSA instead of man. May our Lord God bless you all for the service you are performing in His holy name.

Name: Jeff Cull
Denomination: Episcopal
Location: USA
Subject: General Comments

Thank you for hearing my thoughts on the general questions.

1. The Windsor report offers reasonable ways for Episcopal USA to help maintain unity by simply not ordaining another openly gay bishop and by ceasing the practice of same sex blessings. Episcopal USA's blatant disregard for Lambeth 1998 statement on sexuality is very disappointing to many American Episcopalians. If Episcopal USA cannot or will not maintain official unity, many of us who disagree with these 'new' Episcopal practices will be looking to the Anglican church for a home and spiritual leadership more congruent with the Gospel.

2. Love the sinner, Hate the sin.

3. As an Episcopalian member of the Anglican Communion, I would very much like to see the churches moving closer together. The Windsor report is a good first move from the communion. I hope and pray that Episcopal USA will move wisely to put the needs and health of the communion before the needs of one bishop.

Name: judith a stewart
Denomination: episcopal
Location: Montgomery, AL USA
Subject: Windsor report

I am a member of a parish that has been threatened and mistreated because of our orthodox stand regarding the recent heresy in ECUSA. That is a small consequence of ECUSA's disobedience. If the Lambeth commission does not fully enforce the tenets of the Windsor Report I think we can say goodbye to the Anglican world communion. It may not happen immediately but I know that God will not allow an apostate church to continue to operate with his name being the front for evil and moral turpitude. My greatest concern is that if our sins are blessed by the church then we are denied the opportunity for confession, repentance, and redemption. I was divorced and have remarried. I continue to thank God for his forgiveness in my disobedience and thank him that his grace has allowed my life to be blessed. Oh yes, I continue to suffer the consequences but his blessings continue to overwhelm me and I am assured that I am forgiven. Would I have this joy if the church had glorified and blessed divorce? I would continue to feel guilt and God's grace would be lost in the shuffle. I do not wish any sinner to be caught in such a trap and any person or organization that encourages and blesses a person in their sin would be better off with a millstone around the neck and be thrown into the deep. I have been assured that my voice will be heard on this matter. Blessings and peace, Judith A. Stewart, PHD

Name: Elizabeth Miel
Denomination: Episcopal
Location: USA

Subject: General Comments

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 Anglican Communion?

The WR seeks descriptions of koinonia in the Epistles of Paul to the churches he had founded, but this is not the analogous situation to the current troubles of the Anglican Communion. All of the churches of Paul might better be considered to be like one province in the AC. A closer analogy would be the disagreement between Paul and his churches on the one hand and the Apostles in Jerusalem on the other. When Paul began encouraging the baptism, (confirmation) and ordination of Gentiles without requiring compliance with Jewish law he was following the prompting of the Holy Spirit. He went ahead and acted trusting in his own vocation as an Apostle. Although an agreement was eventually reached to accept these uncircumcised converts it was only after the fact. It was clearly a scandalous and 'communion-breaking' move in the minds of the original apostles. (The Holy Scriptures clearly and unambiguously required the circumcision of men who wanted to be part of God's covenant.) But Paul was doing a new thing. This is the spirit in which the General Convention of ECUSA has acted. Similarly, when Florence Li Tim Oi was ordained in 1944, there was no agreement on women becoming priests and it took another 30 years for agreement to be reached. Nevertheless most of us now believe that her ordination was blessed by the Holy Spirit. Concerning the 'Bonds of Affection' ECUSA has always sought to act in friendship and support to the churches of Nigeria and Uganda and others but when the consecration of Bishop Robinson took place, the bishops of those provinces, especially Archbishop Akinola responded with unimaginably vicious and harmful diatribes including accusations of Satanism. In that way the so-called bonds of affection were irreparably breached. It is difficult to imagine what good for ECUSA could come out of continuing communion with people espousing such unbridled bigotry and hatred. Why has no one asked Archbishop Akinola to apologize for his statements if he wishes to continue to be part of the Communion?

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? I think they would be DISASTROUS. They call for moratoria on spreading the Gospel! Stop ordaining. Stop consecrating. Stop blessing. Stop coming into other dioceses to found new churches or to confirm young people. In other words: STOP all positive actions in the name of Christ. Instead, they should say STOP CURSING your fellow Christians. STOP EXCLUDING sincere believers. STOP DRAWING boundaries to the movement of the Holy Spirit but by all means CONTINUE BLESSING, CONFIRMING, ORDAINING, CONSECRATING AND FOUNDING NEW CHURCHES

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 do not need an Anglican Covenant nor a bureaucratic machinery to enforce it--An Office of the Inquisition? No, for God's sake, No. Read Archbishop Williams' book on Teresa of Avila to see what the pressures of Inquisition can do to the Saints. The Bishops of ECUSA are already being accused of heresy ---AND SHOULD THE SAINTS BE ARRESTED FOR TOO MUCH LOVE?

Name: The Rev. Mark W. Brown

Denomination: Episcopal Church in the U.S.A.

Location: USA

Subject: General Comments

As a priest of the American Episcopal Church (ECUSA), I would simply like to add my support to the statement signed by the 21 dissenting Bishops of ECUSA after the House of Bishop's meeting in Salt Lake City, Utah, USA.

I find the arrogance of the majority opinion of the HOB deeply disturbing: we have the nerve to seek to dictate the timetable for our response when it is we who have brought the larger Communion to the brink of schism by our unilateral actions.

I fully support the recommendations of the Windsor report, and believe that ECUSA, and the Church of Canada, need to implement the recommendations immediately. As a priest serving in a Network affiliated parish, I am in complete agreement with the views expressed by the Primates of the global south: ECUSA's innovations were totally against the clearly stated teachings of the Communion--Lambeth 1998, Res. I.10--and those innovations were undertaken against the strong warnings of all four instruments of unity within the Communion.

I would like to see the 'tear in the fabric' of our Communion repaired by immediate moratoria on the consecration of candidates for the episcopate living in same sex unions and the blessing of same-sex couples, along with the resignation of any bishops of ECUSA who participated in Robinson's consecration from representative functions in larger communion gatherings.

I believe a Counsel of Advice for the Archbishop of Canterbury is an excellent idea which should be implemented as quickly as possible. I further believe that we need to stress the importance of a Covenant agreement THAT WOULD BE BINDING for any provinces wishing to continue in the Anglican Communion.

Respectfully, Mark W. Brown+

Name: Joe Gray

Denomination: Episcopalian

Location: USA

Subject: General Comments

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

I do not recognize the life of the Anglican Communion in Sections A and B as consistent with my understanding of the Anglican Communion.

The Windsor Report uses history to reach its conclusions that is not consistent with any history I have ever studied. Their version of history consistently minimizes the desire for autonomy within the church: from Henry VIII not accepting a foreign pope's authority to decide the heir to the throne through the ECUSA's bishops refusal to swear allegiance to any foreign authority after the War for American Independence. Autonomy has been a major, if not the principal, issue in the development and formation of the Anglican Communion.

The Windsor Report completely ignores that a significant development during the Protestant Reformation was a

personal relationship with God. This development clearly has an impact on church polity and therefore relevant to this issue.

The Windsor Report trivializes the value of most of the church, including the laity. The 'life' they present is reminiscent of an exclusive country club, where the members decide if someone is good enough to be granted membership. For a country club this is disgraceful, for a church it is repugnant. I read nothing to indicate that 'we are all God's children' but that communion was a privilege reserved to bishops.

My understanding of the Anglican Communion is that it is an association sharing respect, ministries, and academia, with no central authority. The Windsor Report presents the provinces in communion only as long as they do not upset any bishops from other provinces, that only the whole Communion has authority to approve certain changes within an individual province, and that provinces must seek approval prior to making any of these changes. If the Windsor Report is correct then we have never been in communion, we have only pretended to be. I believe the Windsor Report to be in error. The Windsor Report could not sight a single example where the Anglican Communion had previously challenged the autonomy and authority of a province as some have this past year. Each province of the Anglican Communion has always had the freedom to discern and respond to new understandings. For 2000 years the Christian church has evolved and the Anglican Communion practices that evolution as individual members, sharing understandings not restrictions.

The Windsor Report speaks of wanting to understand the theology behind certain decisions in the ECUSA and Westminster Diocese in Canada yet ignores the decades of open studies and discussions that have covered sexuality in Scripture, Church Tradition, and Reason. Disappointment was clearly expressed, not at those who would not listen but at those who did the explaining. This is not the respect I expect from within the Anglican Communion.

The positions taken based on Scripture contradict my understanding of Scripture. These positions are nothing more than tossing out a passage as if that settles an issue. Yet, the Windsor Report claims we do not discern theology this way. I do agree that we also are not to dismiss Scripture as having been written thousands of years ago and therefore irrelevant. Theology is hard work, requiring study, and will rarely go undisputed.

I think the greatest failure of the Windsor Report was the lack of minority reports. The desire of the committee to reach consensus robbed the world of an understanding of each side's position. Like so much of the report, there was a clear contradiction between the words of wanting to understand and the words used that prevent understanding.

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

The descriptions in Sections A and B appear to have been written after Sections C and D so that their descriptions would lead to these conclusions. I do not see the conclusions reflecting the life of the Anglican Communion so I believe that adopting these conclusions would have a negative impact on the Anglican Communion.

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 demands that to preserve communion gay and lesbian persons be made the sacrificial lambs. If implemented, we will again be showing the world the church's complete lack of morality.

The Anglican Communion would take on the worse aspects of the Roman Catholic Church: members of the communion (especially lay people) would have less say in the church and the church's official theology would for centuries reflect current theology based on today's culture.

The Anglican Communion has an honesty to its theology of core beliefs that we all share and secondary beliefs that we are free to dispute. The Roman Catholic Church claims it and its members believe a book full of doctrine that no one I know follows. I may not know if an Episcopalian believes in the immaculate conception or uses a condom to prevent pregnancy but I know that what brings us together in ministry and worship is our faith in Jesus Christ and respect for any differences we have.

The bureaucracy of the Roman Catholic Church hinders their ability to stem problems. We could face the same dilemma if changes made can be challenged from other provinces. While I do not believe anyone in the Anglican Communion wants our church to be venerable to child abuse, the last thing we want is to become like the Roman Catholic Church and take decades for the wheels of the bureaucracy to turn to appropriately deal with an issue.

Efforts to embrace God's Will openly would be lost. Any priest that did not profess faith in the status quo couldn't become a bishop to present challenging theology. If only bishops may discern theology then the status quo will be frozen in place as the world's understanding moves forward.

I do not know about the world over but my parish and the ECUSA have been slowly growing. Here is the USA, the Roman Catholic Church only grows because of immigration. It would be the death of the Anglican Communion in many countries if we use the Roman Catholic Church as our model.

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 arguments set forth in paragraph 119 seem empty. Most of the 'arguments' are conclusions based on their findings, which are easily refuted. The arguments about members entering into covenants with other churches does not reflect that those covenants are based on respect for the theology that each church had; this covenant is to disrespect the respective theologies. A worldwide Anglican Covenant would remove the ability to shape and protect our distinctive identity and mission. The arguments about protection from the secular world seems contrived and lacks examples.

Contracts result from mistrust and lead to tests and more mistrust. Generally, people do not enter into a contract because of mutual trust; they want guarantees and a way to measure performance out of mistrust.

Honesty would be lost as provinces hide any variations from the acceptable practices. Bishops would spend more time looking at other provinces to see if they have violated anything in a contract. Disputes would arise if a bishop becomes aware of any variation. Internal disputes would routinely become a cry for help from another province.

I believe the status quo is the ideal and we need to not react to disagreements with poor policy.

I empathize with those who feel their side 'lost'. I certainly have lost plenty of decisions and elections. It hurts and it is easy to think the system is broke. Sometimes it is. This time it is not. If some feel they cannot be in communion with my church if we practice what we believe then we cannot be in communion with them if we cannot practice what we believe. Communion must be based on understanding and respecting differences or it cannot exist in the Anglican Communion.

It would be better to let the Anglican Communion die with its integrity intact than live on as a lie.

Name: Thomas Schweiger
Denomination: Episcopal Church
Location: USA

Subject: General Comments

I despair that a successful dialog can be had with or within the Episcopal Church on the subject of same sex union.

At my church, St. Paul in Fayetteville, Arkansas, the rector began a process of exploration for blessing same sex unions. This was carried out in a sensitive and open way. However, the terms of the dialog were exposed by the simple questionnaire intended to poll sentiment and begin discussion. The poll asked (from memory):

I think it is God's will that we bless same sex unions and we should proceed with offering them.
 I think it is God's will that we bless same sex unions, but that we should wait until we have greater consensus.
 I think it is against God's will that we bless same sex unions, but I am open to changing my mind.
 I think it is against God's will that we bless same sex unions and I don't want to talk about it.

Between the poles, both side met with compassion for the other, but only one side needed listen. Were this a true dialog, both would come open to changing their mind.

I see this same patronizing attitude in the remarks of my denominational leaders. They are impatient with a backward world that needs to catch up. I don't think the American church has the spiritual resouces to respond to the Windsor report's rebuke with humility.

Name: Rhonda Lee
Location:(third-year seminary student and candidate for the priesthood in the Episcopal Church USA)
Subject: Anglican Identity

The Eames Commission's Windsor Report on the current crisis within the Anglican Communion ends with a sobering thought: 'There remains a very real danger that we will not to choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart' (157). The Commission's view that we are at a crossroads is understandable, and its perception that the Communion needs more centralized structures of authority in order to guard our unity is not new. In 1878 the Lambeth Conference declared there was a need for 'practical and efficient methods...to guard against possible sources of disunion in the future,' and issues of unity and authority have been discussed at almost every Lambeth Conference since then. Some of the present Commissionâ€™s recommendations depart from traditional Anglican understandings of authority. This is likely intentional, since many would argue that our decentralized structures of authority and the occasional character of our theology have brought us to this difficult moment, but it is important to acknowledge that these proposals represent significant changes to our ways of living together and of implementing change. Through discussion of the Report, I pray that we will find ways to live together with our differences, retaining the potential for all of us as members of the body of Christ to be 'teachers [who] are themselves learners, enjoying mutuality of encouragement and correction...for the sake of [the Churchâ€™s] mission to the world.'

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 Anglican Communion?

The Report begins with the helpful reminder that our communion with each other is rooted in our relationship with God: 'We...are members of one another in Christ Jesus' (5). Keeping that perspective will give us a better chance of valuing our disagreements as a check against the very real danger of worshipping not God, but rather our own ideas about God.

In its list of the ways in which our Communion is sustained, the Report lists our 'common pattern of liturgical life rooted in the tradition of the Books of Common Prayer' first. The apostolicity of Anglicanism is preserved primarily through the integrity of our worship. It is secondarily preserved through our orders of ministry and the role of bishops in preserving the Christian tradition as we have received it from the earliest days of the Church. The Report focuses on the issue of authority stating that, 'we have not always fully articulated how authority works within Anglicanism' (42). I would say, rather, that in the past we have been comfortable with a level of diffusion of authority that is not sitting well with many within the Communion at the present time. Anglicans have traditionally been willing to live with difference in part because our theological tradition incorporates 'a strong element of awareness of the tragic, of the dark night and the frustration of theory and order by the strangeness of God's work.' We are aware of God's otherness and of the fact that 'we do not find or identify God with ease,' and so we submit ourselves to the disciplined study of Scripture and regular common prayer in order to seek God's will, being open to the testing of new practices to determine if the Holy Spirit may be leading us in a new direction.

The Communion has lived for some years with impaired communion. Notably, this has been true around the issue of the ordination of women to the priesthood and the episcopate. The Report points out that a resolution of the 1988 Lambeth Conference urged each province to respect the right of each national church to make its own decision regarding the consecration of women to the episcopate, while maintaining 'the highest degree of communion possible' (19). The Communion's resolve to continue to walk together despite the contentiousness of the issue of women's ordination is laudable and consistent with Anglicanism's respect for local interpretations of the apostolic teaching of the Church. I believe, however, that the Report overestimates the extent to which the Communion has reached a 'common mind' (51, 126) on that issue. If one important element of communion is 'a mutually recognized common ministry' (49), then our communion is already significantly impaired (50) due to the non-translatable ministries of women bishops. The Communion also lives with diversity around the issue of remarriage after divorce (125). On this issue, differing interpretations of Mark 10:11-12 (Matthew 5:32) and 1 Timothy 3:2 ('a bishop must be above reproach, married only once...') are tolerated. This is consistent with Anglicanism's tradition of discernment through practice and of openness to change when that change is believed to be Spirit-led.

In consecrating The Right Rev. Gene Robinson to the episcopate, the Episcopal Church USA did in fact ordain a person whose ministry 'very many people in the Anglican Communion could neither recognise nor receive' (129). This is not, however, an unprecedented break with Anglican tradition if the translatability of ministries is taken as the primary criterion of unity. It is important to acknowledge both that his consecration is seen by many as something unprecedented, and by others as another manifestation of a diversity that has already existed for some time among Anglicans.

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

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? (I consider these two questions together.)

Sections C and D propose strengthening the 'instruments of unity': the authority of the Archbishop of Canterbury, the Lambeth Conference of bishops, the Anglican Consultative Council, and the Primates' Meeting. These recommendations flow directly from the Report's analysis that our central problem is one of unclear structures of authority and mutual accountability. A cause for concern, however, is the fact that all the instruments of unity except the ACC are composed exclusively of bishops. Bishops do have a particular responsibility for guarding the apostolicity of the Church's teaching. Anglicanism, however, has historically taught that priests, deacons, and the laity also have important roles to play in interpreting tradition and Scripture and in bringing the concerns of the larger world to the Church. Centralising authority in the hands of bishops may safeguard the Church's traditional teaching, but it may also reduce the potential for discerning new and strange teachings that may reveal God's will for the world. This is particularly true since very few women, and no openly gay or lesbian persons, have been present at the Lambeth Conference to participate in discussions and to exercise decision-making authority around issues concerning the status of women and gays and lesbians in the Church. The process of 'enabling the stranger to be heard, deciding that the stranger has a gift and a challenge that can change you' does indeed 'limp very slowly' at that level of authority within

the Communion. A positive development of the past 30 years, on the other hand, has been the raising up of indigenous bishops in the Global South, so that the concerns of that majority of the world's Anglicans may more effectively be presented to the former colonial power and to the predominantly white Commonwealth.

My concern about strengthening the instruments of unity would be somewhat alleviated if the Archbishop of Canterbury's proposed Council of Advice were carefully composed of representatives of all four orders of baptized and ordained ministry. Given the historic role of the See of Canterbury and its status as the linchpin of the Communion, it is reasonable to suggest that the Archbishop of Canterbury be able to 'speak directly to any provincial situation on behalf of the Communion' 'as a brother' (not, it is important to note, as a father) (109). The suggestion that the Archbishop of Canterbury have the power to issue restricted invitations to the Lambeth Conference (110) does seem to be in line with the practical convening power he has held since at least 1867. That would, however, represent a new development in that (to my knowledge) no bishop has ever received a restricted invitation to Lambeth. Such a restricted invitation would throw into sharp relief the divisions within the Communion, but might be a necessary step in order to allow the Lambeth Conference to continue to meet and function in our current context.

In a similar vein, the expressions of regret for the breaching of Anglican 'bonds of affection' to which the Report invites the ECUSA (134), North American bishops who have authorised same-sex blessings (144), and bishops who have intervened in affairs outside their own jurisdictions (155) might reassure members of the Communion that we do in fact all wish to work through this period of conflict together. The report recognises the importance of individual conscience in bishops' decisions to exercise 'representative functions' in the Communion (144). It thus preserves an important ethical principle while asking individuals to consider the unity of the Church in exercising their conscience. The related call for a moratorium on same-sex blessings (144) needs clarification. How long should such a moratorium last? As the Commission knows, the Diocese of New Westminster studied the issue of same-sex blessings for some years before its bishop authorised the rites in 2002, discerning the need for the rite through a process of study and then implementing it slowly (137). What would constitute 'due consultation' with the Communion on this and other contentious issues (137, 139)? The term needs to be defined through discussion.

The Report recognizes the autonomy of each province within the Communion. It therefore rightly points out that its proposed common 'Communion law' would have to be adopted by each Church within the Communion (115) for it to have any 'enforceable juridical authority.' At such a point, however, we would have moved from communion based on our common baptism and celebration of the Eucharist, on recognition of the ecumenical creeds, and on mutual (although incomplete) recognition of ministries, toward communion based in greater part on a common law. This shift would be compatible with the concerns raised in sections A and B, but would represent a new development in Anglican polity and should be understood as such. It is important to remember that the process of Communion-wide reception of the proposal suggested in Appendix Two of the Report (118) would take some years. That time could be usefully seen as a period within which to discuss fully the issues around impaired communion and to incarnate the fact that member churches of the Communion can live together through a period of uncertainty without parting ways.

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 proposal for an Anglican Covenant appears to seek to place authority within that document since our traditional sources of authority and unity – notably Scripture, common worship, and the moral authority of the Instruments of Unity – may not suffice to keep our Communion intact. The Report states that 'A Covenant incarnates communion as a visible foundation around which Anglicans can gather...' (119). Our Communion is already incarnated through the relationships we share as we gather around our commitment to the sacraments, to common worship, and to apostolic ministry. Clearly the Anglican Communion in its present state is a wounded body, but it is not clear that the adoption of a Covenant would change that fact. As mentioned above, however, the process of discussing the proposal may be helpful and may lead us on a path toward unity that we cannot now discern. The proposed Covenant expresses many hopes for positive co-operation across the Communion that could prove fruitful if enacted. Article 15 in particular commits member churches 'to promote mission through practical schemes to serve the needs of the world' which are distressingly great in the current context of regional wars with worldwide implications, and the AIDS pandemic, to name only two challenges.

The needs of the world, already addressed by such ministries of the Anglican Communion as the HIV/AIDS Network and the Women's Network as well as through provincial ministries, might be more easily addressed if churches increased our efforts to work together and to view each other's concerns as our own.

I am not sure that an Anglican Covenant is necessary as a grounds for prophetic witness to national governments and international bodies. Scripture and tradition already give us those grounds as, for example, the work of Archbishop Desmond Tutu against apartheid demonstrated. The proposal for a Covenant seems to be based more in the perceived need to give structural weight to the call to Anglican provinces to heed one another's concerns when making decisions that may be of interest to other parts of the Communion. Paragraph 119 warns that a church that 'change[d] its mind about covenantal commitments...could not proceed internally and unilaterally.' The proposal raises concerns about the mechanisms of mutual accountability that would be in place if the Anglican Covenant were adopted. Article 21 states that 'Each church has a fiduciary duty...to exercise its autonomy in communion.' This is strong language: in the secular world one person can sue another over a breach of fiduciary duty - i.e., a violation of legal trust. The article further states that each church 'shall in the exercise of its autonomy have regard to the common good of the Anglican Communion' and before exercising autonomy on issues of concern to other members of the Communion shall explain, engage in dialogue, consult, discern, and agree 'with the appropriate Instruments of Unity.'

My most serious concern about this article as it is now written is the questions it raises about what 'agreement' would mean for the choice and consecration of new bishops. Would women candidates be acceptable to the instruments of unity, given that women are not eligible for the episcopate in most of the Communion? On what basis can the Communion reassure provinces whose episcopate is open to women that their decision on that issue will be respected? The need for 'agreement' also raises a practical question: how would provinces implement the need for agreement within their time-limited procedures for choosing bishops? At the very least, discussions of the proposed Covenant should seek to clarify what might constitute 'agreement.'

Anglicanism has historically been characterised by diversity in unity, or what one scholar has called 'the embrace and celebration of apostolic catholicity within vernacular moments.' The Report's focus on agreement among provinces of the Communion tilts the scales away from diversity and toward unity. This may be necessary in order to preserve our 'apostolic catholicity' and keep all the provinces in communion with one another. Such a tilt might, however, make it more difficult to discern areas in which the Church's teaching needs to change, by making it necessary to come to theoretical agreement before we have tested the new teaching in practice. All these possible gains and risks will need to be weighed honestly and with generous spirits in the period of discussion that lies ahead.

To: The Right Reverend Andrew Hutchison Primate of the Anglican Church of Canada.

From: Dudley Baker

Subject: In response to The Windsor Report:

Dear Sir;

While I have sympathy with the commissioning of the Windsor report in that there is a desperate attempt to keep the political structure as well as the bricks and mortar of the Anglican Church in Canada together I have to ask why? The body of Christ is the Church, but the Church is not the body of Christ. God's Church will go ahead and as scripture says, the gates of hell will not prevail against it. That is something God will see to, not us. Our job is to keep our eyes focused on Jesus and faithful to the scriptures and let Him get on with the job, ! He will complete it whether or not the Anglican Communion or any other denomination, sorts itself out or not. Unity unless it is of and in The Holy Spirit is false unity, keeping up appearances.

Your charge to those responding is, in my view ludicrous and dishonest. The Church is not the United Nations, a collection of disparate beliefs and interests who come together to prevent slitting each other's throats. Although we are doing our best to make it so. It is the WAY. Note the singularity of the term - only one way.

The Anglican Church in Canada has, with some exceptions, long since abandoned the Scriptures as being authoritative and have instead used our brains to scholarly determine that the Scriptures are not really the word of God, Jesus is not really the Son of God and the resurrection was impossible. AH of it mere guidelines at best and not meant to be take literally or seriously. Yet we seem to have no problems accepting the Greek myths as being authentic to their authors.

In our seminaries, any student who takes God and the Bible seriously is in for a rough ride and is lucky to graduate if they stick to their beliefs. And who will hire a born again Christian when they graduate? In short, what is taken as authentic Christianity in the majority of the world, is here treated as benighted naivety. How many clergy and laity really believe the creeds for example? The shepherds have really lead the sheep astray.

What do we have to offer? What is our good news? Well, lately it seems to be that the Anglican Church will accept you and your homosexual practice and bless your same sex marriage. Instead of healing the brokenness we bless it. We have spent hours and hours studying human sexuality and now know ihrc is nothing abnormal about homosexuality. We did not need to spend hours of human research to determine that. Human sexuality is just whatever humans do sexually and that covers the whole spectrum of practices. The Bible has already shown us that, and Gods evaluation of these human practices. Our good news though is fast becoming, by our deeds and words; We have done away with concept of the fall of man and can now affirm the fallen nature. That kind of good news never really works, it is a spiritual valium at best - just check out the lack of cures brought about by modern psychology.

Wouldn't it be better to be able to offer really good news in the form of a God who created us to be whole, who loves us and is on our side against the principalities and authorities that fought against us in the garden and continue to try to destroy us? Wouldn't it be better to be able to show a hope in a God who is real, who can and will heal us and bring us into communion with Him? A god who can and does heal us of our hurts, addictions, physical and psychological/spiritual ailments, guilt, (Those things still do happen today - we can either ignore them or believe.) A God who sacrificed his Son to pay for our mistakes and rebellion and re-unites us to himself.

About fifteen years ago we had a man at our church that would occasionally say to me, we had a good sermon preached but where are the signs and wonders'] That annoyed me because I knew in my heart he was absolutely right. Jesus said in Luke 4:18-19

'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.'

Jesus meant it. When Jesus comes to town, when the kingdom of heaven is near, things happen. It is not a theory. When the Holy Spirit came upon the disciples and they preached the good news it touched peoples deepest needs and they believed and flocked to church. If we had good news to preach today, people would be flocking to our churches. Instead we resort to our brains and reason, to develop sound church growth programs based on human observation and strategies; we devise ways of financial growth based on bequests and planned giving strategies. So far we have no problem accommodating the results, so I have to assume our message is not one that meets peoples deepest needs. And we have yet to convince people that they won't go short responding to our financial appeals. Could it be that we do not believe in a God who gives us everything in the first place and be trusted to not let us go short of what we need?

Thomas Aquinas said that the task of theology is to unfold the meaning of the truth in the articles of Christian faith.... The source of this knowledge of God is scripture and "We ought not to say about God anything which is not found in Holy Scripture either explicitly or implicitly . " ' ' The sad thing is that we all know these things. We have all been to Sunday school, bible schools, theological colleges and on and on. The problem we don't believe a word of it. We don't take it seriously. All it does is form the basis for membership in a club that is rapidly falling apart, In summation:

Can we be in communion with disagreement? It depends on the disagreement. Differences over form of worship are one

thing, differences of substance and who we worship are another. The Anglican Church in Canada worships Anglicanism in the main and does not take God seriously - does not believe. Anglicanism, not Christ is the head of our church. The title of the book One church Two Religions sums it up nicely. My response is; No we cannot remain in communion - given the issues that divide us.

What the covenant should be is adherence to the scriptures. The where, when how and who of its maintenance are political/logistical questions best led to the organizers,

Expressing regret does not cut it. There was no courage to deal with heresy at the time it was most needed and now it looks as though the score is Corinthians 10, Paul 0, with the church applauding. They ought have been turned out in the beginning. We have a distinct surplus of Neville Chamberlains and almost no Winston Churchills in the Canadian church.

The dissenters are in fact the defenders of the faith and have nothing to regret or apologize for. It is instructive that they should be singled out as the dissenters. If for maintaining their integrity they need to go to an orthodox Bishop so be it. If that fractures the structure and income of the Canadian or other provincial church, too bad. All this presupposes there have been discussions and attempts to bring about repentance.

I find it difficult to credit that we are actually having this discussion in a reputedly Christian organization.

Respectfully submitted, in the hope we will return to the gospel
Dudley Baker

Name: David Boyle

Location: Church Army Officer-in-training at Taylor College of Evangelism

Subject: Windsor Report

Hello Andrew:

You have asked for responses on the Windsor Report - in particular, on how can we maintain unity in face of the disagreement that Anglicans have on Same-Sex Blessing. Below are my thoughts on the matter:

The way I see it is this: The Anglican Church of Canada is a member of the Anglican Church World Wide. It is an entity within an entity - but striving to maintain it's unity.

Politics is not my strong suit, but my understanding of a true democracy is one where the majority makes the decisions that steer the direction of the whole, but allows the minority to have a voice in all matters and to air their opinion and viewpoint. Over time, if the minority gains ground and becomes the majority, then they are in a position to change policy. Now assuming that the Anglican Church is striving to democratically make it's decisions (within the will of the Spirit, of course), then it now becomes a matter of perspective: Does the Anglican Church of Canada see itself as a part of the Anglican Worldwide Communion, or is it separate?

Myself, I am praying that we see ourselves as a part of the wider body of the Anglican Worldwide Communion. If that is the case, then we are one ship heading in one direction. In striving to keep the imagery of 'an entity within an entity', perhaps the Anglican Church of Canada can see itself as a lifeboat on this ship. There would certainly be a need to separate ourselves from this ship and go our separate ways if the ship were sinking. Is the Anglican Worldwide Communion a 'sinking ship'? I don't see it as such, and as such, I don't see us as in a position to separate. But I am afraid that we have loaded ourselves into the lifeboat and are now starting to lower ourselves into the water - despite efforts of the ship to keep us aboard!

I am disappointed that the Diocese of Niagara sees fit to ignore the Windsor Report advice to hold off on making a decision. I would hope that we can start to look beyond our own back yard and look at ourselves as part of the larger whole. If we as a country see the need for same-sex blessing, then we must convincingly present our views to the rest of the Anglican Communion Worldwide to win them over. Likewise, we must be open to consideration that our stance on this may be wrong, or that the timing may not be 'now'.

I have worked hard to keep my own personal viewpoint of Same-Sex Blessing out of this letter, as your request was not about stating opinions, but on how we can strive to maintain unity. I believe that unity will only be maintained if we choose to remain united as a whole. Anything less will lead to separation.

Name: The Very Rev. John P. Downey

Denomination: Episcopal Church USA

Location: USA

Subject: General Comments

Reflections on the Windsor Report from the Adult Forum of The Cathedral of Saint Paul, Erie, Diocese of Northwestern Pennsylvania

A large number of the adult members of the Cathedral of Saint Paul have gathered in Adult Forum with our Dean, The Very Reverend John P. Downey, to discuss the Windsor Report. Our congregation as well as those participating in the Adult Forum includes people who hold the full range of diverse views found in the Episcopal Church and the Anglican Communion regarding human sexuality and the matters which gave rise to the Lambeth Commission and the Windsor Report. Many of us were well described in that report as 'faithful members who are bemused and bewildered by the intensity of the opposing views on issues of sexuality.' We are grateful to have suffered little conflict in our cathedral over these matters.

Nonetheless, despite this diversity, a very strong majority of us believe that it is entirely appropriate for the Episcopal Church to express regret and exercise restraint in the terms proposed by the Windsor Report, and would ask that caution be taken in considering any alterations of those terms. We are distressed at the tendencies to division apparent in the Episcopal Church and the Anglican Communion and would like to see all parties undertake such regret and restraint in order to seek reconciliation and a stronger communion in the future.

However, we also strongly believe that regret and restraint alone will prove to be inadequate without urgent attention being given to theological and biblical study and dialogue regarding human sexuality. The same is true for the pastoral listening to and learning from homosexual Christians called for by the Lambeth Conference, the Primates Meeting and the Windsor Report as we seek greater understanding. Our discussions have shown that these matters are of deeper interest and importance to us than issues of church structure by themselves.

Name: hilda weaver
Denomination: PECUSA
Location: USA

Subject: General Comments

Re: Bishop's report 'Need for Study and Discernment'. For many years the church has been hearing about the need to 'study' human sexuality. If this is ever stated except in the context of homosexuality, I have not heard it. Indeed the church does need to study HUMAN sexuality, and needs also, I believe, to discern the continuum of sexual behavior, both heterosexual and homosexual. Sexuality being only one part of the human experience, the interactions of all parts seems not only appropriate but mandatory. As there is perversion in both orientations, there is also genuine love and commitment in both. The proposal to 'study' human sexuality would be better served taken out of its thusfar homosexual context. By any and all means, continue to study, but include the ninety as well as the ten percent.

Name: Roni Grad
Denomination: ECUSA
Location: Birmingham, AL, USA

Subject: Windsor Report

Dear Bishop Kwong,

I am a lay parishioner at the Episcopal Cathedral Church of the Advent in Birmingham (Diocese of Alabama), USA. I have grave concerns about recent developments in the Episcopal Church in the USA (ECUSA) and in the Anglican Communion. I genuinely appreciate your interest in feedback from Anglicans worldwide to the Windsor Report 2004, in anticipation of the forthcoming Primates' meeting, and gladly offer my perspective.

The sexuality crisis in its various manifestations, which led to the development of the Windsor Report, is merely a symptom of a much more profound disease afflicting the church. As the Windsor Report indicates, from the time of the English Reformers, our church respected *Adiaphora*. As time progressed, we allowed for ever widening theological variation under the Anglican umbrella. We have now reached a time in our 'theological development' at which the doctrine of our founders is no longer recognizable in much of the modern Anglican Church in the West. Prominent clergy actively reject the very basis of the Gospel, the doctrine of the sinfulness of humanity, humanity's impotence to save itself, and the great love and mercy of God expressed through the justification imputed by the blood of our Lord and Saviour Jesus Christ. In place of this, we are often presented with a quasi-Buddhist picture of Jesus as a moral philosopher, sent by God simply to teach us how to live good lives. Humans are no longer seen as obligate sinners, but as basically good folk who are sharing with God the task of perfecting the World. Human reason now trumps Biblical doctrine and truth, and God's law is made to conform to human notions of justice. All becomes *Adiaphora*, and we see the attempts not just to develop liturgies to bless same sex unions, but even to co-opt pagan liturgies by substituting the female menstrual flow for the blood of Christ in the Eucharist. The *via media* between Luther and Calvin has become a secular humanism cloaked in the vestments of liturgical worship.

The situation in the West has become very difficult for Evangelical Anglicans like me. While I have been truly blessed with a wonderful home parish where the Anglicanism of the English Reformers is taught and actively practiced, I have a very hard time finding similar parishes when I travel, which underscores the crisis in our denomination. If it weren't for the ministry of the Cathedral Church of the Advent, I would have left the ECUSA. by now.

The current crisis threatens to tear apart the Anglican Communion. The Windsor Report was developed as an attempt to reconcile the various factions within our denomination and hold the communion together. While the document proposes detailed structural and procedural mechanisms to maintain unity, as a stand-alone document it is grossly inadequate to fulfill this task.

Throughout the history of Christianity, when facing crises such as that facing us today, the church has resolved these crises by returning to the fundamentals of our faith, reasserting the primacy of the Scriptures, and articulating the basic, immutable creeds which follow from this. This was true at Nicaea, and was equally true at the Reformation. While the Windsor Report speaks of the recognition of the supreme authority of Scripture as one of the Bonds of Communion, paragraphs 59 and 60 are vaguely written in such a way as to allow human reason to continue to temper and mitigate the basic Gospel message of sin and redemption.

I believe that, prior to consideration of the Windsor Report, the Primates must first rearticulate the basic and immutable doctrines of our faith: the primacy of Scripture, the sinful wretchedness of humanity and the atoning sacrifice of our Lord and Saviour Jesus Christ. This must be spelled out by the Primates for the sake of clarity; vague references to Scripture and "historic creeds" will not suffice. The Primates must then commit to acknowledge these basic doctrines in the preaching, liturgy and hymnody of the church. (I would propose that Rite II of the ECUSA, and the various Alternative Services of the UK, Canada, and elsewhere, be removed from the liturgy or rewritten to include the Prayer of Humble Access and to strengthen the Confessions of Sin to more clearly articulate the human condition and need for redemption.) Once doctrine is clearly stated and understood, the structures and procedures of the church can then be strengthened with the primary goal of maintaining the effectiveness of the Anglican witness, as opposed to the numbers and distribution of communicants.

We must not sacrifice the truth of the Gospel in an attempt to maintain the unity of the Anglican Communion. As Martin Luther wrote to Desiderius Erasmus, 'You make it clear that this carnal peace and quiet seems to you far more important than faith, conscience, salvation, the Word of God, the glory of Christ, and God himself. Let me tell you therefore - and I beg you to let this sink deep into your mind -I hold that a solemn and vital truth, of eternal consequence, is at stake in this discussion; one so crucial and fundamental that it ought to be maintained and defended even at the cost of life, though as a result the whole world should be, not just thrown into turmoil and uproar, but shattered in chaos and reduced to nothingness.' The Windsor Report itself states in paragraph 86, quoting from the Lambeth Conference of 1920, 'The churches represented [in the communion] are indeed independent, but independent with the Christian freedom which represents the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship.'

The time has truly come for a reformation within the Anglican Communion. It is my fervent hope and prayer that the church leadership will answer the call from God to achieve this, to maintain and even renew the effectiveness of our witness and ultimately strengthen our church.

Respectfully yours in Christ

INSERT MIKE RUSSELL AS PDF FROM FILE

Name: People of St. Paul's, Vestry
Denomination: Episcopalian
Location: Canada
Subject: Windsor Report Statement

Statement to the Primate on the Lambeth Commission Report on the Anglican Communion

From St. Paul's Anglican Church, Edmonton â€“ Diocese of Edmonton

We, as an active Anglican congregation within the Anglican Church of Canada and the Diocese of Edmonton, believe the Windsor Report is a starting point for a way forward for the worldwide Anglican Communion. We urge the Primate to adhere to the recommendations of the report, which seeks to maintain the historic faith that we have received.

We seek to focus on our parish vision:

'As followers of Jesus, our vision is to love God with all our hearts,
and to love our neighbours as ourselves.'

As a parish, we define our mission as J.E.S.U.S.:

Joy of Worship,
Evangelism,
Spiritual Growth,
Unity in Community,
Stewardship

We believe that true unity in the Anglican Communion can be achieved only by our commitment to the Word of God as revealed to us in Scripture, by our openness to the working of the Holy Spirit, and by our submission to Jesus Christ as our Lord and Saviour.

We therefore cannot accept unity at any cost, we will stand with those who embrace the historical biblical view point that is accepted by the vast majority of the world wide Anglican Communion.

We stand with all those in Canada who seek to continue the historic, orthodox faith that we have received. One such partner is the Canadian Essentials Movement, whose vision is 'to be the theological and spiritual rallying point for historic, Christian orthodoxy in the Anglican Church of Canada'.

Commendations:

We join with the Essentials Council in expressing our gratitude for the helpful explanation of the particular nature of the Anglican Communion (par. 45-51) and for the affirmation of the supremacy of Scripture and its relationship to authority in the Church (par. 53-62). We are most pleased with the clarification of the concept of regional autonomy as interdependence (par. 72-86) in the context of the world-wide communion; this serves as a helpful correction to isolationist statements made at our recent General Synod. We are happy that the report upholds continuing conformity with the catholic and apostolic teaching on sexuality affirmed at the 1998 Lambeth Conference (par. 142-143). We concur in their analysis that Bishop Michael Ingham and the Diocese of New Westminster, in ignoring the four instruments of Anglican unity, have constituted 'a denial of the bonds of communion' and breached 'the proper constraints of the bonds of affection' (par. 33, 35, 141, 143, 144).

Calls to Action:

Following a special meeting of the congregation we unanimously join with the Essentials Council in their agreement with the Commissionâ€™s following calls for action in our Canadian context:

- The call for a moratorium on consecration of the episcopate of any person who is living in a same gender union and blessings of committed same sex unions, and the need for action on the part of the wider Canadian Anglican Church to ensure this (par. 134, 144).
- The call to Bishop Ingham and the Diocese of New Westminster to apologize by expressing regret and recognition that their actions have broken the bonds of communion and affection (par. 144).
- We would strongly suggest that repentance would be the most appropriate action required by Bishop Ingham and the Synod of the Diocese of New Westminster.
- Pending such repentance, the call on those who have participated in the sanctioning and blessing of same-sex unions to withdraw from 'representative functions in the Anglican Communion', which we would extend to apply to the councils of the Canadian Church (Par. 144).

However, we disagree strongly with the Commission's apparent equating of the caring actions of bishops who have intervened to provide temporary pastoral oversight for those who have remained faithful to orthodox teaching and practice with the disruptive actions of those who have departed from historic Christian orthodoxy, and in so doing have caused division in the Anglican church. We also disagree with the House of Bishops in their labelling those of us who adhere to the traditional, scriptural Christian orthodoxy as 'Dissenters'. We are not the dissenters. It is those who have departed from this orthodoxy who are the dissenters.

In conclusion, we submit that the basic issue the Anglican Church is facing is not merely one of trying to maintain unity in the church. It is whether the Anglican Church will remain faithful to the historic, orthodox, biblical Christian position on which our church has been based, or whether the church will depart from this position and accept homosexual unions and bishops or clergy living a homosexual lifestyle while continuing their duties. We will be praying fervently for the Primates and the wider Anglican Communion, as well as for our own Canadian Bishops and Dioceses, that the historic orthodox position will be upheld and the unity of the church of Jesus Christ will continue.

On behalf of the People of St. Paul's, Vestry, and the Corporation

St. Paul's Anglican Church
10127 - 145 St. Edmonton, Alberta, Canada. T5N 2X6

Name: CHARLES R. ALLARD

Denomination: Anglican

Location: Canada

Subject: Windsor Report

To: The Honourable Archbishop Andrew Hutchinson

I am writing in response to a request from our parish for individual members to respond to the Windsor Report from the World Wide Anglican Communion so that you can gain a perspective from myself and other Canadian Anglicans and 'share them with fellow Primates of the Anglican Communion'.

Given the seriousness of the Anglican Communion divisions and the present disharmony, the Windsor Report was well written and the general tone of the Report was balanced. Those that authored the Report should be thanked for their hard work and sincerity.

Before I comment further on the Windsor Report, I must advise you that I disagree with the premise that somehow this is not whether the ordination of homosexual marriage or a blessing of same sex parties is right or wrong but the issue is how the Anglican Communion world wide and indeed, across Canada, can maintain its unity in the presence of

disagreement. This is a somewhat disingenuous characterization of the issue.

The ordination of openly active gay ministers, the marriage of same sex partners, the blessing and sanctification of these relationships in contravention of the 1998 Lambeth Conference resolution on sexuality go to the heart and root of scripture and the essential faith of our church and to somehow focus the issue on how to manage disagreement somehow trivializes the root of the problem and is basically dishonest. In fact, these issues are the crux of the disharmony and conflict that we now face.

It is quite clear that the Canadian Anglican Church of Canada made a solemn declaration in 1893 through its General Synod that it was its desire to be in full (not partial) communion with the Church of England throughout the world

A formal covenant is great but the Anglican Church of Canada already made a solemn declaration that has been knowingly and flagrantly breached in the last several years with obvious consequences. The element of trust and unity has been broken.

The leaders of the Anglican Church of Canada and especially the Diocese of New Westminster were quite aware of the position taken by Lambeth Conference in 1998 yet disagreed with that position almost from the outset. The same can be said for the Episcopal Church in the United States. The ramifications of moving forward this new enlightened theology was obvious yet the bulk of our leaders of the Anglican Church of Canada decided to move in this new direction that has been adopted by our secular world in legislation and court decisions.

I had the ability and the privilege to respond to members that went to the National Council Synod in May of this year in connection with the somewhat late motion that was put before the General Synod at that time. I indicated that I would be saddened by the adoption of the motion and that there should be a mechanism whereby a parish or diocese could take their assets without connivance or hindrance and seek oversight from the world wide Anglican Communion if the adoption of the motion took place. This would be the fairest and most equitable manner in which to resolve the obvious division which, in my mind, is irreparable.

Unless the Diocese of New Westminster or the Anglican Church of Canada retract and recant what has taken place and reinstate the previous position of the world wide Anglican Communion as set out in the Lambeth Conference then we are deluding ourselves that there is somehow a resolution to the differing views. We should deal with the reality and get on with transferring allegiance, assets and ecclesiastical oversight in order that the separation and division does not become more vengeful, bitter and harmful between the new enlightened Anglican Church of Canada and the members of the Anglican Church of Canada with orthodox views. One cannot sacrifice the sanctity of the Scriptures and our Sacraments at the altar of Anglican unity.

I certainly believe in interdependence and diversity in all forms as far as types of service, length of service, whether you partially or wholly follow the liturgy, whether you baptize by a sprinkling of water or a full immersion, whether you have a choir, a band, a piano, an organ, etc. but interdependence does not mean that you can substantially move from scripture, doctrine or traditions. This is and should be non-negotiable. The idea of a covenant is fine except we already have a solemn declaration and it is not being adhered to.

It has saddened me greatly that the reality of the situation is that the damage that has occurred and the positions taken are well entrenched and most likely irreconcilable. I do not really feel any animosity against my brothers and sisters in Christ who obviously feel that the decision they have taken is the right one for the bulk of the leadership of the Anglican Church of Canada. But so be it. I do, however, find the current practice of de-licensing priests who disagree with the position taken by the Anglican Church of Canada in some of the Dioceses and the suppression of any form of honest dissent quite reprehensible. The real problem the North American Church is facing is really a crisis of faith.

It is somewhat ironic and scandalous that the members who desire to be in communion with the Anglican world-wide Communion are now being labelled as 'dissenters' when, in fact, it is the recent actions of the North American churches

that have resulted in departing and dissenting from the faith.

For those parishes and Dioceses who wish to continue with oversight for the Anglican worldwide community, they should be allowed to do so quickly and painlessly without any remuneration, hindrance or connivance from the Anglican Church of Canada. According to Deloitte's, a simple gift of assets from one registered charity to another registered charity does not give rise to any adverse tax consequences so let us get on with the inevitable. In this way, the orthodox and traditional members of the Anglican Church of Canada are not forced to have to seek refuge with other denominations or church communities that have not strayed from scriptures or doctrine. This will allow at least some of the rancour and bitterness to subside if a fair and simple mechanism is in place. We can say our farewells and goodbyes, exchange hugs and wish each other Godâ€™s blessing.

Name: Anna Cleveland

Denomination: Episcopal Church, USA

Location: USA

Subject: General Comments

I'm twenty-two years old and have only been an Episcopalian for about two-and-a-half years. I came to this Church as an adult, having been a member of several other denominations and religions. I've considered the Windsor Report in its entirety, because I donâ€™t want to see the Church I love split - although I know it may yet come to that, as it has with every other Church since the beginning of ecclesiastical history. I'm not a theologian or a seminary student; I've got a bachelor's degree in English. But I am a member of this Body, of the ECUSA and the Anglican Communion, so I will try to answer some of the questions that this committee has put forward.

There are several ways that the Anglican Communion can be helped to stay together. Parishes, dioceses, and provinces ought to be sharing with each other instead of shouting at each other or ignoring each other completely. One of the major things this crisis has pointed out is how poorly we understand all but our own native cultures. American culture, African culture, European culture, and Asian culture are all strikingly different from each other. The way we think and act, our politics, and the way our societies function all overwhelmingly influence the way we see the world. It is human nature to believe that the society in which we were raised is superior to all others. It's hard for us to admit that what another culture deems acceptable may be considered reprehensible in our own and that this does not mean the other culture is guilty of a crime. We live in a pluralistic world, but in our provinces we act like we live in a bubble. So provinces must commit themselves on every level to exchanging ministers and laypeople, to creating partnerships not for the purpose of evangelizing but for the purpose of learning more about the lives of our long-lost brothers and sisters. We must broaden our liturgies to give more than token acknowledgement of the greater world and to make them truly universal.

Most important, we must take advantage of every opportunity to share the Eucharist with each other. God gave us the Eucharist for a reason, to give us a rule of life, and to show us how we ought to live together. At the first Eucharist, Christ gathered with twelve men who were like brothers to Him. He probably wished Peter wasn't so impetuous, and maybe He thought John ought to have taken a greater share of the leadership. He knew that some of His disciples thought He should be a revolutionary, staging a bloody revolt against the Romans. And He also knew that Judas would betray Him that very night. He didnâ€™t agree completely with His disciples. But He shared the Eucharist with them anyway. He did not refuse to eat with them, to have fellowship with them, simply because they didnâ€™t agree with Him. His love was and is unconditional. He taught us this and then commanded us to do as He had done. 'Do this in remembrance of Me.' To declare ourselves to be in 'broken' or 'impaired' communion can be seen as the greatest sin, a blasphemy against the Holy Spirit because it is the Spirit that calls us together. The reason we call the Eucharist 'Communion' is because it is the deepest, most intimate form of relationship that we are able to share in as the Body of Christ. To act as if communion has been broken is tantamount to divorcing this Body. God has put us in communion with each other. Do we dare to claim that we are greater than God, great enough to separate what God has joined together' If a body cuts off its hand, it will be rid of the hand, but will it continue to function as well as it did before'

To break communion with each other is to go against God's will for us as explicitly expressed in Holy Scripture. In the Gospel of John, it records Jesusâ€™ prayer before He is taken to be tried and executed. He prayed that we would all be one, as He is one with God. Later in the Scriptures we read about there being 'one body and one Spirit, one hope in God's call to us, one Lord, one faith, one baptism, one God over us all.' How can we be obedient to God's will, and to our baptismal vows, if we refuse not only to share Eucharist but even to be in the same room with each otherâ€™? If we really want to learn to bring the Communion back together again, the key is the Eucharist. In sharing the Eucharist, we share love and come to understand that God loves us all equally and that since God has made us siblings, we must live like siblings. Brothers and sisters fight, but they never stop loving each other.

It is my highest hope that the Anglican Communion stays together. But if the price of that hope is that the ECUSA must stop obeying the leading of the Spirit, than maybe it is time to part company. It seems to me that the American Church is always a stepchild in non-indigenous denominations. The Roman Catholic Church has long since realized this and has started resorting to measures like denying the Eucharist to high-profile people to keep the unruly American Church in line. In the Anglican Communion too, this holds true. America never had a monarchy of its own and the Anglican faith tradition was brought over here by immigrants, not forced on us by conquerors. Our government is a democracy (though historically it has not always been a fair one), and we have not known it otherwise since we gained our independence. All but a few of us are immigrants to this land, albeit many generations back. So our adaptation of the Anglican tradition is different, sometimes radically so, from our sibling provinces. We are used to being independent, to acting unilaterally even when others are not in agreement with us. Yet, we have always seen ourselves as acting for our own Church; no one can argue that there is any way for us to impose our will on other provinces.

So the Diocese of New Hampshire truly didn't believe that electing and consecrating a bishop who happens to be in a committed relationship with another man would cause as much of an uproar as it did. This was one diocese acting according to the canons of that diocese and its national Church; this was also an internal diocesan issue. While it is different in other provinces, we believe that the Holy Spirit acts in the process of election. The people of the New Hampshire diocese followed the leading of the Spirit. Surely we understand by now that the Spirit does not speak the same to everyone. Different gifts to different people, but the same Spirit. The Spirit speaks to each heart according to what God's will is for that person. We've never demanded that other provinces do as we do. Many provinces still donâ€™t even ordain women to the diaconate, and in England, the Church is bogged down in a quagmire over the ordination of female bishops. But the Communion has survived and flourished despite the actions taken or not taken by individual provinces. It is our common prayer, common life, common mission, and common love that make us a Communion, not whether we agree on everything.

I have reason to suspect that the moratorium on same-sex blessings and the election of homosexual bishops simply will not make it here. We've come so far that going backward has really ceased to be an option, unless our episcopate wants to cause an even greater uproar in the American Church. What might be more palatable to our bishops is the idea of an Anglican Covenant as well as the strengthening of the powers of the Archbishop of Canterbury and those groups that advise him. In theory, both of these seem like good ideas for deepening the unity of the Communion. But in practice, they would be disastrous. Slowly, insidiously, they would compel divergent views in the Communion to be brought in line with one group, and eventually, one personâ€™s view of the truth. We would lose our most precious Anglican treasure, the huge diversity of thought that has characterized our Church since its birth. Free thought would be strangled, and power would be centralized with the voices of the laypeople heard less and less. And then we would have ourselves a curia and a pope. With all due respect to our Roman Catholic brothers and sisters, do we really want to become a copy (and maybe an appendage) of the Roman Church?

I think what has distressed me most about this whole situation is the deplorable behavior, in actions and words, that has been all over the television, Internet, and newspaper. Not so much the behavior of laypeople, but of bishops! These bishops are supposed to be shining examples of Christ for us. Many of these men and women have used hate language and tactics to deal with each other; they've resorted to insults and threats instead of attempting reconciliation. It would be good for us to remember a line from an old hymn, 'They'll know we are Christians by our love.' Is this really true for us right now? The most frightening consequence of this mess has been all of my non-Christian friends who have said to me that if this is the way Christians love each other, they want no part of it. Frankly, I don't blame them.

So we have come to a crossroads in our life as a Communion. Whatever the bishops decide, I'm sure that my Church will continue and that this Communion will continue. What the issue will be is whether the American Church will be severed from the Anglican Communion. I don't think the Spirit is leading us to separate from each other. I think we can, even at this point, simply acknowledge that we have different points of view, agree to mutual respect of our different opinions, and move on. As an African bishop has noted recently, 'Many people don't understand why we are spending so much time on homosexuality. Think of what we could do if we took all the energy and time and money and heart we are putting into this issue and put it toward something that matters so much more, like our Christian duty to care for each other. Because no primates' meeting, no statement or rebuttal, no committee report or announcement of broken communion is going to put food into a hungry mouth, water drought-stricken crops, or minister to those dying from AIDS. And if we can't agree that tending those issues is our real mission as Christians, than perhaps we have a much bigger problem than a gay bishop.

Name: Olive Wyllie
Denomination: Anglican
Location: Canada
Subject: General Comments

The epistle of Jude would appear to give clear guidance in regard to the attitude of a Christian/Church in times of crisis

It commands us to strive diligently to maintain the Faith committed once for all to the saints; warns as to those who divide the church and asks us to be merciful to those who doubt and assures us that our God can keep us from falling.

Sincerely
 Olive

Name: Jason Mitchell
Denomination: Anglican
Location: Canada
Subject: General Comments

The Windsor Report is unfortunately not a comprehensive document. It has left several matters unaddressed, but perhaps that can be corrected in the various responses collected from this and other world regions in our communion.

The first glaring omission is that the potential cultural reasons for the decisions made by ECUSA, our Canadian Synod, the two dioceses (New Hampshire and New Westminster), and those offering 'pastoral care to dissenting groups' were not addressed. It would be instructive to explore those in fine detail to assist mutual understanding. The (various) cultures of and within the 'West' and of and within the 'Global South' are quite disparate, and discussions undertaken by both are influenced by those cultures.

This crisis appears to me to be largely diplomatic in nature. It would best be addressed by adopting diplomatic solutions of the kind practiced by nations and their ambassadors. The first step in that process is thorough research.

Second, as the Windsor report expresses much regret and also requests that those from all sides express their own regrets, I would like that the authors of the report express one more regret: in fact, I should think an apology is in order.

Much is made of the pain felt by those whose opinion was not sought when certain actions were taken, whether in creating Public Rites, granting ordinations, or offering alternate episcopal oversight.

No reference is made to the pain felt by those with same sex orientations, and their families and friends, who feel a sense of persecution. They too feel they are in 'impaired communion.' This pain is also quite real, and just as regrettable. Even though the Reverend Gene Robinson mentioned his 'disappointment' in an interview, I must second it, clarify it, and amplify it here.

This omission by the authors of Windsor report is intolerable and ought to be apologized for. I would appreciate it if this could be expressed to them. It was, if nothing else, very poor judgement.

Fortunately, this omission does not invalidate their report, even though it does raise questions about their judgement.

I believe the issues I outlined above are a place to start. I wish I had more to offer at this point, but I don't. However, I do wish to say something about motive.

I believe a charitable view must be taken, and that future discussions should proceed from the following assumption:

All the groups concerned, ECUSA, our Canadian Synod, the dioceses of New Hampshire and New Westminster, and those offering alternative episcopal oversight to dissenting parishes, have laudable motives.

All were attempting to correct a perceived injustice. The methods in which they undertook this may not have been wise. However, the issues are complex, and direct action, when it provokes a healthy debate, is the lesser of two evils.

Mere hurt feelings, no matter how deeply the hurt is felt, should not derail restorative debate and eventual compromise. There is much to admire, and much to regret, on all sides of this debate. Though some kind of schism is threatening us, unlike with most other schisms, including the one that created the Anglican Church, this particular threat is not accompanied by bloodshed. However, I believe the moral high ground has been surrendered by all concerned. Which is fortunate. Now the real work can begin.

And it should begin with this: this crisis ought to be viewed as a gift from God. It should not be feared. Rather, it should be embraced.

If I have further responses, I hope they will be welcome. I've only been able to come up with preliminaries, but I did not feel I should therefore remain silent.

Thank you, and may God bless and guide us all...

Name:Phyllis Creighton

Subject:COMMENTS ON THE WINDSOR REPORT 2004, FROM THE LAMBETH COMMISSION ON COMMUNION

1. The mission of the Anglican Communion, as of all Christians, is to be the love Christ incarnates, and through it to create the reconciliation, justice, and peace that God wants for humanity. I am not drawn to the mission of preserving a more rigid Anglican communion and I find in this report a scary emphasis on authority and disciplined process. I fear these would make us more a people of the law. I see in it little of the generosity and tolerance of diversity in which we have found our commonality and community.
2. The tenor of the Covenant echoes the Vatican, which, as both catholic, and Protestant called to follow my own conscience, I reject. For the first time, I wonder if our daily realities are so different in North America from those of Africa that we might better create an Anglican communion of our own not subject to Imperial Mother. (I remember when an Archbishop of Canterbury, before the Gulf War, pressed Michael Peers to support that US/UK military venture, as the politically appointed UK bishops had done, and to turn back from his own stand based on just war principles.)
3. Our unity is supposed to be characterized by agape (para.4), but I saw too little evidence of love in the report: reproof, demand for regrets at consequences more serious than foreseen, but no sensitivity to the alienation and hurt given gays and lesbians whose lives of love relationship are offensively termed a "lifestyle."
4. In contrast, para.147 is fully sympathetic to the hurt and alienation of conservative individuals, parishes, and dioceses, and para.149 bends over backwards in empathy with the principled concerns that led to primatial and episcopal intervention in the "autonomous" branch I worship in, the ACC.
5. I have a doctrinal and theological quibble, too. I think the Commission, like the 1998 Lambeth Conference which defined the current teaching on homosexuality, failed to fully understand the implications of the doctrine of "man." Christian thinking identifies human nature as a psychosomatic unity, each of us a spirit-filled, embodied person with human and social needs to embrace and belong to another, if we lack a vocation to celibacy that scripture says is rare. We are not Cartesians, who identify the mind as the driver of the body, as does much of our society, which is still in thrall to the Enlightenment.
6. As one of the strong proponents, for three decades in the Anglican Church of Canada, of study of both scriptures and the sciences, pursuit of truth under episcopal guidance, and conscientious action based on the insights gained, I think we demonstrated accountability. The ACC has patiently engaged in study, through a whole series of well-researched papers (1976-78, for the House of Bishops), a book on sexuality with a learned bishop's careful examination of scripture (Geoff Parke-Taylor, in A study resource on human sexuality: approaches to sexuality and Christian theology, ABC, 1986), and much published dialogue with gays and lesbians.
7. We need accountability on all sides, however. If delay is needed and accepted in the name of unity, unity must not be our sole goal. The emphasis on process, authority, and hierarchy was not, I think, matched by a strong call for accountability from those opposing the Canadian and U.S. official Anglican stances to undertake genuine study of scripture (as para.59 enjoins) and of secular knowledge, in light of current research and critical analysis, as well as dialogue with the homosexual persons under discussion.
8. Indeed, para. 145 -- which has a distasteful tone -- appears to make it the responsibility of the provinces working on these issues to get the Communion involved in study and reflection. How, given distances of geography, jurisdiction, and culture?
9. What hope is there for bridge-building where judgemental identification of all homosexual relationships as sinful (not much beyond the "perverted" or "dirty" that encouraged gay-bashing and murder, electro-shock, even lobotomies as recently as the 1960s) passes without examination? Have we, as a communion, forgotten that Christ did not, apparently, say anything about this now alleged "vital" matter, but he did urge "judge not"?
10. When the bishops who reach judgements at Lambeth have wrestled with more of the evidence than it appears they have been willing to grapple with, the conclusions they reach will merit respect. Tradition cannot be allowed always to overrule reasoned understandings of scripture and of life. Given the evidence of lack of adequate study prior to Lambeth resolutions, I shudder at the suggestion in Appendix One, (4) that these be elevated to the status of authoritative.
11. The "measure of impairment" of communion (para.21) induced by our ACC ordination of women to the priesthood was experienced here as cutting rejection. If serious Anglicans, after thoughtful study, cannot follow their conscience in their decision-making, but are instead to hold to discipline, submission to other-minded authority, then I have difficulty in seeing how change -- which, like death, is inevitable -- can ever be undertaken

in response to new realities. Will we then, as a communion, have lost the salt of our Protestantism?

12. It is important to consider and understand how change comes about in the Church universal. Ted Scott, our Primate at the time we made our decision to ordain women to the priesthood, told us then that change in the church, historically, has not taken place by overall agreement, that is from the top or centre down, but rather on the fringes, where a new thing begins and then is tested to see if it "be of God." We took the leap of faith and we were richly rewarded by women's ministries. Now, once again, our change "on the margins" of the church, in electing women bishops, is rejected -- but we have already tasted its rewards.
13. Is the global Anglican Communion really open to change, able to recognize where the Spirit is blowing? Closed-mindedness and denunciation undermine the relationship of trust that "ought to characterise life within the Communion" (para.40). Mutual forbearance and interdependence must be accompanied by real respect for autonomy. Or will "autonomy in communion" (para.75) mean, in fact, that our autonomous governing structures will be held in bondage to overarching authority?
14. What if "the common good of the global community and the Church universal" (para.80) lies in becoming inclusive, in accepting fully, as embodied persons called to relationship and love, the tiny minority of its children who are gay or lesbian? That's what my conscience is telling me.
15. But, for the "autonomous" church following its "corporate conscience," departure from the standards of the community is permissible, in the Commission's view, only if it is "neither critical to the maintenance of communion nor likely to harm the common good of the Anglican Communion and of the Church universal" and the authority determining these facts is "the Instruments of Unity" (para.82). Authority trumps conscience?
16. Scandal and offence? The discussion about matters "indifferent" needs to squarely encounter the reality: rejecting committed same-gender love relationships means being blind to unity of persons that shows it is blessed, and cutting men and women off from the central expression of their being as caring human beings. It's too bad that the humanity of this minority persecuted through the ages by the Church universal isn't even glimpsed in the pages of this report (cf. "the question of homosexuality" as a dismissive phrase, para.132) .It seems to me that para.93 will hold "liberals" hostage to "conservatives" in the name of the norm of refraining from giving offence.
17. A church ossified, not open to the dawning future?
18. The whole communion must find each and every one of our bishops-elect acceptable (para.131)? -- this plainly would mean exclusion of women from episcopacy. What kind of autonomy would we in fact have? What genuine democratic participation of laity?
19. The draft Covenant (Appendix Two) puts unity as the prime value. How, then, would change be possible? We will all be immobilized?
20. Who defines what are "essential matters of common concern" in which each church is to place the interests and needs of the community of member churches before its own? Can one run major institutions this way? If they don't have due regard for their own interests and needs they will self-destruct! If we had had Article 21 as the rule, how would women's ordination ever have taken place? That article casts the shadow of a papal system.
21. I do not think this approach is faithful to our history as an Anglican communion. Since Anglicanism in the former colonies of the British Empire sprang into existence through missionary zeal from the mother church in Great Britain, its branches have common origins. Anglicans have had in common reliance on the bible and a creedal liturgy emphasizing the eucharist, a vision from the Tractarians of human solidarity and justice, and episcopal structure with dioceses and provinces. But hasn't Anglicanism been the via media, tolerating diversity and ambiguity? Like the Commonwealth that succeeded the British Empire, its existence and thriving may well depend on a loose structure based on mutual good will.

Name:Rector St. John the Evangelist

Location: Canada

Subject: THE WINDSOR REPORT 2004

Questions for Consultation:

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

- The above sections articulated very well-historically, theologically and practically-the common understanding of the Anglican Church.
- It reflected and articulated the basis as laid out in the documents of the Book of Common Prayer the constitution and practice of our communion
- The analysis of the 'Illness' and its symptoms was accurate
- Sections A and B successfully mentioned the 'elephant standing in the middle of the room'. Part of the problem in our current distress has been the historical, doctrinal and theological revisionism of history-a virtual new language was built that made normative things in the Anglican tradition that were not normative. Sections A and B restore truth and logic to common discourse once more.

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

- My concern with this section is that it does not take seriously enough what was laid out in sections A & B. What I mean is this: in place already are the tools that are sufficient and necessary for our Communion:

i. the Book of Common Prayer doctrine (Declarations, Articles, Catechism, sacramental theology, hermeneutic of scripture);

ii. the existing instruments of unity.

- the Report goes on to recommend the addition of a changed role for the Archbishop of Canterbury, the addition of a 'Council of Advice', and a recommendation for a 'Covenant', and the creation of what in the Soviet Union used to be called a Zampolit-a political officer whose job is to be a watchdog for unity.

- My concern with the recommendations is that they replicate what is already in place, the sufficient and necessary tools listed above in i and ii. What more could be added to the understanding of being an Anglican than what is in the documents of the BCP? What is the job of a Bishop if not to be (as is vowed in the ordination of same) the keeper, protector and teacher of the faith once delivered?

- We do not need more. What is needed is obedience to what is already in place, and the will to abide with what has been in place, using it creatively. Adding more documents, more bureaucracy will not change the systemic problem: do we want to be obedient to what we have been given?

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?

- It would take away the 'Alice in Wonderland' language of discourse. The actions used by the American Church and the Canadian Church have been shown for what they are: maverick and disdainful of Communion; contrary to the protests of those provinces. Objectivity of language and logic has been restored.

- But of course here is where the problem continues to lie-those above named provinces cling to a false sense of autonomy. Note the flagrant disregard of the General Synod 2004 in Canada, the recent synods of the Dioceses of Niagara and Toronto who passed motions clearly in defiance of the Archbishop and the Eames commission. That disregard clearly shows that it is a matter of whether or not the church will choose to be obedient to what is so clearly set out in Sections A and B, or not. Clearly, the two provinces have no intention of such obedience. No new 'Covenant', or change of the Archbishopric's role, or communion watch-dogs will be able to get at the hard heart of those provinces who clearly have no intention of accommodating their mistaken sense of 'mission' to the correction of the rest of the world.

- The response to the Windsor Report's recommendations by leaders in the North American provinces have shown that there is no intention of taking seriously the errors with which they have been confronted. This is very sad.

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?

- as stated above, I feel that yet another covenant is redundant. It is not a question of another document. It is a question of whether Bishops and Provinces will be obedient to what has already been given.

Thank you for the opportunity to respond.

INSERT CANON PAUL JENNINGS AS PDF FROM FILE

Name: Drs. Gary D. Badcock and Darren C. Marks

Location: Faculty of Theology Huron University College

Subject: Response to Primates' Questions for Consultation (The Windsor Report 2004)

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?

The Windsor Report (WR in what follows) picks up several leading themes in classical Anglican ecclesiology, and attempts to develop a position that is so far as possible consistent with these themes, in the sense that it wishes to build upon them. Thus, e.g., the attention given to the nature of the episcopate as the 'glue of the church' takes up an immensely important (catholic) strand in Anglican history and theology. The problem faced by WR, however, was that the historic resources of Anglican ecclesiology have proven insufficient to meet the challenges posed to the Communion as a whole by decisions taken at the diocesan level in the USA and Canada. Thus WR was compelled to go beyond the available theology and structures in order to frame a new synthesis. It is not to be expected, therefore, that the WR could simply be a defence of the status quo.

Of particular interest is the fact that the leading theological theme of the document is on the surface of things a theological commonplace of the contemporary Canadian church: communion. It is ultimately in the name of communion that the full inclusion of homosexual persons within the life of the church has come into question in the context of many of the churches in North America. Christ is understood to establish communion between God and the 'outcast,' and the church, acting in his name and in continuance of his mission, has in the present circumstances affirmed just such solidarity between God and the social 'outcast' in, e.g., extending God's blessing to the sexual relationships of homosexual couples. In Christ, there are no social 'outcasts,' for all belong, so that in the final analysis the historic policy of the exclusion of sexual minorities must be abandoned.

It would be fair to say that for a generation of pastors and theologians formed by controversies over questions such as the re-marriage of divorced people, the sexual revolution generally (e.g., cohabitation as compatible with Christian sexual ethics), and not least, the social and ecclesiastical status of women, this argument seems immediate and compelling.

The irony is, of course, that it is precisely a theology of communion that WR presents as the context within which the full inclusion of homosexual persons within the life of the church is at best premature, or perhaps with greater justice, ecclesologically inconceivable. The argument here is incontestable: the consecration of Gene Robinson and the liturgical innovations of the Diocese of New Westminster have been injurious to communion, treated as WR treats it. It is not insignificant that the first controversy pertains to the public order of the church and specifically to the ministry of episcopate, and the second to the tradition of common prayer. These are rightly highlighted in the document, for these are the 'bearers' of ecclesiastical communion (though not, in the strict sense, its ground - which is found only in the grace of the triune God who reaches out to the world in Jesus Christ - WR A1-5). With less consistency, WR also critiques General Synod's resolutions A134-5: 'with less consistency' since here we are concerned with less weighty concerns than those of episcopate and common prayer.

The real theological issue, therefore, is how the word 'communion' is understood, and on this basis, what action it grounds within the church. The desire to safeguard the ministry of episcopate as central to the life and unity of the church, and to recognize the key place of common prayer in the life of the Communion, do root the documents solidly in certain of the traditions of Anglicanism. We might describe this concern as pertaining to the self-understanding of Anglicans as part of 'Christendom,' i.e., as a branch of 'great tradition' Christianity, complete with its public tradition of worship and witness, and with a recognized episcopal succession. The need to re-root the concept of communion in something broader than solidarity with the oppressed will, however, prove problematic to considerable sections of the Canadian church, which finds the 'Christendom' ideal uncongenial, and perhaps also radically untheological.

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?

The answer to this question depends on which parts of A & B one wishes to highlight as the ground of C & D. In the case of the 'Christendom' model just mentioned, the case for enhanced 'instruments to unity' is unassailable. However, B also contains significant materials relating to the authority of scripture and to the need for an interpretation of scripture in accordance with the consensus fidelium. These are not necessarily compatible. For example, the authority of scripture in Anglican history was upheld originally against the objections of a great many of the bishops under Henry VIII. Furthermore, there is a problem involved in asserting biblical authority on the one side and the enhanced role of institutional 'instruments of unity' on the other: could scripture ever be used to criticize such 'instruments,' were they to be established?

Some acknowledgment of the ways in which the church and its leadership as a whole stands under the judgment of the Word of God, along with the whole of humanity, is therefore badly needed in any implementation of WR. Otherwise, the grounds for dissent are unclear, and the grounds under which minority theological voices can be tolerated are left undeveloped. The danger in this case would be that 'culture' - whether 'liberal' or 'conservative' - become a prison for our theologies, and thus that the true mission of the church would be subverted.

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 temptation here is to say simply that unless some version of WR is implemented, there will be no Communion as we know it. As the status quo is unsustainable, the alternative is schism.

The question, then, again concerns the public position, teaching and profile of the church, and its theological status. WR assumes, not only in terms of Realpolitik, but also in terms of theological principle, that this public profile and those 'instruments' that secure it are immensely important. They are important not for nostalgic or political reasons, but as implications of the gospel. Implementation of WR would entail that the Communion concurs with this idea, whatever individual dioceses or provinces might think on a particular controversial question.

The truth is, however, that the world would continue on its course in much the same way that it does now for most practical purposes even were WR to be implemented. An analogy might be helpful: we repeat the Creeds, knowing full well that many do not believe them. We ourselves may have difficulty with a clause or two, yet we cannot change the creeds; they are the 'public' standards of Christendom, and scandal would break loose if we were to try to alter the text of such public standards. Nor can we compel the baptized generally to believe them line by line. In theory, the Creeds express the substance of the church's confession, but in practice, we Anglicans are free to believe on a scale from everything to nothing that the Creeds contain. What WR recommends would have a similar impact upon polity; privately many Canadian Anglican priests and bishops would continue to think and act as they do today; the impact to this extent would be minimal. Though dioceses would not be able to introduce a public rite of blessing for same-sex couples, same-sex couples would undoubtedly receive such blessings within (some of) their dioceses.

To this extent, what WR recommends is not unreasonable or unworkable, and possibly correlates well with what is in

fact the case: the gay cause can at best hope for quiet toleration in the Anglican communion; it is not going to get the blessing of the communion as a whole.

4. How would you evaluate the arguments for an Anglican Covenant set out in paragraph 119 etc.?

Here one of the key points is that the covenant proposed does not impose theological uniformity, though the proposal does impose clear obligations upon member churches in relation to other member churches. The key argument of the entire document is reflected here (e.g., Article 7): each member church 'is constituted by, exists in and receives fullness of life in its relations to the other member churches.' Such communion, therefore, precedes the individual churches, as provinces and dioceses. Theologically and ecclesologically, there is a holism in the theology of communion that underwrites WR.

Our judgment is that in this respect, at least, WR says something of profound importance that ought to be taken further, whether the Report itself and its proposal for an Anglican Covenant stands or falls. This is that the church is to be located theologically in relation to the God who establishes his covenant with sinful humanity, drawing together the many fragments of the human race into one body.

WR mandates that such communion be recognized and realized by way of the formal hierarchical channels of the episcopate. It may be, however, that such communion is better left to the God of grace who establishes it with us entirely without human assistance, including that of the episcopate. On this view, the unity of the church exists in Christ, and nowhere else. At best, the role of instruments of unity is not to realize this communion, but to bear witness in word and act to the claim that it makes upon us.

Perhaps this is the fundamental ambiguity of WR: in the name of principles which appear exceedingly Protestant (e.g., biblical authority) it proposes a mechanism which is exceedingly Catholic. Whether this represents the peculiar 'genius' of Anglicanism, or its downfall, remains to be seen.

INSERT DR DARREN C MARKS AS PDF FROM FILE

Name: Dr. Russell Hall Mrs Donna Hall

Location:CALGARY, AB,

Subject: Windsor Report

Dear Archbishop Hutchison,

We* write this letter in response to your Pastoral Letter of November 30, in which you request members of the Anglican Church of Canada to share their thoughts with you on the Windsor Report.

We find many positive aspects in the Report which we hope will be supported and actively pursued by the Primates at their February meeting, as well as by the leadership of the Anglican Church of Canada and of our own Diocese:

The emphasis on the three aspects of our common life as Anglicans:

- the supreme authority of Scripture in determining the belief, practices, and mission of the church (53, 54, 55, 56), and the need for serious study of scripture, in a theologically, historically and sociologically informed way (59);
- the primary role of church leaders as wise and godly teachers of Scripture (57, 58, 64);
- and the unifying role of discernment coming from serious study of Scripture (59, 60, 61, 67, 68, 69).

The concept of 'adiaphora' (87) recognising that not all beliefs and practices require agreement from all parts of the Communion, but also recognizing that not all areas of disagreement fall into this category (89) and that there are issues which may legitimately cause 'walking apart.' The present emphasis coming from ECUSA and the Anglican Church of Canada claiming 'inclusivity' as a pre-eminent principle is clearly flawed, and opposed by the Report which lays out details of 'a more nuanced context of interdependence and subsidiarity' and a principle of 'autonomy in communion' (71, 72, 74, 75, 76, 80, 82, 83). It also clearly addresses the requirement to acknowledge the principles of the 'weaker' brother (94) and of balancing 'adiaphora' and 'subsidiarity' for those who wish to remain in communion.

The re-emphasis on the need to abide by the Four Instruments of Unity (65, 66, 70).

The recognition that actions taken by ECUSA, New Westminster Diocese (and more recently Niagara), and the General Synod of the Anglican Church of Canada were deliberately done with disregard for the will of the global Anglican Communion as already expressed in the 1998 Lambeth Conference resolution (127, 130, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144).

The idea of a Covenant is a good one which needs to be carefully worked out within the context of the global Anglican Communion.

On the other hand, there are troubling aspects to the Report which need to be dealt with by the Primates in order to avoid some parts of the present Anglican Communion (which may be the majority, globally) choosing 'to walk apart':

The call to bishops who have intervened in other jurisdictions to express regret, affirm their desire to remain in the Communion, and effect a moratorium on further interventions (155) is an insult to those orthodox leaders who have come to the aid of clergy and parishes who were indeed in situations of extreme breach of trust and saw this action as a last resort (151). You only have to look at what has occurred, and continues to occur, in Brazil, Puerto Rico, Pennsylvania, Connecticut, Los Angeles, New Westminster, and most recently Calgary Diocese, where 'orthodox' Anglicans have been actively marginalized and even disestablished, to recognize the need for Episcopal oversight that is acceptable to those being 'overseen'. When the 'presenting causes' of impaired communion are removed, the need for alternate Episcopal oversight will no longer exist.

The Communion must recognize that the 'presenting causes' which have led to impaired communion, deep breaches of trust, and the need for alternative Episcopal oversight, have all come as the result of actions of ECUSA, New Westminster, and the Synod of the Anglican Church of Canada in their:

- Departure from classical Anglican belief and practice as set out in Scripture, and reflected in the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the 1998 Lambeth Conference Resolution;
- Failure to consult, and listen to, other parts of the Communion before proceeding with innovative changes in doctrine and practice;
- Failure to provide any proper theological rationale for such innovations; and,
- Failure to recognize and abide by the Instruments of Unity (97, 98).

The Report recognizes the failure of ECUSA and the Anglican Church of Canada (particularly New Westminster) to seek to develop any 'consensus fidelium' before forging ahead and introducing novel practices and beliefs which are clearly counter to accepted Anglican understanding (68, 69). The Report falls short in not requiring retraction of these novel practices; actions taken by some dioceses and bishops since the issuing of the Report clearly show deliberate intent to ignore the recommendations of the Report.

While Archbishop Eames has recently referred to the Windsor Report as a 'roadmap to deal with future differences', we do not believe it has adequately dealt with the present differences - ostensibly disagreement over aspects of sexuality, but in reality the much deeper disagreement about the authority of Scripture in the life of the Anglican Communion. The Primates need to make the right decisions in February if the majority of global Anglicans are not to choose to 'walk apart'

from the unsupported, novel doctrines and autonomous procedures being followed by ECUSA and the Anglican Church of Canada. Any debate on these issues must be based on a careful consideration of Scripture, and not the emotional voices of "experience".

Yours sincerely,
Dr. Russell Hall
Mrs Donna Hall

* In order that you know a little about us, we have been active members of the Anglican Parish of St. James' in northwest Calgary for 27 years (and before that in Anglican congregations in Hamilton and Australia). During that time Donna has been Sunday School Co-ordinator and teacher, head of the Pastoral Care Commission, and a member of the Missions Committee. Russell has been Rector's Warden, chairman of the Canonical Committee recommending the appointment of our present Rector, and chairman of the Missions Committee.

Name: Bob Brittain

Location: Canada

Subject: Windsor report/Same sex Blessings

Dear Archbishop Hutchison,

I attended a Eucharist service last week-end hosted by the newly formed chapter of Integrity in New Brunswick. In the sermon the preacher reminded us of our baptismal covenant, especially the last part about respecting the dignity of every human being. The sermon reminded me of the teaching you did ten years ago when you led the Lay readers of our diocese in a retreat at the Villa Madonna near Saint John. You had us focus on that same baptismal covenant as stated in the BAS and I recall being very impressed by your teaching and the compassion you expressed for all people. It was probably the first time I had really listened to the vows I am ashamed to say. It did make a lasting impression on me and has allowed me to enter into the discussion on the place of Gay and Lesbian people in our church as an advocate.

I find the anger and rigidity in the arguments I face to be very painful. In my view these arguments totally ignore our baptismal vows and these arguments are led by clergy, at least here in New Brunswick. I know the Windsor report is an attempt to find a common path for opposing groups on this issue but I cannot help but see it as another attempt to deny the Gay community a place of equality in the church. I will pray for you as you try to navigate through this maze. However I do not see how telling the Gay community to again wait for more study and for another report and for another General Synod serves the cause of justice. I think all Canadian Anglicans as a minimum should be reminded by you that their elected representatives at the last General Synod voted to 'respect the integrity and sanctity of same sex unions'. We all need to understand that this is the official policy of the Anglican Church of Canada. Whether the rest of the world likes it or not, that is where we are at. I understand the difficulty of your position but please do not sacrifice the position of Gay and Lesbian people in our church to appease the rest of the world. Our Baptismal covenant demands that we respect their dignity and the motion passed at synod demands the same thing.

Yours in Christ
Bob Brittain

Name: St. John the Evangelist Parish, Edmonton

Location: Canada: The Windsor Report

Subject: Responses from a gathering at St. John the Evangelist Parish, Edmonton.

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?

- the report reflects very well the historicity of communion
- accurate representation of the centrality of scripture
- agree with the description of 'communion'
- consistent with the foundational documents of the BCP
- expresses well our understanding of what it is to be an Anglican, and captures the attractiveness of our heritage and tradition.
- Accurately describes our understanding of the historic episcopate
- The 'illness' is accurately described, particularly the helpful discussion on 'autonomy' and the North American bias about its meaning. That flawed understanding has compromised not only communion, but also the mission.
- The 'illness' as it is described accurately points to the departure from genuine apostolic faith.
- The seriousness of the breaking of trust between bishops and parishes that the report remarks on was highlightedâ€”we agreed with the report that this was another cause of the illness.
- In sum, sections A & B impressed the group with its accuracy of describing not only our understanding of the Anglican Communion, but the understanding of history and conviction of the majority of Anglicans.

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?

- Sections C & D do not necessarily follow. The debate has to do with how we understand or submit ourselves to 'truth'.
 - So what could a Council of Advice gain that cannot be accomplished by the meeting of the Primates?
 - Can we assume any more unity among a Council of Advice than exists in other bureaucracies of the church? Who determines the standards of belief for the people of the council?
 - Divisions likely to be the same in a Council as they are in other meetings and councils already existing.
 - Don't want to see another level of bureaucracyâ€”we have enough (too many) already. It is a drain on local parish resources to have to pay for such councils.
- A & B express a systemic problem with the issues of accountability and authority. They also show up the systemic problem of Synods who have mistaken democracy with church governance and mission. Democracy has presumed to make determinations of things that it ought not to make determinations on (such as fundamental changes in biblical doctrine).
- Concerning the recommendation to increase the authority of the office of the Archbp. of Canterbury, we agreed that there needs to be some way to bring to account wayward bishops and provinces. The accountability has broken down, particularly in the case of the arrogance of the North American provinces.
- Canterbury could listen to what is already there for himâ€”the prevailing opinion of the majority of the 44 primates.

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 we paid attention to what we already have in terms of definitions; if clergy and bishops took seriously the vows they made, we would not need the Reportâ€™s recommendations
- If the same maverick bishops in North America are around, no matter what other structures are put in place, nothing will likely change. They have proven themselves unreliable shepherds and protectors of the faith once received, unrepentant of their actions and the effects of the actions. They have not responded to the rebukes of

the report-why would they respond to anything else?

- It would be expensive-local parishes already groaning under the expectations of diocesan and national churches demanding apportionment. The church needs to understand a growing resentment about this.
- If the recommendations were implemented, the communion would fracture. This was seen as a good thing. Let it fracture. We must not be afraid of this. The divisions, and the reasons for the divisions, would be finally clear. It would allow people to walk either in the paths of obedience, or the paths of willful theological speculation.
- After a fracture (a good thing!) there would be the chance for positive growth. Clarity would be attained.

4) How would you evaluate the arguments for an Anglican Covenant set out in paragraph 119 of the Report?

- The covenant appears to be a re-articulation of what we already have.
- It would be a way of returning to what is already there, just being ignored.
- The Covenant would 'cull' people who do not want to affirm or who refuse to affirm the tenets of the Anglican Communion. That would be a helpful thing.
- The Covenant needs to include a clause that states the contractual phrase: '...without mental reservation...'
- For a culture used to contracts, the covenant might lead people to take more seriously the connection between their belief and their actions-especially as applies to leaders in the church.
- The covenant appears to define the essentials as expressed in Section A and B.

Name: Christopher Kelly, Jessica Worden, Murray Budden, Andrew Downs

Location: first year class of Huron College

Subject: Windsor Report

To the Committee preparing the Primate of Canada's response to the Windsor Report:

Although this was not its original objective, we view the Windsor Report as an opportunity for the Anglican Church of Canada to make a clear statement on issues of civil and religious rights for homosexuals.

As it is framed, we feel that the Windsor Report demands an 'either, or' choice between preserving the Anglican Communion and supporting the equality of its members. In keeping with the Report's understanding of scripture as a reflection of the living Word in Christ, we feel that one of the fundamental elements of his message has been lost. It cannot be overlooked in the witness of scripture and the evidence of history that Jesus preached radical equality. His message was for all people from all walks of life, and his ministry was no different. We feel that to endorse a position that denies such equality would be a betrayal of the Gospel we are called to preach.

Furthermore, as the history and traditions of the Church clearly show, proclaiming the Gospel is not always congenial to the dominant beliefs and practices of any given culture. In other words, ours is not a religion of 'numbers' but a religion based upon the testimony of faith. As the saints and martyrs have shown, we are called to bear witness to the Gospel even in the face of overwhelming opposition. With this in mind, we feel that even if the Canadian position on matters of same-sex equality runs counter to the majority of the Anglican Communion, this is not a sufficient reason to abandon our principles. We see the same-sex issue not solely as a religious one, but a question that touches even more on cultural and political differences between different communities. To frame this issue as a purely religious matter is misleading. Rather, the Church must consider how its own beliefs are being influenced by the cultural milieu in which it exists. Consequently, we see this as an opportunity for us to bear authentic witness to the Gospel in our own times.

In terms of the more practical issues of ecclesiastical structure and authority, we are greatly concerned with the vision advanced in the Windsor Report. Firstly, we feel that reinterpretation of the position of Archbishop of Canterbury (hereafter ABC) is inconsistent with the traditions of Protestantism. Perhaps the earliest and most desirable form of ecclesiastical structure is that of the council. The notion that a single individual (the ABC) would have sole discretion to

exclude participants (including Bishop V. Gene Robinson) from a council not only flies in the face of this tradition, but also undermines the entire concept of conciliar discussion. Secondly, the consolidation of power under the office of the ABC seems inconsistent with the Protestant tradition of rejecting central ecclesiastical authority. We do not feel that it is worth undermining one of our religion's chief elements simply to gain the apparent simplicity of an answer to dispute 'from above.'

Finally, we are also uncomfortable with the notion of communion advanced by the Report. The concept of creating a formal and binding covenant to regulate our Communion seems like a profoundly poor choice. Creating and enforcing clear boundaries, will only serve to foment conflict and harden divisions. Furthermore, it represents the creation of a method of exclusion and punishment for dissention. A voluntary structure, on the other hand, allows its members to participate freely, to leave freely, and to return freely. If we choose to keep the boundaries of the Anglican Communion flexible, we will essentially leave the door open for its members to come and go as they feel is necessary.

To conclude, we see this time as an opportunity to bear witness to the radical equality of the Christian faith. We are not charged to prove why all people are equal and deserving of the same treatment, rather, the onus is on those who believe otherwise. If anything, we have been called to re-examine and define our understanding of the sacraments of ordained ministry and marriage. In doing so, we will find no argument to prove that homosexuals are incapable of fully participating in both. Rather than cow-towing to the voice of a majority whose opinions represent an oppressive cultural outlook, we have the opportunity to provide a powerful testimony of our beliefs. At the same time, we must carefully consider the issue of unity, understanding that we should never be forced to choose between communion and our principles. Likewise, we should not sacrifice the freedom from centralized religious authority that has been a hallmark of Protestant Christianity merely to solve a single dispute.

We hope that the Primate will consider our feelings when he presents his report to the Archbishop and his Committee.

Signed the first year class of Huron College, pursuing ordination in the Anglican Church.

Name: John Thorp
Location: Diocese of Huron
Subject: Windsor Report

Your Grace,

Thank you for your broad invitation to all members of the Canadian Church to give you their reactions to the Windsor Report, as you prepare for the Primates' Meeting early in the new year.

I am an Anglican not by birth but by considered choice; I have been a contented - and I would even say an enthusiastic - Anglican for about forty years now; I have also been an active member of most of the parishes to which I have belonged. I think I am a fundamentally easygoing and even-tempered sort of person. But I just can't tell you how much this Windsor Report gets under my skin.

My submission to you is in two parts. The first is this letter, in which I suggest what I hope is a sensible plan of action. The second is the several pages of Undiplomatic Remarks that follow this letter; they are intemperate but honest: they reflect my true feelings about the Windsor Report. I send them to you not because I think they will be directly useful for framing the sort of diplomatic stance that you need to frame, but because I think it is broadly useful that you, as Primate, know what at least one faithful and thoughtful lay member of your church really thinks of this business. (I also know that I am far from being alone in these intemperate reactions.) The undiplomatic remarks are, if you like, background to the diplomatic suggestion.

Here, then, is my diplomatic advice.

The most important thing here, the thing with the longest-term implications, is to resist this push towards having some sort of Magisterium in the Anglican Church. One of our most attractive and agreeable features, I think, has been our autocephaly - the independence of our national churches, and indeed of our dioceses. It has been such a frank and proper acknowledgement of the deep incomprehensibility of one culture to another, and of the importance of recognizing the local conditions in which the Church finds itself. You have already, I believe, told the Archbishop of Canterbury that the Canadian Church would strongly resist any growth of a central authority, any kind of a curia, in the Anglican communion: you have my warmest praise for having done so.

The second most important thing is not to give even the slightest suggestion to folks back home that you are willing to do anything toward mollifying the Global South on the backs of gays and lesbians. It has been a very long struggle for them, in this country and in the Church. I am so proud, as a Canadian, that the country seems to be about to officially remove the last formal impediment to their being citizens of equal dignity with the heterosexual majority; I am somewhat depressed that our Church has been lagging behind, rather than leading, this work of the Holy Spirit. To my mind it is essential that you give not even the slightest impression of being willing to curtail their achievements or slow their movement toward acceptance as full members of the Body of Christ, Anglican branch, in this land.

That said, what to do? Well, it seems to me that, if you abstract from all the finger-pointing, the loaded jury, the anger of the Akinolas and the Gomezes, etc., etc., what the intelligent - and not merely belligerent - conservative members of the communion really want is some assurance that there is serious theology here, that the Canadian and American Churches are not simply succumbing blindly to the secular culture that surrounds them. And of course the crucial thing, politically, is to keep everyone talking. Well, why not suggest a theological conference, in Canada, at which various eminent theologians, on both sides of the issue, would give presentations. Invite all the primates. Call it a Communion Theological Conference. It could be proposed in a spirit of conforming to one of the Report's suggestions, namely that the rest of the communion be shown how these developments conform to scripture, reason and tradition. Of course, such a conference couldn't, wouldn't, and shouldn't settle matters definitively - we don't want a decision, but only an ongoing conversation. (Decisions are the stuff of Magisteria.) And such a conference would at least show that the theological underpinnings of the liberal view are not fluff, and that we are more than willing to talk about that theology with the rest of the Anglican world. Perhaps such a venture could be a joint one with ECUSA.

I would suggest that the venue of such a meeting be Vancouver.

And, as a subsidiary device, it wouldn't be a bad idea to go to the Primates' meeting with 38 copies of a thick bibliography of theological writings on this issue - the Commission seems to be of the impression that nothing much had been written on the subject! It might be a very good idea to collaborate with ECUSA on such a bibliography.

With all good wishes for Christmas, and with the assurance of my prayers

Undiplomatic Remarks on the Windsor Report (in no special order)

1. The Lambeth Commission and its report were an effort to channel and civilize the outburst of anger and recrimination from many parts of the Anglican world over moves by the North American churches toward full and open acceptance of gay and lesbian people into the church. Both that anger, and its canonization in an official report, seem to me profoundly regrettable. We need rather, I think, to listen to Paul's advice, most eloquently put in the Letter to the Ephesians, about how to maintain the unity of the church, namely to live 'with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace' (4, 2-3). I think the Canadian Church should invite the wider communion to consider this Pauline advice.

2. The membership of the Commission can only be seen as an affront to natural justice. Here is a Commission that, whatever its mandate, ended up laying blame, criticizing and reproving the Canadian and American churches, or parts

of them. If a commission is going to lay blame, then it must be, and be seen to be, made up of impartial judges. In a commission of 19 people, precisely two were from the Canadian and American churches. Moreover, the principal heavyweight on the commission was one of the most strident conservative bishops in the communion. In view of the hopelessly stacked jury that was put in place by the Archbishop of Canterbury, none of the blame-laying remarks in the Report can be regarded as having any credibility, any significant moral force.

3. In another way, too, the membership of the Commission seems an affront. Not one of its members was (known to be) gay or lesbian. Now the Report says with great emphasis several times - these are the only parts of the document in sustained italics - that it is not a report about homosexuality, but about process etc. How odd, then, that the Report's main recommendations are about gays and lesbians: stop consecrating them as bishops and stop blessing their unions. It just simply cannot be denied that the main advice coming out of this Report (apart from advice about polity) is advice about how to treat homosexuals. To a Canadian's sense of fair play and fair-mindedness it is simply outrageous that the official body preparing such a report would not have included substantial representation from gay and lesbian people. Bishop Robinson has spoken eloquently of the complete absence in this Report of any echo of the pain felt by gay and lesbian people in the church, though it manages to give ample voice to the pain experienced by people who don't think that the pain of gays and lesbians should be formally relieved. The Commission should be invited to retract its duplicitous claim that this is not a Report about homosexuality in the church; and, granted that it is after all a report about homosexuality the Commission should consider whether, given its membership, it was well-qualified to frame it.

4. I very much regret the patronizing tone of the Report. The Lambeth Commission was engaged to seek the ways of maintaining the maximum possible level of communion among us. I would say that to write a document in a condescending tone which can only raise the hackles of those to whom it is primarily addressed is counterproductive to its purpose

5. The Report is strong, in several places, in its condemnation of homophobia. The angry bishops of the Global South should be invited to consider whether their fuss and fury over the matter of the place of homosexuals in the church is not itself simply an expression of homophobia. For consider: they didn't try to bust up the communion over remarriage of divorced persons; they didn't try to bust up the communion over the ordination of women; they didn't try to bust up the communion over the consecration of women as bishops; but the one thing they just can't stand is giving dignity to gays and lesbians in the church. Now the scriptural prohibitions against divorce and against the ordination of women are much clearer, much less fraught with ambiguity and uncertainty, than are the prohibitions against homosexual behaviour. Why, then, have they singled out this issue for a holy war? I would have expected the Report to have shown deeper moral perspicacity on this point, and to have invited the angry bishops to reflect upon it.

6. Here is a matter about which I am not entirely sure. The Report advises a moratorium on public Rites of Blessing of same sex unions (144). Canon Alyson Barnett-Cowan, the lone Canadian to sit on the Commission, said in an address to the Synod of the Diocese of Toronto on November 27, 2004:

There is a request for a moratorium ... on synodical action providing for Public Rites of Blessing of Same Sex Unions â€œ and it is important to see that that phrase is very precise, with Public Rites of Blessing in capital letters. At their meeting of May 2003, at which they stated that they as a body could not support the authorisation of such rites, the Primates also said 'This is distinct from the duty of pastoral care that is laid upon all Christians to respond with love and understanding to people of all sexual orientations. ...it is necessary to maintain a breadth of private response to situations of individual pastoral care.' I am not entirely sure whether Canon Barnett-Cowan is implying that, although synods should no longer develop such public Rites of Blessing, the performance of private rites may be acceptable.

If that is the meaning of the Report, then it is deeply shocking to Canadian sensibilities. In 1996, when the issue of adding sexual orientation as a prohibited grounds for discrimination to the Canadian Human Rights Act was under debate, a Member of Parliament ventured to say that he would move a black or gay worker who offended bigoted customers to the 'back of the shop'. The remark ultimately destroyed the Member's political party; it galvanized the government, which up until then had been dithering, into positive action supporting homosexual rights. The phrase "back of the shop" has become infamous in Canada, and what it represents is denounced on every side. So, if the meaning of the Report is that gay unions can be blessed at the back of the shop, but not in public, then it was a singularly ill-advised piece of advice to offer to Canadians; it will garner from them nothing but disdain for the bigotry it expresses.

Perhaps, though, this isn't the meaning of the Report. If not, I am at a loss to understand Canon Barnett-Cowan's remark about the capital letters. (Incidentally, in my copy of the Report, taken from the Communion website, the words "Rite" and "Blessing" are capitalized, but "public" is not. (e.g. 137, 143))

I should add that there is a further unclarity in the discussion as to whether the Report is calling for a moratorium on synodical and episcopal approval of liturgies for Public Rites of Blessing, or a moratorium on the performance of such blessings in the many North American jurisdictions in which they have been approved.

7. I am quite puzzled by the Report's implication that there has been little serious theological study of homosexuality and of the propriety of blessing same sex unions (141, 142). Churches proposing to bless same sex unions must be able, says the Report, to demonstrate to the rest of the Communion why their proposal meets the criteria of scripture, tradition and reason....to demonstrate how public Rites of Blessing for same sex unions would constitute growth in harmony with the apostolic tradition as it has been received. Now, I am not a professional theologian, or indeed a cleric, but I do read a certain amount of theology; I subscribe to journals, I read books, and I study websites. Frankly, it seems to me that a good half of my theological reading in the last decade at least has been precisely on this subject. So, for the Commission to complain that this theological work has not been done - to imply that dioceses that bless same sex unions do so without theological underpinning - is to confess their own lack of reading and study. The Report allows that there "have been the beginnings of such demonstration..."; it seems to me that there have been much more than the beginnings - indeed I was rather hoping that we were reaching the ending! Presiding Bishop Griswold reminds us frequently that the North American Church has been working on this subject for over thirty years.

8. An aspect of the Report, and of the row which gave rise to it, that bothers me intensely is this. It was, I believe, in 1996 that ECUSA altered its canons to remove all matters connected with sexual orientation from the list of impediments to ordination or office in the Church. That is when the change of principle was made. If the bishops of the Global South objected to this, then that is when they should have voiced their objection, fulminated from their pulpits, declared impaired communion. To have waited seven years, until their ire could be visited upon one person, demonizing him and demanding that he decline or resign his orders, is, at the least, very bad manners. I believe that the bishops who engaged in this scapegoating of an individual, including the Archbishop of Canterbury, should be invited to repent of the way in which they have cruelly visited upon a single person their displeasure over a canonical principle. I believe that they should be invited to apologize to Bishop Robinson for this.

9. This Report attempts to analyze the sources of the serious divisions in the communion; it locates them in actions in New Westminster and in the General Convention of the Episcopal Church in 2003. It reads almost as though that was when it all started, springing full-grown, like Athena from the head of Jupiter. It is a surprise to me that the Commission did not take the measure of the anger, frustration, and incredulity of North American churches over the way the discussion about sexuality was carried on at Lambeth 1998. To my mind, that is where the trouble started, and those bishops who blocked their ears on that occasion, or who (allegedly) manipulated the proceedings, have much to answer for. In the words of Bishop Mark Santer, the procedure was 'wholly unacceptable'. The Report is, in part at least, a call to dialogue, to conversation. I think that before any North American representatives participate in this conversation they will have to be assured by Anglican Officialdom that the conversation will not be conducted as it was at Lambeth 1998.

10. It would of course be altogether unthinkable for the North American churches to cease ordaining gay bishops or blessing same sex unions. To seek to do so would be both politically impossible - like putting toothpaste back in the tube - and morally reprehensible: it would amount to trying to save the communion on the backs of gay and lesbian people, by reversing the freedom and the dignity they have gained. (Translate the issue back a century and a half, and it is as though the Windsor Report is saying: YOU North Americans, stop liberating your slaves until WE get clear about the theology of it.) It surprises me that the Commission did not consider this dimension of these recommendations.

11. I am puzzled by the Report's suggestion that a criterion for episcopal election and confirmation should be the acceptability of the candidate to other provinces: Would the ministry of this individual be recognized and received if he or she were to visit another province? Would the individual be 'translatable'.(131)

Applying this criterion, though, would immediately disqualify all women from episcopal consecration, and it would equally

disqualify all candidates who are divorced and remarried, and even, it appears, candidates who are merely divorced. So clearly the criterion is much too strong. Perhaps the Report means that the individual should be translatable to some other provinces. But, if so, how many? And what are the parts of episcopal ministry whose recognition and reception might be at issue? Preaching? Blessing? Celebrating the Eucharist? Performing marriages? Ordaining? Consecrating new bishops? The answers might well vary in each of these cases. The matter of acceptability in other provinces is much more complicated than the Report suggests. (A footnote to this passage acknowledges that there is an issue here about women bishops, but suggests that since the communion has agreed to differ on the matter of female episcopacy, this is a tolerable case of bishops not being acceptable to all provinces. Well, if a narrower standard of acceptability is permissible for women bishops, why not also for homosexual ones?) Moreover, there is another kind of impediment as well: I don't imagine that Archbishop Akinola, for example, would be able to exercise his episcopal ministry in the Canadian Church, for the simple reason that he would not be allowed into the country: I think the Immigration Department would probably consider that some of what he has written is, under Canadian law, incitement to hatred.

12. I have little to say about the proposals for enhanced bureaucracy in the Anglican Church, except that I am broadly against them. Perhaps they are necessary if the communion is to continue. Frankly, though, I would rather see a call to charity, to humility, gentleness and patience, to return to the unity of the Spirit in the bond of peace. Perhaps the Archbishop of Canterbury, having once apologized for his own strong last-minute words against Bishop Robinson's consecration, could issue such a call. I think the Report's call for a public Act of Reconciliation is a good one. I doubt, however, that the bishops of the Global South would heed the call. So, perhaps after all it would be better to abstain from making it.

13. If the communion does move to enhance its bureaucracy and tighten its power-structure, then an urgent matter, not mentioned by the Report, will be the manner of choosing the Archbishop of Canterbury. If the leader of our communion is to have anything other than purely symbolic primacy, then it is altogether unacceptable that that person be appointed by the Prime Minister of Great Britain. Imagine having the leadership of our church in the hands of a Mrs Thatcher.

14. For me, personally, it does not go without saying that continued membership in the communion must be purchased at any cost. To be very frank, the developments in the Church of England that I hear about do not make me want to have much to do with it: the idea, which is seeking a kind of permanent recognition there, that women can be priests but not bishops, seems to me just loopy. What am I to make of a Primate of New Zealand who dreams of a world without homosexuals? What can be the basis of my communion with him? And, as for the Primate of Nigeria, who thinks that gays and lesbians are worse than animals in the trees - enough said. We need to think hard about how much energy we should bother to expend to save this communion.

15. Although I find this Report intensely irritating - unfair and unbalanced - at many points, it may be that both the wisest and most charitable thing to do is to comment simply that the universe is probably unfolding as it should, or at any rate as it usually does. The Report contrasts the allegedly slow and consultative way in which the communion went about swallowing the ordination of women and their consecration to the episcopate, with the 'precipitate' actions concerning homosexuals. There is some truth to this, but only some. It should not be forgotten that the first woman ordained priest in the Anglican communion was Florence Li Tim-Oi, ordained in Hong Kong in 1944, without communion consultation. The ordination made such a row among bishops, including the Archbishop of Canterbury, that Ms Li Tim-Oi was soon forced to resign her licence and did not function as a priest for forty years. But the ordination got the subject of women priests onto the radar screen of Anglicans, and gave the debate some urgency and reality when it was eventually engaged. But for the courageous action of Bishop Hall in ordaining Ms Li Tim-Oi, as well as some later 'irregular' ordinations of women in the American Church, I expect that the Anglican communion would still be talking, debating, delaying, prevaricating, proceduralizing over the ordination of women. Anglicans need a kick in the butt to get them talking seriously. It was made perfectly clear at Lambeth 1998 that most of the rest of the Anglican world did not have the subject of homosexuality - which has become so urgent in the North American church - on their radar screens; they just weren't even willing to listen. Well, that might have changed now; the actions of the General Convention of ECUSA and of the Bishop of New Westminster, and more uncertainly, of the Canadian General Synod, have perhaps provided the kick in the butt that was needed. At least, now, the conversation may get engaged. So perhaps the issue of gays and lesbians in the church is unfolding, ultimately, in just the same way that the story of the ordination of women unfolded: a courageous act provoking a debate seriously engaged, much episcopal fuss and bluster, a calmer discussion, and then broad agreement, if only agreement to differ. The Windsor Report is perhaps just the fuss and

bluster part of this process.

And let us not forget the end of the story of Florence Li Tim-Oi. Toward the end of her life she moved to Canada, where she was again able to function as a priest. She died in 1992, and she now enjoys the honours of the altar in the Canadian Church; her day of commemoration is February 26. My own prediction is that, in God's good time, parallel honours are in store for Bishop Gene Robinson.

It's how change happens. Let's get on with the substantive conversation.

Name: The Parish of Christ Church

Location: Edmonton

Subject: WINDSOR STUDY REPORT

The Vestry of Christ Church received this report on January 18, 2005 and voted to commend it to the Diocese and to the Primate on behalf of the vestry.

On Sunday, January 16, 2005 nine members of the parish (including five members of vestry) gathered to discuss the report of the Archbishop's special commission on the unity of the Anglican Communion. We set three goals for the conversation:

- To identify the key points of the report
- To clarify areas that had raised questions
- To respond to the reports recommendations.

We were fortunate to have received a summary of the report prepared by Kathy Bowman, Archdeacon and Rector of St. George's Anglican Church.

Those present spoke highly of the comprehensiveness and the sophistication of the report. Although that is clearly to be commended, it was felt that the report was also not accessible to many parishioners.

The report generated excellent discussion about the nature of the Anglican Communion and the present situation we face as a result of the decisions of the Dioceses of New Westminster and New Hampshire and the Episcopal Church of the USA.

Those attending the meeting considered the recommendations and understood that there are good reasons for seeking to strengthen the bonds of affection and relationship across the communion. Concerns were raised, however, over the directions of the proposals toward greater accountability between parts of the communion. There were serious concerns raised that the pursuit of an Anglican covenant might be more an instrument of division than an instrument of unity. It was recognized that given the current state of affairs in the Anglican world, that any attempt to find agreement on the content of a covenant might further divide the church. The establishment of a covenant with a commitment to greater consultation before provincial churches or dioceses made significant decisions affecting their local mission might serve to stifle the growth and development of those churches. Rather than inhibit the ability of churches to make decisions in their own cultural contexts, it was felt that steps toward greater autonomy would be welcome. More desirable than institutionalizing our relationships, it was suggested that continued commitment to dialogue (rather than consultation) would recognize the differences that are present throughout the communion, strengthen relationships and promote greater understanding and respect without resorting to coercion, or requiring conformity among churches.

Name: Marjorie & Cyril Powles

Location: Vancouver

Subject: SCATTERED REFLECTIONS ON READING THE WINDSOR REPORT

1. The Primate has asked us to concentrate on the theme of working toward the unity of the Anglican Communion. However, the Report makes clear that one cannot consider unity without dealing with what they consider to be the main obstacle to unity [par. 22-30]. Accordingly, we feel compelled to deal with the disagreement over homosexuality as a basic hindrance to unity as well. Moreover, working toward unity means that we must include all who feel rejectedâ€™“gays and lesbians as well as those who oppose their inclusion.

2. We appreciated the close and logical nature of the reasoning in the report, especially in the passages on Scripture. At the same time we ended up with a number of questions about the content, as follows:

3. Does this report start by assuming that what was done by the Episcopal Church (USA - henceforth ECUSA) and the Diocese of New Westminster was wrong [par. 86] because it threatened the institutional unity of the Anglican Communion, then build up a theological rationale to prove this?

4. There is a repeated emphasis on 'unity for mission' [par. 5, and many times after]. What would happen if, instead of starting from [things that hinder] unity, the report had started with 'things that hinder mission'? For example, throughout its history the Church's mission has been hindered by its exclusion of parts of God's creation: e.g., the gentiles and those of differing race, women, the disabled, and now, gays/lesbians. Does not this exclusiveness hinder both its unity and its mission ? What would have happened if the Commission had started by inviting gays/lesbians to tell their stories, not only of exclusion but of the warmth of their love of the Church and of each other? Why were no members of that group represented on the Commission?

5. The Commission ignores the way that change has actually taken place in the Church's history - not from the top down by official fiat, as they assume [par. 68], but from action at the grass roots which then makes official decision necessary: e.g., Paul and circumcision; Athanasius (contra mundum) and the controversies over Christology /Trinity; the ordination of women in the USA, Canada and New Zealand ahead of the rest of the Anglican Communion, etc., etc. If that is the actual pattern, then are not the present actions of ECUSA and New Westminster classical examples of the call for change, rather than deliberate disruptions of unity?

6. The report argues that there is no precedent in Scripture and tradition for the ordination to the episcopate of gays/lesbians or the blessing of their union. Was there any such precedent for the ordination of women or for the remarriage of divorced people? Lambeth 1968 dealt with this question when it pointed to the dynamic nature of tradition with the words,

'If the ancient and medieval role and inferior status of women are no longer accepted, the appeal to tradition is virtually reduced to the observation that there happens to be no precedent for ordaining women to be priests. The New Testament does not encourage Christians to think that nothing should be done for the first time.'

7. It is argued that the acceptance of gays/lesbians for ordination would hinder ecumenical relations. This is equally true of the acceptance of women for ordination, particularly by Rome and the Orthodox. So is there a difference of order between the ordination of women to the priesthood and the ordination of gays/lesbians? In the report, the only difference seems to be that the highly controversial [par. 25] resolution on the matter at Lambeth 1998 resulted in a negative attitude toward the latter.

8. This all adds up to the conclusion that the Windsor Report adopts a bureaucratic - rather than pastoral - approach to the subject. What does this imply for the assertion that the Anglican Communion is a family? Is this the way a family

behaves - in a legalistic, rather than personal way? Where is there any expression of sympathy for the suffering of gas/ lesbians?

9. The whole tone of the proposed Covenant with its legal expressions reinforces this impression. How is this consistent with Jesus teaching that all the law and the prophets is summed up in the commandment to love God and the neighbour?

10. Finally, how does the restrictive tone of the Covenant harmonize with the historical autonomy of ecclesiastical provinces within the Anglican Communion?

We should like to add one personal postscript to these reflections. Any time some new proposal has been made for change in the Church e.g., ordination of women, remarriage of divorced persons - the cry has been raised by opponents that those who advocate the change are being unduly influenced by trends in secular society. It is worth considering the observation made by the Roman Catholic scholar, Elizabeth Johnson, referring to the encyclical of Pope John XXIII, *Pacem in Terris*. She writes, 'The church . . . needs to look to the world to discover God's design for the present time. Like the two other signs of the times that Blessed John XXIII pointed to, namely, the demand of the poor for economic justice and the right of colonialized nations to self-governance, the rise of women's claims to human dignity and their concomitant power to speak are rooted in God's design for the world.'

M. & C. P.

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Name: Michael S. Coffield
Denomination: Episcopalian
Location: USA
Subject: General Comments

Please save us from the Griswold Heresy. I am a lifelong episcopalian in the USA and want nothing to do with the ECUSA's embracing sodomy and homosexual practices. Do not do anything to allow the ECUSA leadership to continue destroying the Faith. We are facing wicked priests and bishops who have highjacked our religion and must be punished and cast out of the church. Homosexuality is about sex, and the practitioners of it should do as the woman at the well, go forth, and sin no more.

Michael Coffield

Name: Lauren Whitnah
Denomination: Anglican
Location: USA

Subject: General Comments

I am writing in response to your request on the Anglican Communion website for responses to the Windsor Report. I am not a theologian (although I have read and enjoyed the comments of many who are well-qualified); I am simply a young laywoman in my early twenties, the daughter of an Episcopal priest, with a love of the international Anglican church. I have attended Anglican and Episcopal churches in Northern Virginia, Connecticut, Massachusetts, and Oxford, England.

I have been following the Windsor Report and responses fairly closely; I've attended lectures by Bishop Mark Dyer, and have been reading responses from both sides. I appreciated the measured tone of the report, and the depth of the theology. However, the Windsor Report fundamentally underestimates the waywardness of the Episcopal Church in America, so its prescriptions are not strong enough. (The House of Bishops, in the statement from their recent meeting, ignored even those minimal requests!)

There are so many things that I love about the Anglican Church: I love the liturgy, the strong tradition of well-reasoned and balanced theology. And I love the international aspect of the faith: I am not just a member of my local parish, but of churches around the world. I can support microenterprise initiatives for my brothers and sisters, I can receive communion from a visiting bishop from Bolivia, and I can listen to the sermon of a Ugandan bishop. It is this international connection that makes Anglicanism particularly appealing to people of my generation; please do not jeopardize it by allowing the Episcopal church to 'do their own thing,' blatantly ignoring the requests of their brothers and sisters. For ECUSA to steam-roll over the requests of the majority of Anglicans in the international community is an example of the worst kind of American hubris, and makes me ashamed to be an Episcopalian. Our witness has been severely jeopardized. We are now known not as the church which loves and follows Christ, but as 'that gay church,' as a non-Christian friend of mine said.

It is never easy to deal with conflict, particularly conflict in the church. Historically, Christians have not been good in this area (burning people at the stake was a low point!), and that trend continues. We either resort to inflammatory language and shrill polemic, or we are so aware of our inadequacies in the past that we're hesitant to act decisively now. I have seen this on every level: from my father's small New England parish to the international Anglican Communion. I don't think the problem is a lack of 'conversation,' but one much more substantial: we have lost the ability to speak directly. We have no language to tell people in the church, 'we love you, but that behavior is unacceptable.' We have often failed to speak the first phrase, and are terrified to speak the second. The Anglican Communion must find a way to speak those words directly to ECUSA if they are to remain in it.

Perhaps counter-intuitively, the 44 churches of the Anglican Communion can only stay together if the Episcopal Church is corrected and brought back to the core of Christianity as expressed in Anglicanism. Even Hooker's famous triad of 'scripture, reason and tradition' has been thrown out by ECUSA, who rejected scripture, reason and tradition in the actions of their 76th General Convention. The Windsor Report was quite right that sexuality was only the presenting issue; Lambeth 1.10 should have effectively settled it. As ECUSA blatantly ignored that canon, how can they be permitted to remain as if nothing had happened? And if there was any serious question about if consecrating Robinson was the right thing to do, then the results should make that abundantly clear. Rather than paving the way for some enlightened new church (sounds vaguely Gnostic, does it not?), Robinson's consecration has resulted in fierce division and conflict. If the proof is indeed in the pudding, then schismatic consequences of their actions ought to make Robinson's electors and consecrators slow down and re-evaluate. However, few (none of which I'm aware) have taken that step publicly. The public statement that was issued from the House of Bishops' meeting was hazy at best.

Please do not underestimate the waywardness of this church. On a grass-roots and a national level, there is a depth of ignorance and willful disobedience that I think is difficult to imagine. For example, on the micro level, a family member of

mine led a Bible study at her local 100-member church, and was shocked to discover that life-long members of that church could not name the four gospels. On the macro level, an office of the national church was promoting pagan rites for use in churches last fall.

It is in that context of ignorance and flaunting of Christianity that the Windsor Report's affirmation of the DEPO scheme strikes me as so naïve. In a church that is so afflicted, how could its leaders effectively minister to its people? I do think Bishop Lee of South Africa was right in describing the situation as 'the fox guarding the henhouse.' For example, in my father's diocese, the bishop has made it very clear in public statements and in meetings with clergy that he has no intention of permitting DEPO. The bishop has refused outright the parishes that have requested it. My family is afraid to speak out to the bishop for fear of retribution. Quite frankly, I am afraid of this bishop's potential to come after my father and his ministry in a small, conflicted parish.

Exercising discipline is not the ideal; any parent could confirm that. It is painful for all involved, but that does not make it optional, or any less appropriate. The prospect of disunity grieves me. A desperate and hurting world needs the witness of a united church to the love and power of the scriptural Christ. Any sort of break is a tragedy, and represents a failure of the larger church to follow Christ and fulfill his prayer for the unity of his church. However, the alternative of a unified church jettisoning Scripture and the Christ it reveals is ultimately not just a tragedy, but the death of the Church. Unity around anything other than the incarnate Christ is a false and transient unity. Unity at the expense of orthodoxy is not Christian unity.

Please, for the health, unity and salvation of the Anglican Church, speak and act strongly against the Episcopal Church in America.

You and the Primates will continue to be in my prayers in the coming weeks. May the peace of our Lord Jesus Christ guard your hearts and minds in the knowledge and love of God.

Peace,
Lauren L. Whitnah

Name: Normandie V Doar
Denomination: Episcopal USA
Location: USA

Subject: General Comments

Thank you for the effort that has gone into this report, and making this report available online. Even though our local (East Carolina) Diocesan Convention just met and passed resolutions in line with the report's recommendations, I am not seeing any movement of ECUSA on the national level in the direction eloquently described by the report. I feel the ECUSA has already gone off and left us. I look forward to a time when the Communion will offer thousands of us in the USA a way to follow Christ under faithful leadership and we can all be Anglicans together. Many, many thanks.
Normandie Doar

**INSERT THE REVEREND PROFESSOR IAN T. DOUGLAS AS PDF FROM FILE
IAN DOUGLAS AND PAUL ZAHL**

The Reception Reference Group was given access to a draft of Understanding the Windsor Report - Two Leaders in the American Church Speak Across the Divide by Ian Douglas and Paul Zahl, which was soon to be published. For more details go to www.churchpublishing.org.

Name: Ann McCarthy
Denomination: Episcopalian/Anglican
Location: USA

Subject: General Comments

1. How can the 44 churches of the Anglican Communion be helped to stay together? I believe that the only way for us to possibly walk together is to enter a period of redemptive discipline. We are all responsible for the current angst. For a period of almost 40 years we have tolerated those who walk a different path from the one outlined in the Gospel. We have not spoken strongly against heresy in the church, we have not held ourselves accountable. If we are to deserve to be the church, we have got have a life that is transformed by Jesus. We need to be obviously different, set apart and holy. Something that we are currently not.

2. How should a Christian behave when another Christian does something which they believe is deeply offensive to the Gospel? The process for discipline within the church is clearly laid out in Matthew 18:15-20, with examples of disciplinary action and redemption in 1 Corinthians 5:1-13 and 2 Corinthians 2: 5-11. In regard to the current situation, we see the requirements of a bishop in the church laid out in 1 Timothy 3 and 5 and Titus. These requirements are not met in Gene Robinson. I believe we are clearly in a period of false prophecy and teaching as we see so many cautions against throughout the letters of Corinthians, Timothys, Titus, and Jude, as well as 1 and 2 Peter, and 3rd John. I believe that the root of this problem is a lack of faith in Jesus.

3. Would you like to see Anglican/Episcopal churches moving closer together or going their separate ways? This only is possible or desirable if we all share faith in Christ. I do not believe that the majority of bishops in the ECUSA have this faith. Currently there are three 'camps,' if you will, in the US. There are the revisionist bishops/clergy/laity, who believe that God is doing a new thing and that the Bible is a book that is a living, changing thing. It is to be interpreted with a clear view of the age. Read thusly, the Bible becomes an outline, Jesus ? an interesting man with a nice message (Spong), and religion becomes a social club to which the social elite can belong and with whom they can have a nice glass of wine. (Sorry for the sarcasm, but our old official title was 'Whiskey-palians' a term sadly now preferable to the current 'Episco-pagans'). There is the 'muddled middle,' a group of people genuinely confused by the whole thing. Many have not heard, nor care, about what is going on in the rest of the world. They do not read the Bible, but are listening to what their bishops/priests say and will follow where lead. Then there are those who are termed 'traditionalist.' While this group is not a wholly unified group on several matters of importance (although some view these matters as being adiaphora), they are unified in their view of Scripture and the authority it has over us as Christians. They have agreed to a common cause and consist of the Network, the continuing churches and AMiA. There are also some for whom any of these are not possible, who remain in isolated parishes.

The question then is should we walk apart? Some of the leadership of the ECUSA already are:

From the Boston Globe: Feb. 11, 2005 : ? Episcopal Bishop M. Thomas Shaw for his active support of legalizing same-sex marriage even though his own denomination defines marriage as heterosexual. Shaw told the group that he plans to launch an effort to change the constitution and canons of the Episcopal Church USA to allow same-sex marriage.

From the Star-Ledger, Jan. 29, 2005 Bp. Of Newark Bp. Croneberger: 'Speaking plainly,' said Croneberger, 'it is well past time for us to put a stop to the many attempts to trivialize, marginalize or move to the sidelines the matter of human sexuality, as if it were a distraction. 'We need to be steadfast in our commitment to explore, to understand, to bear witness to God's presence and love for all of God's creation, realizing in fact that this work on human sexuality is part of the mission of the church to our suffering and bewildered world.' 'The question of whether the Anglican Communion as constituted can continue to serve the world in the service of God's mission is a deeper question worthy of time and conversation, but I would lay this question before you: Could there be a time at which point unity in the Anglican Communion becomes an idol?' Croneberger said on the first day of the diocese's 131st annual convention?.At a meeting in Utah earlier this month, Croneberger said, most Episcopal bishops from across the country refused to approve such a moratorium on same-sex unions. They expressed regret that Robinson's consecration upset so many people, but they did not apologize for it.

From the Online Newshour with Jim Lehrer on PBS.org THE RT. REV. J. JON BRUNO: I think that fundamentalism is the reason for this schism. KAYE: Bruno says the interpretation of scripture must be flexible and evolutionary. BRUNO: We're making assumptions that our way is the right way. We even did that with, in this country, with slavery, when we tried to prove the importance of how the white majority had privilege because it was intended by God. But I do believe

that the worldwide consensus of fundamentalism that's having a rise is a major problem. If Jesus gave us memory, intellect, and reason, shouldn't we use all those things and not just go by a book, road map, that is so rigidly interpreted by some people that it leaves a gulf between us? ? KAYE: Inside the closed door meeting, conservative bishops pushed for a formal statement, one which would have apologized for appointing a gay bishop and would have declared a moratorium on blessing same-sex unions. But after the meeting, Church leaders announced those demands would be discussed at a later time. The bishops issued a carefully worded apology: 'We as the house of bishops express our sincere regret for the pain, the hurt, and the damage caused to our Anglican bonds of affection by certain actions of our church,' they wrote. Church leaders called the statement an 'act of repentance.' What are you repenting for? THE RT. REV. CHARLES JENKINS, Episcopal Bishop, Louisiana: Well, now, we are repenting for the hurt that we have caused one another. KAYE: Are you repenting for the consecration of Bishop Robinson? Are you repenting for blessing of same-sex unions? THE RT. REV. CHARLES JENKINS: No.?That was not what we said. THE MOST REV. FRANK GRISWOLD, Presiding Bishop, Episcopal Church: I think the regret we can offer wholeheartedly and as a unified body is regret for the consequences our actions have had in other context. But that does not mean that we necessarily regret the action itself. Certainly, I, having participated in the ordination of the bishop of New Hampshire, do not regret having done so, though I recognize the complexities that that action has had in other places and regret the pain that it's caused other people. ? KAYE: For his part, LA's Episcopal bishop remains unrepentant. BRUNO: Repent means turn around, walk in a different direction and say that the acceptance of people who are gay, the acceptance of women, the acceptance of people who are divorced, the acceptance of people because of differing ethnicities is wrong. I refuse to do that. I think that God has room for all of us in this world and in this church.

These bishops understand what is being asked of them, and will not comply. I believe that the best course of action is redemptive: We must act as a body and remove them from our church. Give them a choice of following Scripture, or removing themselves. Not only from the Anglican Communion, but from ordained ministry. After a period of time, they are to be contacted to see if they have repented. If they have, and that is the reason for this recommendation, then they should be welcomed back into the fold. This action should be done because I believe that their souls are in peril. Worse still, those that they lead are being lead to sin: Matthew 18:6: 6but whoever causes one of these little ones who believe in me to sin,[a] it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. We need to behave as a body. We don?t need a Pope to do this, we can do it as a body. Please act.

Thank you for your consideration. You are in the prayers of the faithful.

Grace and peace,
Ann McCarthy All Souls Anglican Fellowship, Wheaton, Illinois Formerly of St. Marks Church, Glen Ellyn, Illinois

Name: Spencer Mabry
Denomination: Episcopal
Location: USA
Subject: General Comments

A Reflection on Canon Heidt's response to the Windsor Report By Spencer Mabry, layperson All Saints Episcopal Church, Fort Worth, Texas

1. It was with great interest that I noticed that the Bishop of the Diocese of Fort Worth of the Episcopal Church of the United States of America had asked his Canon Theologian, the Rev. Canon John H. Heidt, to write the Diocese's official response to The Windsor Report. And it was with great interest that I read the response.
2. When I finished the overly brief response, I was no longer interested. I was disappointed.
3. First of all, the get my number one pet disappointment out of the way. Canon Heidt has no less than 15 quotations,

most from The Windsor Report, but a number from other sources, but only in 6 cases does he tell us where those quotations came from. And only half of these references are to The Windsor Report! Since The Windsor Report numbered every one of its paragraphs (as I am doing here) and calls them 'paragraphs', it would have been a rather simple task for Canon Heidt to have referred to those paragraphs (which he erroneously calls 'Sections'). Not to do so leads wonder to wonder if he is practicing 'proof-texting,' which is spoke of in The Windsor Report as a form of 'non-debate' (TWR:61).*

4. That is a minor disappointment, though. The biggest disappointment and, I'm afraid, the one where Canon Heidt falls down severely is in his apparent lack of treating The Windsor Report as a whole, which is exactly what Anglican Mainstream UK maintains that one must do when they offer any response to The Windsor Report (RTT:15). In fact, their response, Repair the Tear, does exactly that and is structured along the same lines as The Windsor Report. As such, it makes for a better constructed response.

5. When one does not take the whole, one can only take a part to criticize and this is exactly what Canon Heidt has done. Actually, he has done more than that. He has shifted through the whole of The Windsor Report all 179 paragraphs of it (including, I would hope, the Introduction and the Mandate), a total of 55 pages and concludes that the foundation upon which the report is based is the concept of 'bonds of affection' (H:4).

6. What are these 'bonds of affection'? According to The Windsor Report, they are those bonds 'that flow from our shared status as children of God in Christ and those that arise from our shared and inherited identity, which is the particular history of the churches to which we belong.'(TWR:45). They are not, as Canon Heidt alludes, the same 'bonds of affection between me and my dog' (H:5). And, rather than saying, as Canon Heidt does that 'the defining character of communion' is no longer sacramental fellowship? (H:4), The Windsor Report states that 'Communion' subsists in visible unity, common confession of the apostolic faith, common belief in scripture and the creeds, common baptism and shared eucharist, and a mutually recognized common ministry. Communion means that each church recognizes that the other belongs to the One, Holy, Catholic and Apostolic Church of Jesus Christ, and shares in the mission of the whole people of God? (TWR:49).

7. This sounds to me not at all like Canon Heidt's concept of the 'bonds of affection,' which he equates as 'the intellect [accepting] it proper position of subordination to the heart' (H:6). And for Canon Heidt to make his point, he has to appeal to the 18th century French philosopher August Comte and Comte's philosophy of Positivism. Canon Heidt then states that 'the Windsor Report [has substituted] sentiment for theology?' (H:6). Yet no where does The Windsor Report equate the 'bonds of affection' with sentimentality. Instead, the 'bonds of affection' are seen as those bonds which communally bind us together as a whole. They are the sacraments and forms of worship which, while differing outwardly, express the same inward truth.

8. Following this, Canon Heidt thus goes on to cover in one short, three-sentence paragraph (H:7) what The Windsor Report spent 10 paragraphs (TWR:12-21) to detail 'the ordination of women. He ends up, though, with a most remarkable statement: 'the ordination of women broke communion at its deepest level at the altar, and this brokenness shows no sign of healing' (H:7). Amazing, because while only three dioceses of the ECUSA do not ordain or recognize the validity of such ordinations, they seem to be in healthy communion with dioceses that do accept that role for women. Witness the close relationship between the Dioceses of Fort Worth and Dallas.

9. After we have been told that the 'bonds of affection' which hold the Anglican Communion together are based entirely on sentiment (H:4-6), we are informed that they are based on 'socio-political structures rather than orthodox faith' (H:8). How did this amazing transformation come about? According to Canon Heidt, it is because The Windsor Report 'has offered us new political and juridical structures?' (H:6). I went back to try and discern when this transformation took place, and the only time The Windsor Report discusses what might, by some extreme reading between the lines and the unconscious minds of those who made up the Lambeth Commission of Communion, is when The Windsor Report discusses the ECUSA and the proposal for Episcopal oversight (TWR:152) If, on the other hand, Canon Heidt believes that these new structures arise elsewhere, he needs to inform us on what he bases that belief. As it stands, this is not a tenable belief. Similarly, he needs to support his contention that 'belief in the absolute sovereignty of the diocesan bishop, no matter how heretical his or her teaching may be, runs contrary to the teaching and practice of the early

church? (H:8).

10. Canon Heidt builds on his Socio-political thesis when he states that, for The Windsor Report, 'unity is primarily juridical' (H:9). However, through all the 179 cognizant paragraphs of The Windsor Report, the emphasis is not on social, political or juridical structures and boundaries but on how we, as members of the Anglican Communion, can remain in communion sacramentally and liturgically despite the current crisis that now faces us. If we go back to look at the mandate by which the Lambeth Commission of Communion was established, it states, in over-simplified terms, to see how the Anglican Communion came to such a crisis, what it means for the Anglican Communion and what steps need to be taken for us to recover. (see The Windsor Report, page 8, for the complete text of their mandate.)

11. The Lambeth Commission of Communion was not mandated 'to comment or make recommendation on the theological and ethical matters concerning the practice of same sex relations and the blessing or ordination or consecration of those who engage in them' (TWR:43). Nor was their mandate to concern itself with 'standards for [scriptural] interpretation' (H:10). Both if these fall outside the clearly defined purview of the Lambeth Commission of Communion, and as such are not open for discussion when either praising or faulting The Windsor Report. Admittedly, The Windsor Report brings up in a number of places the papacy of open, honest, rigorous, chivalric theological and scriptural debate within the Anglican Communion (see TWR: 57-62) but only to emphasize the need for such in these present times.

12. Canon Heidt's closing remarks deserve quoting in full: 'The Windsor Report has offered a possible program for restoring full communion among us by strengthening and initiating new juridical structures within the Anglican Communion, many of which are undoubtedly long overdue. I commend the Commission on many of their suggestions. Nevertheless true communion has to be a spiritual and moral reality based on an objective adherence to scripture and its right interpretation. In this area the Windsor Report seems to me to be woefully inadequate. I fear that we shall never walk together again until this Commission, or another like it, repudiates the current drift of Anglicanism into subjective sociology and restores the objective criteria for scriptural interpretation once upheld by Anglican divines' (H:12, emphasis added).

13. The only 'new juridical structure' (and I am not even certain that it is even that) that The Windsor Report has recommended is a 'Council of Advice' (TWR: 111-112) which would 'assist [the Archbishop of Canterbury] in discerning when and how it might be appropriate for him to exercise a ministry of unity on behalf of the whole Communion' (TWR: 112). There were recommendations regarding Canon Law but these run more along the lines of putting down on paper what everyone already knows and does. And, as I mentioned, it does not appear that this Council would have any juridical function at all.

14. The Windsor Report spent considerable time discussing scripture and its interpretations (TWR:562-62), even though that was not part of their mandate. One thing they did not do was to offer the A.C. a 'right interpretation' of scripture, as they recognized the need for our honest, open, chivalric discussions on this topic. Thus, The Windsor Report calls for the focus of biblical scholarship and theological reflection in such an environment to be brought to bear on the present situation (TWR: 61) and they recognize that is a role of the bishop to be fully involved in such a procedure (TWR: 63).

15. Canon Heidt made, what is to me, a trained sociologist, a throwaway comment about the influence of August Comte on the Lambeth Commission of Communion. However, I see the influence of Karl Popper's concept of science in his use of the term 'objective.' Even The Windsor Report does not go that far. They recognize that scriptural interpretation is an organic, living entity, not something chiseled in stone. It would appear that Canon Heidt's concept of scriptural interpretation became frozen in the time of the Anglican divines, something even they would reject. Frozen as such, it no longer grows nor is it living. It is dead, in a tomb somewhere. Very unlike the Risen Lord whom we worship and adore.

16. In summary, let me say that Canon Heidt's response has all the markings of someone who had already decided on his outcome and went looking for those elements of The Windsor Report that would enable him to arrive at his destination unscathed. It is therefore not a response but a rebuttal, a position formed by what "conceit before investigation" and as such offers little in the way of understanding the truth import of The Windsor Report.

17. As Canon Heidt says, "we shall never walk together." We never will, unless we truly believe that there are things that transcend us. One of those is God's grace, freely given to all persons. While we preach and teach that, it is not until we begin to act in such a way that outwardly shows what we inwardly hold true that we will be able to walk together. My hope and prayer is that, following The Windsor Report, we can begin to take those first baby steps in God's grace. Throughout this paper, I will use the following style for ease of referencing where my quotations are coming from. ? TWR? means The Windsor Report 2004, and the number following the colon will refer to their numbered paragraph. ? H? refers to Canon Heidt's 'A Response to The Windsor Report 2004' and the number following the colon will signify the paragraph in his paper (even though he did not number them. 'RTT' refers to 'Repair the Tear The Windsor Report An Assessment and call for Action' by Anglican Mainstream UK and The Church of England Evangelical Council', with the number following the colon signifying their numbered paragraph. Similarly, ECUSA will be used to signify the Episcopal Church (USA).

Name: Dee Townsend
Denomination: Episcopal
Location: USA

Subject: General Comments

In the Diocese of Iowa. I belong to a parish that is mostly orthodox, but refuses to take a stand. I am in a diocese that has a bishop who voted yes at GC2003. I have been in the Episcopal Church 30 years. I identify and support The New Anglican Communion Network.

I must have recognition of my stand (ACN) by the ABofC and the Primates, or I must leave ECUSA. I wish to remain Anglican. Your support of we in the pew will be greatly appreciated.

Name: Michael Murley
Denomination: Episcopalian
Location: USA

Subject: General Comments

Q:What questions does the report raise from the perspective of your church? A: It raises the question, 'Do we want to be Episcopalian or Anglican?'

Q:Would you like to see Anglican/Episcopal churches moving closer together or going their separate ways? A: The unfaithfulness of the American bishops is exceeded only by their arrogance in ignoring the effects of their actions on the rest of the Anglican Communion. The time for an amicable divorce has arrived.

Name: Susan Leeming
Denomination: Episcopal
Location: USA

Subject: General Comments

I call to the attention of the Primates a paragraph from an article in today's BOSTON GLOBE: "The organization [Religious Coalition for the Freedom to Marry] also honored Episcopal Bishop M. Thomas Shaw for his active support of legalizing same-sex marriage even though his denomination defines marriage as heterosexual. Shaw told the group that he plans to launch an effort to change the constitution and canons of the Episcopal Church USA to allow same-sex marriage." Please, please act to halt these divisive actions by ECUSA!

Name: The Rev. Martha Giltinan
Denomination: ECUSA
Location: USA

Subject: General Comments

My very dear bishops,

You are in my prayer daily for God to give you wisdom and insight and courage in this terrible hour for the ANglican Communion. As a priest in the diocese of Massachusetts (Bp.Tom Shaw) for the last 17 years, I beg you to uphold in clearest terms the Windsor report and to give us hope.

DEPO is completely inadequate to our need. Our parish has 4-8 applicants for ordained ministry a year and we simply cannot proceed to train and form them under the direction of ECUSA. We are in ongoing Anglican relationships in Uganda and Bolivia to our great blessing, but we seek to be faithful to the mind of TWR. Please give us a way to separate ourselves from this chaos and death.

We have never been more grateful for your witness nor dependant on your faithfulness

Name: The Rev. John H. Dixon
Location: Spain

Subject: Windsor Report

Dear Archbishop,

I know that you wanted these responses earlier but I wanted to see what the reaction of the American House of Bishops was before I responded to your request.

My wife and I are American missionaries serving in Spain under the authority of Bishop Carlos Lopez Lozano of the Spanish Reformed Episcopal Church. We have been here for 16 years and by the grace of God have planted a church of working class Spaniards and refugees and immigrants from more than 15 countries in MÃ³stoles, a suburb of Madrid. We are from the Diocese of the Rio Grande in the Episcopal Church in the U.S.

When the General Convention of the U.S. church decided to approve of the election of a openly practicing homosexual

person as a bishop and then Presiding Bishop Griswold decided to go ahead with his consecration, it caused us a tremendous amount of grief and anxiety. We almost lost our congregation because of these actions. Only after my wife and I assured the members of our church that we were not in agreement with this action and that neither was the Spanish church nor our home diocese nor our home church in El Paso, Texas, were we able to calm their fears and prevent them from leaving the church. It helped that Bishop Carlos publically rejected the election of Canon Robinson and said that he would not be recognized as a bishop by the Spanish church.

Our home diocese, the Diocese of the Rio Grande, has also rejected the election of Canon Robinson. It is our understanding that 22 provinces, representing the vast majority of Anglicans in the world, have broken communion with the Episcopal Church in the U.S. or have declared impaired communion. My wife and I are in total agreement with these steps, especially since the the American House of Bishops has apparently refused to meet any of the requests of the Primates in the Windsor Report.

Fortunately for us, both the church in Spain and our home diocese is in agreement with the statements of Lambeth 1998 on human sexuality. Our preoccupation is with our orthodox brothers and sisters in dioceses in the U.S. that have defied Lambeth and most of the rest of the Anglican Communion. We have heard stories that churches have been threatened with losing their buildings, clergy have been threatened with losing their pensions, and that congregations have not been allowed to call a priest who is in agreement with their views on marriage and sexual relations that are in agreement with the statements of Lambeth. What are Anglicans in the U.S. who are in agreement with Lambeth supposed to do ? Leave the church ? Affiliate with the Church of Uganda or Ruanda or Nigeria ?

It seems to us the problem facing the Anglican Communion is how those Anglicans in the U.S. (dioceses, parishes, and individuals) who are in agreement with Lambeth and the vast majority of the Anglican Communion, can remain in communion with the rest of the Communion when their national church or diocese or parish has chosen to defy Lambeth and the teaching of the Christian church for the last 2,000 years.

In our own lifetime (we are both 55 years old), the Episcopal Church in the U.S. has lost or declined by one million members ! Something is obviously wrong ! You also need to know that the General Convention of the Episcopal Church in the U.S. is not a totally democratic organization. Every diocese has the same number of votes, whether they have 500 members or 5,000 members. Therefore a minority can impose their views on the majority ! Every poll that has been taken of the general membership of the Episcopal Church in the U.S has shown that over half of the members do not want the blessing of same-sex unions or the ordination of practicing active homosexual persons to the ministry !

Thank you for reading our letter.

May God bless you and guide you and all the other primates
The Rev. John H. Dixon, Jr.

Name: David Shaw

Denomination: Episcopalian (member, St. Philip's, Grand Rapids, Michigan)

Location: USA

Subject: General Comments

As a concerned member of ECUSA, I ask that you take seriously the recommendations of the Eames report. I ask that you especially stress to ECUSA that its actions at General Convention were unilateral and that the consecration of actively homosexual persons to episcopal and priestly positions be stopped for this time. Thank you for your work in this matter as you struggle with very difficult issues. I pray for your decision making. I think we should all pray for unity in this matter, and until that unity is reached such actions as we have seen lately in the USA and Canada should not be taken.

In Christ, David Shaw Grand Rapids, Mich

Name: Ernie

Denomination: Episcopal

Location: USA

Subject: General Comments

The Windsor report is a worthwhile account of what it means to be Anglican, with an honest telling of how Anglicanism can be maintained throughout the world in a manner that is faithful to our Lord and Savior Jesus Christ.

My thoughts about the issues facing the Anglican Communion because of the events of the Episcopal Church are as follows:

The definition of a human being is derived from the revelation of the GodMan, i.e. Jesus. In him, as the scriptures remind us, the fullness of God chose to dwell, and as confessed in the creeds, the fullness of Human and Divine Natures Are. This is what we know. This is the truth we confess as Christians. In addition, we confess that what constitutes a human being is not self-derived but granted--given, if you will--by God. Now, we know that all are born with, as the Wesleys put it, a 'bent toward sinning.' My 'bent' and your 'bent' may be two different things. Your may be definitively wrong, and mine may be less obvious. The determining factor for whether or not my action is sinful, which is seemingly debatable, cannot be experiential. I cannot confess individual revelation. By that same token, because someone else "experiences" it as sin that does not make it sin.

How then is something, specifically homosexuality, determined to be virtuous or sinful? We have no specific revelation that homosexuality is sin. But, we do have a specific revelation regarding the sacredness and virtuosity of marriage. Now, homosexuality is the outcome of a greater dilemma facing the church altogether, i.e. individualism; however, if we address homosexuality, by avoiding the greater issue at hand, which is what is occurring in the church today, we can still refute it with our sacramental confession of what is in fact true and virtuous--marriage.

We do not define our existence on the basis of what is unknown, i.e. homosexuality. We define our existence on the basis of what is known, e.g. marriage or celibacy. There is a way of being in the world, a life lived in accordance with Being, i.e. God. That life demands responsibility to the Faith of Jesus, the Christ, not a responsibility to civil rights movements, which is what is occurring in the Episcopal Church in specific. This life does demand responsibility to God's creation, but responsibility to God's creation in general, and humanity in specific, demands allegiance to the sacramental life that God extends to humanity through the church. If we abandon the sacraments, we abandon the covenant that God has made with humanity--thereby confessing our wills and desires to be that which defines life rather than the Triune Nature of the God who Is.

If we would begin to address the more pressing issue of individualism, and narrate our existence in accordance with the Triune God revealed in the man Jesus, we would then be able to understand most clearly that homosexuality, a life of human interest, is incommensurable with God the Father, God the Son, and God the Holy Spirit. Amen.

Name: David T. Mainey
Denomination: Episcopalian (ECUSA)
Location: USA

Subject: General Comments

I read the W. Report in Oct., just after it was released. I thought it good, but not going to the root cause of the problems in the A.C. There are many in ECUSA that disregard, or hold in low regard, Holy Scripture. This seems to be the root problem, i.e., the authority and interpretation of Scripture.

I believe that ECUSA needs to be held to the remedies prescribed in the Report, i.e, regret (and repentance) with cessation of further actions. No more stalling for time by ECUSA should be accepted.

The glue that holds my parish together is the relationships between people rather than doctrine. Good relationships are fine, but if doctrine and attention to Scripture are thought inessential, then the Church's message is diminished, and may, eventually, be lost in competing ideas.

I sense that the leaders of ECUSA understand that doctrine and Scripture are less important to most Episcopalians than issues of social justice and inclusivity. The idea that Christ called all people to follow him, but that there was also a cost and a discipline involved, is lost to many.

What ECUSA has done puts us farther apart from the majority of Christians. The ecumenical gulf has widened between ECUSA and Roman Catholicism and the Orthodox. ECUSA seems not to care enough to rethink its 'progressive' agenda. May God's will be done.

Name: Rev Donald B Harris
Denomination: ECUSA
Location: USA

Subject: General Comments

The action of ECUSA 1. alienates us from virtually all communities of faith -- even beyond Christianity. 2. It undermines our Anglican evangelical outreach in areas competing with Islam. 3. It alienates the majority of the laity and will result in less straight men being attracted to our seminaries leading to a higher percentage of homosexual clergy, which in turn will lead to an even greater exodus of families with children from our church. 4. The timing could not be worse in terms of public perception of homosexual behavior among clergy. The RC Church in America announced today that there were almost 1100 people who claim to have been abused, 756 priests have been charged or convicted. 5. There are some issues that ultimately cannot be negotiated or talked through. All truth is not private or personal. In this case either this is sinful behavior, or sanctioned behavior. Endless intellectual discussions and sophistry will not make black white. 6. The soothing double talk of the PB is very disappointing. In fact, he is an ideologue. 7. All other matters aside the timing of the action taken was uncharitable and deliberately divisive. A moratorium is the only way to proceed. 8. When I am among my many Christian friends who are not Episcopal I am embarrassed and ashamed. (As a Navy chaplain most of my Christian friends are not Episcopal). I was in Armenia when the vote was announced and reported what had happened to a young Armenian student with whom I was spending the morning. His response was an audible gasp, followed by disbelief. And this young man was not even particularly devout.

Name: Marjorie Greif
Denomination: Episcopal
Location: USA

Subject: General Comments

I think the Windsor Report should have come up with a set of criteria for Bishops in the Anglican Church - e.g., is it permissible for a man who has left his wife and child to live in an open, adulterous relationship to become a bishop? Is it permissible for someone who is living in an open, homosexual relationship to become a bishop? I also think the report should have provided a definition of marriage - may marriage in the Anglican Church only occur between a man and a woman?

I think the report's main emphasis should have been on doctrine. Too much of it was devoted to organizational issues and 'keeping the church together' - no matter what doctrinal compromises had to be made.

Name: D Tabar
Denomination: Episcopal
Location: USA

Subject: General Comments

I do not feel the report has been very helpful, as it seems to have danced around the issue; direction is lacking. There appears to be insincere 'regret' by leaders of the Episcopal Church, lack of interest by many others, and continued opportunities for disagreement. The Windsor Report and the conditions leading up to it are additional reasons why, I believe, my wife has decided to walk away from the Episcopal church. The Episcopal Church is lacking direction, accountability, and profound solutions; leadership within the Church appears to be lacking. This has been a very hurtful time.

I have sincere doubts about the future of the Anglican Communion, and its ability to accept orthodox Episcopalians and Christians. Truly, I would very much like to see Anglican/Episcopal churches moving closer together, but I do not see how this will happen, as long as the Episcopal Church continues to experiment in its actions and teachings. If there is not movement toward accepting and understanding orthodox views on sexuality (and respecting these traditional, Christian beliefs), then Anglican/Episcopal churches should move their separate ways.

Name: Dr. Carlyle Haywood
Denomination: PECUSA
Location: Diocese of North Carolina
Subject: Windsor Report

Whether or not you believe in the sanctity of gay unions and/or professing, practicing gay bishops, what is important is that whatever official proclamations any branch of the Anglican Communion makes that these proclamations should be declared using the upmost in sensitivity to the ramifications of such decisions on the rest of our brethern in the world-wide Anglican Communion. Maybe we American Episcopalians need to exercise 'holy patience' as the broader Anglican Communion wrestles with the sanctity of our statements. What is important is that these issues not prevent or delay us from doing God's work and witness in a world that needs His redemption. Let's get on with God's work!

Name: victor yelverton haines
Denomination: anglican
Location: Christ Church Cathedral, Montreal, Canada
Subject: eames report

Comments on the Eames (Windsor) Report 16 January 2005 Victor Yelverton Haines (Tor) Member of Christ Church Cathedral, Montreal The Eames (Windsor) Report should be praised for setting the authority of the Church not in scripture but in the Author of our religion, Jesus Christ, for which authority the report has the authority of scripture itself. The rest of the Report is profoundly incoherent and deeply cynical. The incoherence of the report derives from the application of inessential rules, defined as those that don't matter only if no one objects to them. If no one objects to them, then everybody follows them; and they are essential. If someone objects, then everybody else is supposed to forbear for the sake of the objector's tender conscience. And again everybody follows such rules. So there can't be any inessential or arbitrary rules. Adiaphora makes no difference. In conscience, I am deeply offended by the rule of such forbearance and insist that nobody forbear. The doctrine of forbearance in adiaphora as preached in the Eames Report reduces the rule of inessential rules to absurdity. The use of such incoherence in making recommendations should offend the conscience of us all. So by the Report's own logic, no one should follow its recommendations. If Saint Paul has to be interpreted according to the Eames Report so that 'those who have no scruples about the proposed action should nevertheless refrain from going ahead' (sect 93), then perhaps we should remember that we are the Church of Jesus Christ not Paul of Tarsus Christ. The Eames Report, furthermore, is deeply cynical by playing with the double sense of an expression of 'regret' (sect. 144, 155), either for what you have done yourself or for some turn of events you had nothing to do with. But if the events are a consequence of your own action, everyone will think your 'expression of regret' is for what you did and you are admitting you ought not to have done it. So if the parties to a dispute can each be tricked into 'expressions of regret' by appeal to the second sense of the expression, they may then be free to see each other's expression of regret in the first sense as an admission of guilt. The perpetrators of such mediation arbitrate cynically. In the resulting lack of clarity, no one can have a clear conscience.

Name: Frank Gill
Denomination: Anglican
Location: Sundridge Ontario
Subject: Same Sex issue

Hello I view this issue with great intrepidation and wonder why its going on why as the government taken this role ?? its not a state issue ?? and I feel that the churches have abdicated there role there seems to No leadership at all let them the law makers do it like Pilate wash your hands of it and it will go away or we will go along with it there are other sexual orientations besides this will they ask for the same privilage you bet they will . so if you are really with GOD dont shilly shally get on with it and say where you stand. or are you of the opinion as our minister is we need them to fill up the churches ?? lets have some good understanding of this diversive issue thank you all and in gods name do it Frank

Name: The Rev. David Terwilliger
Denomination: Episcopal Church USA
Location: USA
Subject: General Comments

So sake of promptness and brevity, I will just quickly address the last three (general) questions.

1. How can the 44 churches of the Anglican Communion be helped to stay together? The way forward for the Communion to stay together is non-other than a sincere repentance on the part of ECUSA and its committment to that new attitude signalled by demonstrably following the Windsor Report's guidelines; including innacting a moratorium on any future - planned or unplanned - ordinations of individuals practising a homosexual lifestyle or blessing same-sex relationships within the Church. Without this, I don't know that the Communion is called to stay 'together' since the recent revisions within the church are contra Scripture, Tradition and the Reasoning of the past two millenia. If we say that we are members of a faith community, we are obliged to live in accordance to the standard teachings of that faith and not unilaterally act in contravention to those standards.
2. How should a Christian behave when another Christian does something which they believe is deeply offensive to the Gospel? The Christian should confront the other in love and seek to restore the offending Christian to right relationship to themselves and the Gospel as it has been received. Time should be allowed for the offending Christian to reflect on their offense - see the gravity of it - and then seek to rebuild the relationship upon the grounds of justice and humility. But if this does not occur, and the offending Christian is unrelenting in their offense, then the offended Christian must move on in order to preserve the the integrity and Truth of the Gospel and to not wrongly enable a sinful presumptousness.
3. Would you like to see Anglican/Episcopal churches moving closer together or going their separate ways? Whether the Anglican/Episcopal churches move closer or seperate to/from each other begs the question upon "What" their relationship is predicated upon? Moving closer together without a clear sense and commitment to common life in Faith and Teaching (doctrine and morals), is exactly what some are asking for now and it is bringing upon the Communion a falsely devised understanding of covenant-relationships. I pray for unity within all of Christ's Body (Anglican or not) and this is why the revisions within ECUSA are so offensive to my faith and understanding. For, ECUSA's actions not only have cause deep division within its national church structure and the Anglican Communion as a whole, but divisions within worldwide Christianity. Many other Christian faith communities continue to look in upon the actions of this body and reflect on its costly damage as a anti-witness to their mission in Christ. AS Christians first, and Anglicans second, we must see ourselves in a larger company of the faithful who need a strong and faith Anglican body as we need the same from other various Protestant, Orthodox and Roman Catholic bodies with whom we most always be thoughtful of and for in the mission and true unity of the Church universal.

Name: Corey Hidlebaugh
Denomination: Episcopal
Location: USA

Subject: General Comments

I support the full inclusion of gays in every aspect of church life. If the situation was about race, we would not care if it would divide the church. Homophobia should be delt with the same way. It is time to stand for justice for gays and lesbians in our church.

Name: Belen Garutay
Denomination: Episcopalian
Location: Philippines

Subject: General Comments

It would seem that those people who are against same sex marriage would like to perpetuate a culturally conditioned understanding of marriage as envisioned in Genesis. We say this because it seems that these people believe that the Jewish culture is the only way by which people see and relate to the world. But experience and social scientists would prove that we all look at the world from our own cultural heritage.

In the same vein, the Jewish vision on marriage that is exclusively between one man and one woman, which is also culturally conditioned, when pushed to its extreme is a form of fundamentalism. Not only that, this kind of thinking enhances and supports discrimination amongst people. This we believe is no part of the spirit of the Word of God. Even Jesus, as we all know went all those forms of discrimination in his society that it caused him his death.

It seems some people in the Church, who claim to be the Guardians of the Faith have turned into Security Guards who do not understand what they are guarding, just like the ordinary Security Guards here in the Philippines. Are they not, in a way, resurrecting what Jesus condemned in his lifetime?

My other point is, why are people so cruel with homosexuals especially if they are ordained? Why not banish to hell all homosexuals too? Are they not in a way trying to say that ordained people are "holy cows" while the laity are just good to "pray, obey and pray" in the Church? Is this not one of the reasons why Anglicans/Episcopalians have to part ways from the Roman Catholic Church in the 16th century because, like Martin Luther, we believe in the priesthood of all believers?

I have not nothing about the Church as an Institution. But, to my mind, this is secondary and not the primary reason for being of the Church. The Good News is first and foremost concerned about "abundant life" in the here and now and not elsewhere. It seems that the game has now limited itself to numbers. While numbers are important, they are again secondary to the well being of people.

If there is one thing I like about Jesus, it is this. Jesus was willing to learn even from women who are not part of God's Chosen People. We hope that the Guardians of the Faith meet again Jesus in his historical rootedness aside from the "orthodox" confessions about God and Jesus.

Finally, there are far more important issues to be confronted among Anglicans and Episcopalians. Among these are the widespread poverty in Asia, the imbalance of economic opportunities between the North and South, the East and West. Behind all these are the structures of sin, even in the Church, at times even personified among the clergy and bishops too, that are not addressed seriously by the Church. Lastly, if we want to be biblical about the final judgement, our sexual orientation is not the basis for inheriting the Kingdom of God. Rather, it is what we have done to the voiceless, to the people who do not count in our societies that will save us.

Faithfully in Christ,

Belen

Name: Bill Frank

Denomination: Church of Scotland

Location: Aberdeen, Scotland

Subject: Anglican church commission

As a US citizen and currently a member of a Church of Scotland parish here in Aberdeen (and oh by the way a former member of St. Andrews, Chorleywood when our dear friend David Pytches was Vicar) I would like to offer the following brief comment regarding the criticism of the Episcopalians in the USA....

Well done! Unity and tolerance should not be more important than biblical truth. You have chosen to support the TRUTH and for that I commend you.

Yours in Christ, Bill

Name: The Revd Canon Paul Shackerley

Denomination: Church of England

Location:Sheffield Cathedral

Subject: 'The Windsor Report 2004'

I consider the report to be a most thoroughly researched and reconciliatory desirous report. I thank the Archbishop of Armagh and the members of the commission for their committment to the mandate. Do pass this note on if possible.

I am warmly encouraged by the content and intention of the report and sincerley and prayerfully hope that the Anglican communion, bishops and people, will give time to reflect on the recommendations and implications if we do not heed the healing and wise advise it offers.

Be assured of continued prayers, and thanks to all who with Christ continues to work for untiy as He is one with the Father. Thank you. The Revd Canon Paul Shackerley Residentiary Canon - Sheffield Cathedral

Name: Charles D Cartwright

Denomination:

Location: United Kingdom

Subject: Ordination

I note that forces with in the anglican church outside of the USA seem to be demanding an appology over the ordination of a gay bishop. I note that there was no cry when the anglican church of England ordained it 1st woman priest. From our childhood teachings of the bible Christ had Men disciples who were the forerunners of our priests etc. He could have chosen women and there were amongst them like those that were with Mary. If we are to accept that women can ordained and carry out the same duties of men who have been ordained then it is time that we accept there is a place for gay bishops and both I am sure can carry out the teachings of Christ. There fore it would be a disaster for the Church in America to retract what has been done Thankyou Charles D Cartwright (Baptised and Confirmed within the Anglican Church of England)

Name: David Wainwright
Denomination:C of E
Location: Plymouth Devon

Subject: Windsor Report and state of Anglican Union

I find the nature of this report deeply offensive, if you transpose the term negro , black or jew for that of gay or homosexual and perhaps you may begin to understand the nature of the offense you intend and cause by the publishing of this truly offensive report, how dare you presume to publish such a condemnatory article in the year of our lord 2004 , shame on you all , you are so far removed from the teachings of Jesus Christ as to warrant a libel action for daring to call yourselves christians. The despicable views of so called Christians towards gay men and women as displayed on the television news reviews of the publishing of this report just go to show how far removed you are from spritual enlightenment and christian charity , shame on you , I dont know how you people can sleep at nights may the lord have mercy on your evil souls for condemning and prolonging the agony of good kiind and sensitive human beings who give more to life and to society than any of you ever could , your only contribution is wickedness hypocrisy and bigotry. this is the new millenium annd your anglican communion is destined to failure due to you continued inability to keep pace, with evolution , so whats new there. It is high time that you woke up to the fact that this power struggle has little to do with homosexuality in the church and is rather a power struggle within the anglican communion itself , homosexuality being the cause celebre of the moment , in reality it is about ego centric individuals vieing for personal power and scapegoating of homosexuals in the process. it is so obvious it is almost absurd that christians or so called christians are still managing to get away with the same old repertoire after two millenia of oppression , make the mmost of your palaces of power and raiments of fine linen and all the trappings of illusion, for real faith is not blind and what you get away with in your abuse of power in this life you will pay for in the next thousand. How dare you people presume to continue to condemn exclude and persecute as you will fully do , there were hopes that the enthronement of Dr Williams would bring an end to this kind of behaviour but it is obvious only the total dissolution of your evil practices will do that , have no fear , you are doing a very fine job of that yourselves we only have to sit back watch and wait , the show is almost over and none but yourselves are to blame for the sorry mess that you have fallen into .God have mercy on your extravagant and pompous souls and may he forgive you for the damage you do to his gay children, because i shall not.

Name: Enoch Opuka
Denomination:Anglican
Location: Church of the Province of Southern Africa

Subject: Windsor Report

I have just read comments from Archbishop Griswold on the Windsor report. I take it that the Anglican Church in USA will not relent on what it has already done - that of consecrating an active gay as Bishop. I feel sad that the church that taught me to know Christ and find inner peace is now on the point of disintegrating. I want to ask my father in God Archbishop to ask himself how many in Africa are going to go back to worshipping idols because to them the church has lost direction. How many are going into damnation because of that action. I wish they allowed homosexuality among the laity but not among serving Bishops and priests. God bless America, God bless Anglicans - God bless us all.

Name: Geoff Piggott
Denomination: Anglican
Location: Diocese of Newcastle, Australia

Subject: ACNS3903 Statement by the Primates' Standing Committee on the Windsor Report 2004

When will it come to the point of calling heresy what it is. Ungodliness. For Gene Robinson to be sexually active with another man is agreed by the majority of Anglicans world wide as being outside the will of God. There is agreement in the Bible about this as well, as Robert A.J. Gagnon has recently shown in his book, "The Bible and Homosexual Practice" Abingdon, 2001. Please, please take the lead given by Archbishop Akinola, and take seriously the command of the Apostle Paul, 2 Corinthians 6:14-7:1. Some of you Church of England bishops, including A/B Rowan Williams, could take a leaf out of Dean Philip Jensen in calling Prince Charles and Camilla adulterers. Check out what John the Baptist had to say about Herod having his brother's wife. (Watch out where your head might end up Philip Jensen). Much talk is given to holiness. Does not holiness spring from obedience to God and what he has decreed.

Name: H. Tumber
Denomination: All Saints Anglican Church, Barberton South Africa
Location: Diocese of Mpumalanga

Subject: Concerns about ordaining and homosexuality

It seems that it is quite fine for Mother Church to ordain an openly gay minister, but She (the Church) takes a completely different stance with a married man or woman who has an affair and is ordained. It would seem as though Mother Church is very selective with the rules, and to whom they apply.

Name: Jennifer Hashmi
Denomination: Church of North India
Location: Delhi

Subject: Homosexuality

I am a 66 year old widow born in Yorkshire, and have two grown up children. I am very puzzled about what we are talking about when we speak of gays and wonder how many other people aren't sure what to think. I have raised the subject with a senior lady doctor and retired Anglican missionary, and she doesn't know either. Because I would have thought the major question is one of hygiene and absolutely no-one in authority clarifies what is meant by gay. If sodomy is the subject, then that must be one of the most unhygienic practices known to man. And surely the cause of AIDS originally. It's bound to cause some sort of major epidemic if practised on a large scale. I can't see any particular ethical problem about two same sex people making love, but if this includes sodomy then they become a threat to society. Therefore may we have a clarification of the Anglican viewpoints if we are to understand the debate? Yours sincerely, Jennifer Hashmi..

Name: Justin
Denomination:
Location:

Subject: Windsor Report, Primate Akinola's response

Greetings in the Lord,

I am a lay member of the Mar Thoma Syrian Church of India, which has full communion with the Anglican Church. I just wanted to express my thanks to Primate Akinola for his brave stance on confronting the heresies within the Anglican communion.

Remember the charge Paul gave to Timothy: "In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry." 2 Timothy 4:1-5

May God continue to bless your diocese and your ministry.

In Christ, Justin

Name: Lincoln R A Springer
Denomination:Anglican
Location: West Indies

Subject: Human Sexuality

I fully support all those Church Leaders who have denounced the those who would want to change the word of the Lord and impose their personal selfish views on others. What I am to tell the children about marriage- that a priest can marry and live in a relationship just as man and woman can-what watered down thing is this. If as a church leader you have that orientation prayer and be celibate. We will not accept this form of religious imperialism I am all for the Head of the Anglican Communion being given some sort of power to keep members of the communion in line with the unchangeable teachings of the bible. the church cannot and should not pander to the misguided views of those who want to impose WRONG DOCTRINE on the CHURCH. We are fast becoming the laughing stock of sane religious people. Independence is one thing but pandering to every doctrine and teaching plain wrong-get back to basics let us reread the Church Fathers (did any of them support same sex marriages-no, were any involved in same sex practices-yes. But this that make it right. We are to be guiding the weak ones not trying to destroy family life and social. Examine a child introducing his father and married partner- another man not even the animals do it. Bring some sanity-no standing on the fence on this issue. the Bible is crystal clear on this one. There is a urgent need for a REVIVAL NOT A REJECTION of what is right and what makes coomonsense. Please leaders of the Church stand up, stand up for Jesus. the people of the world need a church that helps us not confuse us more we have sufficient of that from the secular world. the problem is that the church over the years have had leaders who have gone with the crowd on issues like race and who now are frighten stiff that they must embrace and allow same sex marriages and relationships and among Church Leaders come on!!! Anglican Church Leaders you are behaving as wolves in sheep clothing save souls do not pander to what is morally, spiritually, socially religiously, politically, legally and theologically wrong. Many of the youth have and are losing faith in you. A lot of young people you would be surprise you not agree with the Church in the USA and Canada that are engaging in this. Let us have an extraordinary conference for once and sent out the universal teachings and doctrines of the Anglican Communion. Give the Head of the Church more power and open the election to any qualified person in the Anglican -why must an Englishman be the Archbishop of Canterbury-let have a true democratic church. I know that I

have written all over the place-but donot focus on that examine the ideas and thoughts and write on them. Lord, guide and direct your church in the right path and bring unity to thy church. Help us to do what is right in thy sight Amen God Bless Lincoln

Name: Paul
Denomination:CofE
Location: England

Subject: Windsor report

I condemn the comments of Archbishop Akinola calling gay men and lesbians "lower than dogs". This man is not fit to represent his faith. Gay men and lesbians have made huge contributions to mankind which have enriched our whole planet for all of us for hundreds of years. Archibishop Akinola's achievements are somewhat less clear. If the Anglican faith cannot throw out bigots and homophobes like Akinola then you simply have no future.

Name: Paul Rowden
Denomination: C of I
Location: Belfast

Subject: On the commissioning of homosexual Bishops and the blessing of same sex marriages/unions

Dear sir/madam. I consider myself to be a modern, level headed,mostly just, honest person who loves Jesus and His Father and Comforter. I think I could be described as a charismatic, missiological, evangelical. I believe wholeheartedly in the authority of scripture and believe that any revelation from God must be compared to His inspired word of instruction and correction. That does not mean that i close my ears to any and all prompting of the Spirit that I or others may have but I would certainly expect those promptings to be measured alongside scripture. With regard to the subject matter I believe that much harm has been done to the Anglican communion already by the delays and consulting of those given authority. I also believe that, in parts, the case against the subject matter has been watered down para 142 for eg. "142. Whilst there have been the beginnings of such demonstration, at present it would be true to say that very many people within the Communion fail to see how the authorisation of such a rite is compatible with the teaching of scripture, tradition and reason. In such circumstances, it should not be surprising that such developments are seen by some as surrendering to the spirit of the age rather than an authentic development of the gospel."

This is but one example.I have not heard one member of any Anglican church let alone "very many" or "some" support the above. I would not say "every" but at least "nearly all" would would have sent a much more clear message to the desenting bodies. In some areas of theology there is no common ground between two interpretations, so it serves everyone best to acknowledge that and simply move on. I have looked and can find no scriptural defense, no matter how contrived, for same sex union/marriage or the appointing of sexually immoral overseers/decons/pastors or what ever else interpretation people may choose to use, for Bishops.

It is also true to say that the vast number of pre-Christians in the world love to see the church waffle and try to defend an obviously indefensible position. It allows them to say 'told you so, those Christians don't know what they believe'. When the vast majority of 'those Christians' do know what they believe and it is not a blessing of homosexual behaviour. They do not need bishops or even Archbishops to tell them that

I have had friends who are gay, both males and females, and they know that i cared for them deeply (I no longer live in England) but they would know that i couldn't ever condone the lifestyle they choose. In making it clear where i stood, with love and compassion always, i believe we all got along better. In the same way when at work some men wanted to watch blue movies I refused to allow them to be viewed in the communal sitting area, at least while i was there. I am trying to point out that I am not trying to villify or single out the gay community.

I personally would welcome with the same embrace any gay man who came into our place of worship as i would give to any straight bloke. I am fat and get angry, I sometimes take my wife for granted, so i could not in all conscience cast the first stone. We need to love people away from an homophobic dislike or indeed hatred of gays, but at the same time we need to acknowledge the admonishment of scripture about sexually immoral behaviour and homosexual sex.

Thank you for your time in reading this, i am sure your office has been deluged by 'comments' on this subject.

I will continue to pray for the Church of Christ, and you who have much responsibility deserve much prayer also so you are also in my prayers, that God would give you wisdom, compassion, courage, and most of all love for without love this is all just so much clanging of cymbals.

God bless you and keep you, may the the Lord cause His face to shine upon you.

Paul Rowden

Name: Peter Burke
Denomination:Anglican
Location: Adelaide South Australia

Subject: Executive Summary?

Thank you for all your work on this most important matter in the Anglican Communion. I havent read it all yet, but what I have read so far does appear to have some balance about it, which is a great relief.

While I do intend to read the whole report, I wonder whether there will be an executive summary produced to provide an easily accessible version of the Windsor Report for wider circulation? Alternately, are there any particular sections or subsections which you could recommend to people for such a purpose. I am thinking of group studies, oo even just a "one pager" which gives a broad outline of the outcomes of the Windsor Report, with references to go further. Sounds like more work... I hope not.

Yours In Christ, Peter Burke.

Name: Revd. David Kent
Denomination:Anglican
Location: Wakefield Diocese

Subject: Windsor Report

I'm amazed at the comments of Peter Akinola and other African Bishops in response to this report. I have no axe to grind about homosexual behaviour and I have been happily married for 39 years with 3 children and 3 grandchildren. We donate a considerable amount of money each year to charities working in Africa and are planning to spend some time working in Africa next year. Africa is constantly in the news where tyrannical government seems endemic. Genocide, famine, drought, HIV, civil war, racism, inter-tribal warfare, rape, poor health and education ----the list seems endless, it seems to me ought to be keeping the Bishops and their staff fully occupied. Issues of divergent sexuality would seem to me to be a long way down their list of priorities. Clearly not. I would be much happier to hear African Bishops telling us what they are doing to alleviate all these internal problems, than complaining about the Windsor Report. Can you enlighten me? Can you give me a contact e-mail for Peter Akinola because the one on this site doesn't work. Thank you David Kent

Name: stephen hayes
Denomination:Anglican
Location: Botley, Hampshire
Subject: Wlnsdor report

I am with the bishop of Nigeria on this one. Throughout church history, at times when the church has erred grievously or grown cold, a remnant has separated itself off to continue in the truth that the 'mainstream' church has abandoned- Luther and Wesley to take 2 major examples. I fear we are on the verge of such a historical crisis.

I am considering my position as an Anglican. I live with a lot of things I am not entirely happy with, I am imperfect, but I fear as the bishop of Nigeria says, we need a unmistakeable call for repentance here and a clear statement of Biblical truth. If leadership wants to say that Moses and the apostle Paul was wrong about homosexual acts (Romans 1) let it say so out loud then we will all know where we stand. As for bishop Eames statements on 'homophobia' being a great problem, I am not especially afraid of homos, but I am VERY afraid of the Most High.

We are perhaps only a suitcase nuke away from Armageddon, the technology for the 666 chip implant is ready, our country is afflicted with rampant marital breakdown, drugs, prosperous ease and consumerist overconsumption, the global environment is close to breakdown, our shops are filled with the products of what is in effect slave labour, and Atheism and militant Islam are attacking the church from both sides. Should we be spending our energies desperately trying to appease the gay rights movement, terrified of attracting the displeasure of the Guardian's leader writers? There is a danger of trying to please everyone, ending up pleasing no-one.

There is a strict Baptist church and 2 Charismatic evangelical churches near me. I am on the verge of checking them out. I'm sure they have their problems, but throwing the Bible out to accommodate the gay rights lobby probably isn't one of them.

Name: The Very Rev'd Dr Michael Nixon. MBBS. ThDip.
Denomination: Anglican Church
Location:AUSTRALIA
Subject: Windsor Report.

The areas which the church needs to address immediately if it is to remain relevant to society -

1. Promiscuity is a fact of life in society - few reach the ideals set by some sections of society to refrain from sexual activity until marriage. If not into promiscuity then couples are more often than not in 'non-permanent' relationships. In fact celibacy is UNNATURAL - in times of yore people were given in marriage at puberty - We live in NEW times where people have to prepare for their lives before settling down. They often go on to further education after school, spend energy acquiring money for a mortgage, and getting their professional life in place before committing to a relationship and/or children. But the God ordained hormonal sexual drive reaches its peak in late teen years. How is the church to help these young people get through this stage of life if it is in denial that they have these strong God given urges to procreate. We need to teach them the gifts of relationships and friendships, how to use contraception well, how to enjoy their God given drives without feeling guilty about them. Can we not help them to be "Growing in Love" - instead of "Living in sin."

2. Variations of sexual activity, transsexuals, transgender people, people of transgender realignment, gay and lesbian people all play part in society. many are beautiful people, but often "damaged" by so called 'good' people who judge and condemn them. True sin exists in these communities in the same way that sin exists in 'normal' society - but to condemn them outright as living outside the realms of our God in Christ is probably the worst sin the church commits today.

3. Gamaliel (Acts 5.34f) offers a way through some of these debates when people were ready to judge and condemn the apostles, saying "these people on the margins (to us) may be of God, trying to teach us something, if not we have nothing to worry about - they will fade away.

4. We members of the anglican Church are spending too much time judging, arguing and even condemning each other - instead of getting on with the task of loving ALL people and letting God do the judging. (The wheat and the tares must grow up together.)

5. My work as Physician and Priest brings me into contact with many people crying out for love and acceptance - it's a pity they have to go to psychiatrists, doctors, and other agencies for help. (Like the Aids Council, the Injecting drug users support group, the Gay and Lesbian support group) - these groups should have been supported by the church instead of being judged and condemned. None of us can 'change' others, only by helping one another enter into the presence of God in common worship are people healed, forgiven and reconciled to God and each other.

May God forgive the sins of the church leaders at this time and find us a prophet to bring us back to the task of loving.

Dear Sir,

Thank you for your 'consultation' letter regarding the Windsor Report.

This is a personal response, though I have passed on your letter to my colleague.

I have fairly strong views on the gay issue which need not concern us here.

I regard it as one of many issues over which Christians may disagree and interpret the Scriptures differently e.g. euthanasia, abortion, stem-cell research. High on the list I would put Christian Zionism, which seems to me quite appalling. I still do not want to unchurch those who disagree with me.

As with all such issues, what is required is mutual listening to the point of really understanding the other's point of view while respecting their integrity and good intentions. At that stage we either move towards one another or agree to differ.

That seems to me to be the deal in Anglicanism. We accept that we are a very broad church.

I think if people aren't prepared to accept that, they aren't Anglican and if they want to go we should let them.

The problem about putting a gun to people's heads and saying, "believe this or else", is that there is no end to it. Do all our bishops believe in the virgin birth? I very much doubt it. What happens if someone decides to draw the line there?

Let us trust one another and accept that Christianity, and therefore Anglicanism, will be different in different contexts and different cultures.

Yours sincerely,

The Revd Canon Margaret Bradnum - Director of Reader Training, Principal of the Wakefield Ministry Scheme
4 Hopton Hall Lane, Upper Hopton, Mirfield WF14 8EL
Wakefield Diocesan Board of Finance - A company limited by guarantee Registered No 245111 Charity No 249315

Name: David Houlton
Denomination: Anglican (CofE)
Location: Switzerland

Subject: General Comments

Dear Standing Committee

I was very interested to read the Windsor report; to see how representatives of the various parts of the Communion would try to look for ways to respond to the current conflicts within it. Although I thought the report did a good job of analysing several issues, and painting a picture of what a healthy communion might look like, it seemed to not actually tackle the immediate problem... of how to respond to those who have willfully created major issues despite the pleas and warnings of the rest of the communion, and it's leaders.

I am extremely grateful that you are now giving everyone the opportunity to submit their views for your consideration. I would just like to respond to two questions you are asking us (see below).

Faithfully,

David Houlton.

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

As the Communion is a Christian one, there is only one legitimate Source for our unity:- following Christ, His teachings and example, and those of His apostles.

These have been well documented and expressed as creeds, doctrines and the like. If churches wish to remain defined as christian then they have to limit themselves to the boundaries set out by Christ and the apostles. Anything else may be well meaning, and more humanist, but it isn't christian.

Following Christ, rather than matters of church government and canon law (or even "human rights" or "justice") should be the focus of our relationships. By definition, anything outside the boundaries Christ and the Apostles taught us alters the relationship between the churches !

The Communion would do well to reinstate documents (slightly modified to avoid changed facts of historical / secular politics) such as the 39 Articles - which have the benefit, over a "trying to reinvent the wheel", of historical authority and distance from the current conflicts. Other benefits over trying to "start with a blank sheet of paper" would be speed, and the pre-existing presence of references to such documents in the constitutions of many of the member churches.

I also consider that adding structures to strengthen the "Communion Leadership" role of the Archbishop of Canterbury avoids a very real issue.. that the Communion's Leader is appointed by a committee chosen by only a part of the Church of England and the UK Government.. and with the final blessing of the UK prime minister of the day! This seems to me no longer satisfactory for an international Communion - especially given the increasingly un-christian spiritual/cultural/ ethical environment in the UK.

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

I am sure that you are well aware that both Jesus and Paul addressed the case of a "brother who sins". Neither shied away from confrontation, and even rejection if repentance was not forthcoming!

Major issues that are offensive to the Gospel, as opposed to matters of indifference, have also been well documented and expressed previously. No-one should be allowed to avoid (or delay) confrontation by arguing for "indifference" or "understanding" when such a predefined issue arises.

Personally I think that these principles would also apply to churches. The somber lessons found in the Revelation of St John - in the messages to churches in Asia Minor which no longer exist - should also make us wary of skirting round issues!

From: John Roundhill, Sub-Dean, St. John's Cathedral, Hong Kong

Sent: Monday, November 22, 2004 10:20 AM

Subject: Windsor Report Comments

Dear Bishop,

Thank you for sending us all copies of the Windsor report. It was good to be given a copy. Thank you too for inviting us to comment on the report. It is fundamentally reassuring to know that the wider church is being listened to.

The report is impressive in both its tone and content. There is a measured-ness in the delivery which is familiarly Anglican. At times the debate which the report is responding to has been far too shrill. The very fact that this report takes a careful look at issues of Communion might encourage others to engage in this debate in a more thoughtful way.

The content is deeply impressive and having at first been rather wary of the notion of an Anglican Covenant I for one, am now very much more open to the idea.

The report on a number of occasions encourages the wider church to engage in the real debate about the status of homosexual relationships (section 26, 41). It is perhaps easy to overlook these comments as they are bracketed with the statement that the Lambeth Commission was not established to discuss them, something that was appropriate no doubt. But it is clear that Windsor Report will have done the wider church a disservice if it becomes a diversion to this debate.

You have been good enough to give us each copies of *Some issues in human sexuality* and also the original *Issue in human sexuality*. I am not sure, even with the debate we have had, whether there is any consensus emerging among us. Perhaps we need to debate, talk and pray about this issues more. There is certainly, to my eyes, no consensus within the wider church. Do we expect one to emerge without engaging with the issues?

Furthermore I suspect along with the debate about and concerning human sexuality there is a much needed debate concerning scriptural authority. The Windsor report discusses this in paragraphs 53 to 62. It is clear to many in the church, I believe, that this is the real debate. Scriptural authority is appears to the real fault line in the wider church far more so than denominational issues. The pressing question is whether we can hold the diversity of opinions in the Anglican Communion. The Windsor Report gives us the mechanism but essential to the suggested process is debate about the issue itself. This is something the report itself calls us to do (section 61)

One last comment, if I may. I am deeply impressed by the report and feel that all the commission members should in someway be recognised in their own churches, I would love to hear Revd Dorothy Lau talk about her work on the

Commission and for us to thank her for dedicating so much time and effort to it.

Thank you once again for inviting comment. I wish you all the best in your work chairing the Reception Committee.

Yours,

The Revd John Roundhill
Sub-Dean
St. John's Cathedral
Hong Kong

Sent: Tuesday, October 19, 2004 11:45 AM

Subject: Re: Peter Cheng+ Hong Kong

Dear Archbishop Peter Kwong,

Greetings in Christ!

I went through the Windsor Report briefly last night. The followings are my initial responds and opinions to share to you.

Firstly, I like the report which states that it is not a judgement. It is part of the process and also part of the pilgrimage towards healing and reconciliation.

Also, I agree the report sets the main task of the Church is the burden of confronting poverty, violence, HIV/AIDS, famine and injustice.

I find the report is full of wisdom generally, for instead of falling into the unending debate of homosexuality, it focuses on Christian Communion/fellowship, and how does it upheld and remain its unity.

Following well this line of thought, I agree with the report that the acceptability of the same-sex union and consecration of an openly homosexual bishop are inappropriate, for their issues are local concern and both inside and outside Anglican family have been regard these developments as departure from genuine, apostolic Church faith. (Section A. 28.)

For their practices really broke the core value of the Anglican family, which means ruined the unity of the Communion, for what they were practising are things upon which Christian might have legitimate difference, and large numbers of other Anglicans and the world did not regard them in their way. (Section A. 37.)

I welcome the part of the report on Section D. Bases on the concept of 'interdependence,' 122 and 123 are all stand sound. And I agree that a bishop is not merely a local chief pastor, rather, bishops is both representing the universal and local. I welcome the statement on 127, which states that selecting and confirming a candidate of ECUSA has caused deep offence to many faithful Anglican Churches both in its own Church and other parts of the Communion. I also welcome the recommendations suggested on 134.

I agree with the opinion of the report on the issue of the public rites of blessing of same-sex union. Particularly it states that normally in the Churches of the Communion that is not unqualified freedom on the part of any bishop or diocese to authorize liturgical texts if they are likely to inconsistent with the norms of liturgical and doctrinal usage extant in the province's Book of Common Prayer or the provincially authorized texts. (Section D. 138)

Thank you very much!

Wish you everthing well in the meeting!

Peter Cheng+

Name: Terry Yorke

Denomination: Cof E

Location: Devon

Subject: Windsor report

God, when he made the earth, made diversity in all things. Types of landscape and habitat, and the diversity of flora and fauna for those habitats. When he made man he also made us diverse, in race and colour. He also gave us free will.

Throughout the Church's history, there have been varying trends from fundamentalism to laxity and both ends of the spectrum in particular, will breed excesses.

The Church's history is littered with the sins that come with the trends. Persecution, abuse, lying, cheating, political intrigue etc to the point that the common man does not know what is the truth, if indeed, does the hierarchy of the Christian Churches themselves.

When the 'truths' of the past are looked at today, we see that there are more than one version of these truths and that much has been coloured by politics and the trends of the day. Even the Bible stories themselves are not necessary a recording of the actual words and events, as they happened.

For this reason if no other, the leaders of the Anglican Communion need to look to the past and realise the today's decisions they will make are really no different, and will be viewed. from the future as no different to those made in the centuries leading up to the year 2005.

God gave us diversity and the decisions made by the leaders of the Anglican communion must reflect and embrace this diversity whilst remaining united in the Anglican Communion.

On the question of Homosexuality. Priests who are married commit adultery. They along with Celibate priests also commit child abuse which to me is abhorrent. Surely the most important thing is that a priest serves God and those in his care, honestly and openly, no matter what his sexuality. You should not go to church for the priest, and with the move towards many lay led services, this should be less of a problem. As to Gay Bishops, because of the uniqueness of their position, I think that they should be ask to refrain from a physically active relationship, but not be asked to refrain from a loving long term relationship.

17 November 2004

The Rt. Revd. J.W. Gladwin The Bishop of Chelmsford Bishops court Margaretting INGATESTONE CM4 OHD

Dear Bishop John,

We, the undersigned, being clergy in the diocese, would like you to know that -we endorse the attached response to the Windsor Report made by Anglican Mainstream and that we share these concerns. We would like you to know that we will be much in prayer for you and your fellow Bishops as you meet to discuss the Windsor Report in the coming months.

Revd. Peter Adams, Assistant Clergy, Colchester St. John the Evangelist
Revd. Gordon Anderson, Vicar, Southminster St. Leonard
Revd. Norman Arnold, Assistant Clergy, Hornchurch St. Andrew
Revd. Alicia Baker, Assistant Clergy, East Ham St. Paul
Revd. David Banting, Vicar, Harold Wood St. Peter
Revd. Gordon Barley, Team Vicar, Barking St. Patrick .
Revd. Robert Beaken, Priest-in-Charge, Great and Little Bardfield
Revd. David Blackledge, NSM/MSE, Woodford Wells All Saints' w St. Andrew
Revd. Jonathan Brice, Vicar, Victoria Docks Ascension
Revd. Corinne Brixton, Assistant Clergy, Buckhurst Hill St. John the Baptist
Revd. Mark Burkill, Vicar, Leyton Christ Church
Revd. Chris Cant, Vicar, Hainault St. Paul
Revd. Edmund Cargill Thompson, Vicar, Barkingside Holy Trinity
Revd. Paul Carr, Vicar, Chadwell Heath St. Chad's
Revd. John Chandler, Vicar, Felsted and Little Dunmow
Revd. Steve Clarke, Assistant Clergy, Woodford Wells All Saints' w St. Andrew
Revd. Peter Coley, Rector, Kirby-le-Soken w Gt. Holland
Revd. Alan Comfort, Vicar, Loughton St. Mary
Revd. Peter Cook, Assistant Clergy, Colchester St. John the Evangelist
Revd. Paul Corrie, Rector, Hawkwell St. Mary
Revd. Timothy Crook, Assistant Clergy, Harold Wood St. Peter
Revd. Canon Alan Cross, Vicar, Woodford Green St. Barnabas
Revd. Nick De Keyser, Rector, Stock Harvard All Saints'
Revd. Nic Deane, Rector, Chadwell St. Mary
Revd. Lee Duckett, Assistant Clergy, Cranham Park St. Luke
Revd. John Dunnett, Vicar, Cranham Park St. Luke
Revd. Jill Edwards, Team Vicar, Grays Thurrock Team Ministry
Revd. Dr. Ian Parley, Team Rector, Buckhurst Hill St. John the Baptist
Revd. Dick Farr, Vicar, Henham St. Mary
Revd. Bob Fuller, Vicar, Colchester St. John the Evangelist
Revd. Michael Galloway, Vicar, South Benfleet St. Mary the Virgin
Revd. Roger Garnett, Vicar, Collier Row St. James
Revd. David Gibbs, Assistant Clergy, Leyton Christ Church
Revd. Paul Greenland, Priest-in-Charge, Chelmsford St. Andrew
Revd. John Guest, Vicar, Stanford-le-Hope St. Margaret w Mucking
Revd. Steven Hanna, Assistant Clergy, Dagenham SS Peter & Paul
Revd. Paul Harcourt, Vicar, Woodford Wells All Saints' w St. Andrew
Revd. Martin Harris, Area Dean / Vicar, Southchurch Christ Church
Revd. Christopher Harvey, Priest-in-Charge, Alresford St. Andrew
Revd. Canon Ron Herbert, Vicar, Beacontree St. Mary
Revd. Andy Higgs, Rector, Stifford St. Mary and St. Cedd
Revd. His Hon. Judge Alan Hitching, Assistant Clergy, High Ongar St. Mary
Revd. Martin Howse, Vicar, Romford St. Augustine of Canterbury

Revd. Stuart Jermy, Assistant Clergy, New Thundersley St. George
 Revd. Napo John, Priest-in-Charge, Beacontree St. Elisabeth
 Revd. Chris Keating, Vicar, Goodmayes All Saints
 Revd. Des Kelly, Rector, Sible & Castle Hedingham
 Revd. Stuart Kimber, Vicar, Westcliffe St. Andrew
 Revd. Lynley Lee, Team Vicar, Grays Thurrock Team Ministry
 Revd. Bob Love, Vicar, South Hornchurch St. John
 Revd. Simon Marshall, Assist. Clergy, Woodford Wells All Saints' w St. Andrew
 Revd. Charles Mason, Vicar, Braintree St. Michael
 Revd. Dave Meldrum, Assistant Clergy, Cranham Park St. Luke
 Revd. Russell Moul, Vicar, Harold Hill St. Paul
 Revd. Andy Neale, Team Vicar, Chigwell Row All Saints
 Revd. Mike Neville, Rector, Fordham All Saints
 Revd. Peter Nicholson, Vicar, Westcliffe St. Michael
 Revd. Jeremy Noles, Assistant Clergy, Southchurch Christ Church
 Revd. Stella Olukanmi, Vicar, Barkingside St. Cedd
 Revd. Andrew Parsons, Rector, Ingrave St. Nicholas and St. Stephen
 Revd. David Pearson, Assistant Clergy, Prittlewell St. Stephen
 Revd. Malcolm Peters, Assistant Clergy, Braintree St. Michael
 Revd. Clive Pooley, Vicar, Barkingside St. Erkenwald
 Revd. Henry Pradella, Assistant Clergy, Collier Row The Good Shepherd .
 Revd. Paul Rayner, Vicar, Loughton St. Michael
 Revd. Mike Reith, Vicar, Dagenham SS Peter & Paul
 Revd. David Richards, Vicar, Stratford St. John w Christ Church & James
 Revd. John Richardson, Assistant Clergy, Henham St. Mary
 Revd. Tudor Roberts, Team Vicar, Great Baddow St. Paul
 Revd. Tricia Roberts, Assistant Clergy, Great Baddow St. Paul
 Revd. Rob Rose, Rector, Bentley Common St. Paul
 Revd. Anthony Rose, Vicar, New Thundersley St. George
 Revd. Andrew Rose, Rector, Frinton St. Mary Magdalen
 Revd. Ray Samme, Vicar, Collier Row The Good Shepherd
 Revd. Scott Sanderson, Vicar, Walton le Soken All Saints
 Revd. Juan Sedano, Assistant Clergy, Ingrave St. Stephen
 Revd. Robin Sewell, Vicar, Braintree St. Paul
 Revd. John Simmons, Rector, Heydon, Gt/Lt Chishill, Chrishall, Elmdon, Strethall
 Revd. Simon Smallwood, Team Vicar, Beacontree St. George
 Revd. Toni Smith, Team Vicar, Chigwell St. Winifred
 Revd. Brian Spelling, Vicar, Stebbing St. Mary the Virgin
 Revd. Paul Southern, Vicar, Tolleshunt D'Arcy St. Nicholas
 Revd. Peter Stow, Vicar, Forest Gate St. Mark
 Revd. James Terry, Curate, Harold Wood St. Peter
 Revd. David Tomlinson, Vicar, Grays North St. John the Evangelist
 Revd. Edward Tomlinson, Assistant Clergy, Brentwood St. Thomas
 Revd. Jenny Tomlinson, Assistant Clergy, Grays North St. John the Evangelist
 The Very Revd. Ossie Trellis, Priest-in-Charge, Doddington All Saints'
 Revd. Tim Voltzenlogel, Vicar, Church Langley
 Revd. Peter Walker, Rector, Colchester St. James & St. Paul
 Revd. Tony Ward, Vicar, Rainham w Wennington
 Revd. Jules Weisserhorn, Assistant Clergy, Chadwell St. Mary
 Revd. Canon Bob White, Vicar, Brentwood St. Thomas
 Revd. Janice White, Assistant Clergy, Stanford-le-Hope St. Margaret w Mucking
 Revd. Bob Wilkinson, Vicar, Berechurch St. Margaret w St. Michael
 Revd. Paul Williams, Assistant Clergy, Harlow St. Mary w St John the Baptist
 Revd. Steve Williams, Priest-in-Charge, East & West Horndon
 Revd. Rose Williams, Assistant Clergy, East & West Horndon

Revd. Chris Wragg, Team Vicar, Buckhurst Hill St. Stephen & St. Elisabeth

Also:

The Right Reverend John Ball, Honorary Assistant Bishop

c.c.:

+David, Bishop of Barking +Laurie, Bishop of Bradwell +Christopher, Bishop of Colchester +Keith, Bishop of Richborough (PEV)

Response to The Windsor Report from Anglican Mainstream - October 2004

'A curate's egg' sums up our response. The Report's analysis and recommendations are good in some parts, but we have serious reservations about other parts. The Report should be assessed according to four criteria: Do its recommendations affirm the supreme authority of scripture? Do they provide for effective discipline? Do they affirm mutual accountability within the family of churches which make up the Communion? Do they provide adequate protection for orthodox congregations in revisionist dioceses?

On scripture we were glad to see that the Commission reaffirms the classical Anglican position that scripture is our supreme authority in matters of faith and conduct. The Report also makes clear (para 58) the importance of the role of bishops as 'teachers of scripture': it can 'hardly be over-emphasised'. When we depart from what scripture teaches, hurt and division are always likely to follow.

On discipline the Report's recommendations will have to be more fully developed if they are to achieve what is required - which is more than the self-discipline which calls for expressions of regret and standing down from meetings. Much will depend on the line which the Archbishop of Canterbury takes: will he withhold invitations to take part in the Communion's Councils from those who consecrated V. Gene Robinson in the case of ECUSA or have approved same-sex unions in the case of the Church of Canada?

On accountability the Report makes important advances. It makes very clear that provinces are not entitled to act unilaterally on core doctrinal and moral issues: they have a responsibility, which ECUSA and the Church of Canada failed to honour, to take into account the views and interests of other churches and dioceses in the Communion. That clarity we welcome. We are attracted too by the concept of a 'Communion Covenant' but note that it will take ! many years to put in place. What will happen in the meantime?

On protection we are deeply disappointed. The Report's proposals for delegated Episcopal oversight appear to leave loyal Anglicans who wish to remain faithful to the position of the Communion at the mercy of revisionist dioceses who have failed to honour their responsibilities. That will not do, and we call upon the Primates to make good their undertaking of October 2003 to ensure that adequate Episcopal care and oversight is provided to loyal Anglicans in such a situation -and the test of adequacy is whether it is acceptable to those receiving it.

End

Name:Catherine Wambui Njagi
Country:Kenya
Church:Anglican church of Kenya

I agree with the commission in emphasizing the communion with God and with one another as a divine gift and divine expectation. Otherwise how can the Anglican Church be an agent of reconciliation in a broken world when she cannot handle her own internal differences?

I also agree that both sides contributed to the problem. Ecusa should regret for breaking the bonds of affection but the conservatives should also regret for over reacting. If there is any correction to be done it should be done in the right way. The impaired or broken relationship they talked about is not a recognized category in the Anglican communion.

I agree with the commission's call for a moratorium on consecrating of non-celibate homosexual persons as bishop or priest , blessing same sex unions and interfering with each other's dioceses on the side of the conservatives. However, I'm not sure whether alienating Gene Robinson by not calling him to the Lambeth conference will solve any problem.

Generally the report was quite balanced. It can be helpful in keeping the communion together.

From: George Stone
Sent: 18 January 2005 16:09

Subject: The Windsor Report

Dear Bishop

1 I agree with the Resolution of the 1998 Lambeth Conference that the only proper context for sexual relations is within marriage of one man and one woman.

2 I agree with the Windsor Report statement about the ordination of a bishop living in a committed homosexual relationship, and the blessing of same sex unions; that such developments should not continue.

3 The Windsor Report does not ask that the Bishop of New Hampshire should step down, or repent of his action, but I believe he should do both.

4 It seems to me unlikely, however, that ECUSA will agree to go in the direction of paragraphs 2 and 3 above. The likely outcome is that other Anglican Churches will ask for the expulsion of ECUSA. If in a secular organisation, one member behaved in a way which was profoundly important to the others; which was contrary to their historic principles; and which violated a Resolution made less than 10 years previously; that member would be asked to leave.

5 Should it be any different in a Christian organisation? The New Testament emphasises the love that Christians should have for each other.

It also emphasises the importance of resisting false teaching.

6 In my view, in the present debate about human sexuality, the arguments for resisting false teaching outweigh the arguments for remaining united for the sake of Christian love.

Yours sincerely

George Stone

St Ninian's Glenurquhart

The Lambeth Commission on Communion
The Windsor Report 2004

1. I have read the Report. I respond, as invited, to by the Primus of the Scottish Episcopal Church (SEC) to.

2, I give my name at the end of my response.

3. My attitude to same sex relationships:

The same-sex unions of ordained persons I know are not notorious: they are stable, supportive and loving. Because of this, in each case, the ordained partner is strengthened in ministry within their congregation and the SEC.

I know other clergy who are homosexual; but have chosen to repress it, or to marry to marginalise it. These persons seem to me more tense or troubled. They may have chosen celibacy or marriage for several reasons, most probably with an orthodox Christian intention; but I believe one reason may be their fear and avoidance of the Church's condemnation same-sex couples.

I have attended the religious blessing of several same sex couples, and approve of their desire to have, and the affirmation they get from congregations in having, their union blessed before God in church.

4. My concerns:

1. **I am concerned that the Windsor Report's recommendations** - made in an attempt to arrest the potential break-up of the Anglican Communion caused by consecration of a practising homosexual bishop; a proposed rite of public blessing of same-sex unions; and the involvement by bishops in provinces other than their own without the invitation or authorisation of the incumbent bishop - **will delay the churches' dealing with the issue of same-sex unions with the necessary urgency and openness.**

This urgency and openness become the greater as more same-sex unions become legally authorised by state legislatures. And while the churches' polity need never follow state legislation, such legal same-sex unions will increasingly become an issue the more they are recognised by civil legislation. It is a spiritual / civil interface that must be addressed.

2. **I welcome the Windsor Report's suggestions in Appendix One (4), 'Lambeth Conference'**, re Lambeth resolutions which 'touch upon the definition of Anglicanism' or 'the authentic proclamation of the gospel', **which propose procedures to ensure they, when passed, are seen as the authentic teachings of the Anglican Communion.**

I prefer the suggestion which increases the ratio of acceptance over rejection of the proposed new resolution.

While not a resolution of comparable gravity, I have experienced a congregational split precipitated by a vote of 51 / 49 % which led our former bishop to instruct a priest and a deacon in dispute to leave the congregation. The negative consequences to the congregation of that marginal decision have lasted for two decades.

The Anglican Communion must avoid any possibility of any such consequential marginal bitterness and chaos.

However, again, I fear the delay inevitably caused, and for the well-being and mental state of those in same-sex unions awaiting the church's authorised blessing, or nomination for consecration.

5. My intention , should a split in the Anglican Communion occur:

As I feel comfortable with my liberal Catholicism, and am used to my Church's choosing appropriate and acceptable, biblical interpretation - rather than '*selective, black & white, literal*' interpretation of conservatives - and applying it to its

deliberations, backed by the appropriate synodical governance of my Church (or others of the same view), **if the Anglican Communion were to split, despite the best intentions of the Windsor Report, my inclination now would be to call for my Church to align with the liberal Catholic element in such split.**

If my Church failed to put an end to such potential split, or chose not to make a choice for the liberal Catholic element - which is doubly hypothetical at the moment - I am uncertain what I would do.

Michael F Coates,
BA, LIB, WS.
19/01/05

Revd Charles Sherlock
The Ibert
CRIEFF

The Most Revd Bruce Cameron,
Bishop of Aberdeen and Orkney, and Primus

21st January 2005

Dear Primus,

Proposed Anglican Covenant

I attach a note of a meeting on Thursday of people from the charges of St Columba's Crieff, St Serf's Comrie, and St Angus Lochearnhead, called to consider the proposed Anglican Covenant.

With all good wishes,
Charles Sherlock
Rector

Scottish Episcopal Church in Strathearn

Members of all three charges met on Thursday 20th January, to discuss the proposed Anglican Covenant, as it had not been possible for many of us to attend the Area Council meeting earlier in the month.

We heard a summary of the conclusions of the Area Council meeting. We were in general agreement in supporting the idea of a Covenant in principle, but in rejecting the idea of an Anglican Communion Liaison Officer in each of the 44 member churches of the Communion. We felt that it was the vocation of the Bishops or the Primates of the churches to fulfil the role proposed for this Officer.

We felt that it was important to be more specific about what would count as a development requiring the consent of the whole Communion. Would the consecration of female bishops have been seen as such a development? We wondered whether such developments, and the Covenant itself, would require the approval of all member churches, or say, a two-thirds majority of those churches. Would the votes of the numerically larger churches count the same as those of the smaller ones?

We were aware that in Scotland a true union of the major protestant denominations would in fact require the abandonment of episcopacy. We did not think that this would be permissible within the covenant, even if it were the will of God, which we thought it might be.

We felt there was strong scriptural support for a policy of respect for the scruples of weaker brethren, for a deep desire to avoid needlessly giving offence, and for not requiring uniformity in non-essentials. We felt that a profound respect for these principles should be seen as a requirement for those called to be bishops and ministers in the Church.

However we also acknowledged that as Jesus had often felt it right to give offence for the sake of truth and righteousness, so also the Holy Spirit might guide individuals and groups to prophetic action. It could not be right to quench the Holy Spirit for the sake of the consensual quietude of the Anglican Communion.

These notes would be sent to the Primus, the Bishop of Hong Kong, the Diocesan Committee for Mission and Ministry, and to the Secretary of the Area Council.

Charles Sherlock, 21/01/05

PROVINCE OF THE EPISCOPAL CHURCH OF RWANDA

COMMENTS ON THE WINDSOR REPORT 2004 *By Rev. Francis Karemera*

Section A & B:

1. Section A gives a fair description of the life of the Anglican Communion. The three central concepts, namely, our mission to the world; our unity in Christ; and our call to radical holiness in Christ, stand out clearly. Section B and the general perspective of the report; however, tend to emphasize unity at the expense of the others. Indeed the "unity" of Christian Churches is one of the ways (not the only way) in which we bear witness to the love of God, but the love of God devoid of a salvific element is inconceivable. A communion moving together does not always have to be in agreement, but it does matter what they disagree upon. The harmony of the communion will exist as long as the foundations of faith, on which we build, are preserved. Otherwise we shall preserve unity retrogressively. The example of the ordination of women cited in section B is rather misplaced. It is nothing to compare with the issue of homosexuality, which is a complete distortion of God's order.

2. The proposals in section C & D are inconsistent with the description of the

communion's life. In the introduction the Windsor report states: "It is not a report on the issue of ministry to or ministry by persons of homosexual orientation in the life of the Church." It is not understood how section D offers recommendations on the particular circumstances that the report avoided at the outset. This is the reason why some of them are problematic.

a) Living in a homosexual relationship, no matter the cause, and blessing same sex unions is a public demonstration of a contradiction of Biblical faith.

b) When a Province refuses the identity of the communion and takes on a different identity, like ECUSA did, it declares itself out of the communion. Hence the area of their jurisdiction - devoid of Anglican expression of Christian faith - becomes a free ground for Anglican Missions.

3.Recommendations: The communion should be willing to welcome back the Churches in North America as long as they

do the following.

- a) To declare the ordination of practicing homosexuals and same sex unions NULL & VOID
- b) Not to bless any more same sex unions
- c. If those two issues are not observed, the Churches in rest of the communion should reinforce the existing strategies aimed at filling the Anglican faith gap that has been created in North America by ECUSA'S position.

WINDSOR REPORT 2004.

RESPONSES TO QUESTIONS FOR CONSULTATION WITH THE FORTY FOUR CHURCHES OF THE ANGLICAN COMMUNION AS FORMULATED BY THE PRIMATES'STANDING COMMITTEE

Rev Titus Mugenzi

18th OCTOBER 2004.

1. The common Aspects that are consistent in both section A&B are based on churches as one of the ways whereby the Anglicans bear witness to the Love of God as revealed through his son Jesus Christ.
2. Given the description of the Anglican Communion and her Life the proposals in Section C and D emphasise the vitality of the unity of the forty four churches Since they share common Christian faith as well as history.
3. The only way in which the recommendation and the proposals of the report can have a lasting impact would be reached as long as the root-cause of the divisions and threats as experienced within the Anglican Communion was taken seriously with the readiness of the very primates / dioceses that initiated practices that do not agree with the Divine Word of God and the canons of the church in the Great North and South alike were confessed and stopped completely through primates + churches involved.
4. Omitted since there is no detailed Windsor report 2004.

QUESTIONS ON THE WINDSOR REPORT FOR DIALOGUE WITH OUR ECUMENICAL PARTNERS AS FORMULATED BY THE ARCHBISHOP OF CANTERBURY & THE SECRETARY GENERAL OF THE ANGLICANS CONSULTATIVE COUNCIL.

1. The advantage the Windsor report of 2004 brings is that it highlights on the ongoing issues which face the Anglican communion that need permanent solutions so, as long as there is that achievement true love and fellowship will be manifested according to Biblical divine message through Jesus Christ.
2. The questions which are raised by the Windsor report within the PEER'S perspective is that while the report seeks solution to the problems facing the Anglican Communion, the report creates another problem of putting restrictions on the freedom of reaching Christians who need spiritual and Christian fellowship due to lack of vision experienced within their places of Christian ministry beyond the boundaries of the primates jurisdiction.
3. In my view, the recommendations of Windsor report Should be implemented having considered seriously, the extent on which the life of the church is going to remain the "light shining in the darkness" so that the ecumenical partnership

may have a lasting impact instead of being artificial ceremony.

SUGGESTIONS FOR MORE GENERAL QUESTIONS

1. Personally, I feel that while Windsor report seeks permanent solution to the issues facing Anglican Church among 44 churches. I suggest that there should be a sound basis for Christian Living and pastoral ministry founded on the constructive theological views for Unity of the communion as an entity.

A Christian who finds that another Christian does something which is contrary to the gospel should in the first place play the role of shepherding and feeding that very individual who is in wrong. Therefore, as a faithful Christian, I should have a cardinal duty to equip train or teach others more about God's love to the Sinners.

Its my prayer that the entire church of Anglican remain United.

Windsor Report

Personal Comment and Report

Submitted by Nelson Lau, Student, Ming Hua T. College And church member, St. James' Church.

Dec. 1st, 2005

Last year, in Vancouver, Canada voted to approve a liturgy for the blessing of 'same-sex unions' that quasi - marriages in which both partners are of the same sex. Shortly, thereafter, the Anglican Community was rocked by the appointment of an openly gay man as Assistant Bishop of Reading, that he subsequently withdrew, in view of the big quarrels raised by his appointment. The USA Anglican Church voted and approve the election of Rev. Robinson another openly gay clergyman to the Diocese of New Hampshire. These recent events, along with others, have caused great agitation in the Anglican Communion.

Some have protested that, in thus countenancing homosexuality, the USA Church, and the other Anglican church bodies mentioned above have forsaken Christian moral and theological tradition. And it must be admitted that the USA Church has indeed, in a sense, forsaken the traditional faith of our forebears that according to which the Grace of Christ is limited and circumscribed by the One True God, which as we all know in Biology, or more specifically Sex, The USA Church and Vancouver Church had even so sought to substitute for the One True God some other, cockamamie new-fangled leftist liberal-type Deity Who claims to be interested only in Justice, Mercy, and Love and to be totally unconcerned about Sex.

Whatever may have been occasionally preached from the pulpits, this is certainly not the Gospel believed hearts most Anglican church members. In this sense, it is indeed true that the USA Church and the Vancouver Church has forsaken the traditional Faith of our Fathers and is proclaiming a radical new Gospel which most of us often wish we had never heard before. Some demand rules and regulations, some demand support for their hangups, but ours is a religion of Love. Every time I look to the Bible for the moral guidance, I find the same emphasis: God requires nothing of us but to do Justice, to love Mercy, and to walk humbly with Him. Whoever loves their neighbour has fulfilled the Love.

We realize that with the growing popularity and glamorization of homosexuality, that this subject can be a very difficult one to address. Furthermore, as hate crimes specifically committed against homosexuals occur, many feel that this issue shouldn't be addressed at all for fear of only adding to the hostile environment that many homosexuals face. Despite the cultural climate in which we live, this issue must be addressed according to the Word of God, God's laws are always for our good, although man may see them as restricting. In the end, only obedience to the Word of God can bring true freedom. We address this issue out of God's love for the homosexual to bless and help him.

Much of our society has embraced many perverted sexual practices that are considered in the Bible as abominations to

God. Homosexuality is among the list of deviate or abnormal sexual practices however, there are many other practices that can be included as well. Pornography, pedophilia, prostitution, bestiality, oral sex, phone sex and computer virtual reality sex, just to name a few of them in this event.

Although the Bible doesn't detail each and every one of these sinful acts, it does clearly speak out about many of them. Any deviation from God's original plan for sex between a married man and woman is still a sin in God's eyes. The main reason we call these things perverted is because they are unnatural and scripture clearly tells us

those who do such things are committing abominations. Leviticus 18:22: Thou shalt not lie with mankind, as with womankind it is abomination,"

Homosexuality is also referred to as the sin of sodomy. This reference comes from an account in the Bible of two exceedingly wicked cities, Sodom and Gomorrah, which the Lord destroyed. Sodom was known for its rampant homosexuality and unrestrained sexual lust, as well as other sins such as arrogance, haughtiness, and disregard for the poor. When the Lord sent angels to warn Lot who lived in the city that it was about to be destroyed, the men of the city actually wanted to rape the angels! Genesis 13:13: "But the men of Sodom were wicked and sinners before the LORD exceedingly."

In the Old Testament the penalty for this sin was severe. Leviticus 20:13: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them," Today the penalty of death comes in the form of AIDS and other sexually transmitted diseases, It also brings death to the soul and spirit of man because the life of God is pushed out by indulging in something that is an abomination to God. God wants to deliver all who are trapped in this unholy practice and He will if anyone calls out to Him with a sincere heart.

The scriptures clearly state that these vile affections of men lusting for other men (gay men) or women lusting for other women (lesbians) are not the natural affections God created men and women to have for one another. Let me say here that God loves all homosexuals! However, He hates the deeds of homosexuality because they are sinful. God did not create any human being as a homosexual. They are not born that way, just as murderers are not born that way. However, these spirits can be transmitted to children, especially if someone who had this demonic spirit seduced or raped a child-or even if they were close to gay people. These demons can also be imparted to others through unholy sexual acts.

People become homosexuals because they yield to abnormal acts or lust. It is through some source that they have received a demonic spirit that drives them to their lust. Viewing evil videos or pornographic books is a way of opening the door for Satan to give one an evil, perverse spirit. Though people are not born as homosexuals, the Bible does say all human beings are born with a sin nature. If we yield to the evils of our flesh it will lead to our destruction not only in this life, but in the life to come. However, through faith in Jesus Christ and His death on the cross we can break the hold that sin has upon us. We do not have to yield to the old fleshy nature but we can now overcome evil temptations and live our lives controlled by the Holy Spirit.

Sex is God's idea and its purpose is not only for procreation, but also for recreation and the development of a deep relationship between man and woman. Nothing is wrong or dirty about sex when it is engaged in the bonds of marriage as the Lord commanded in the Bible. However, when perversions are committed inside the marriage relationship, this can be sinful also. God made man and woman and brought them together "face to face." Oral sex is of homosexual origin that replaces the normal "face to face" relationship God intended in a marriage. The Bible describes the sex act in Song of Solomon Chapter 4. In this chapter it speaks of this "face to face" relationship by describing looking into his lover's eyes and kissing his lover's lips and fondling his lover's breasts. Oral sex is not normal or natural as it is an unclean act.

WINDSOR REPORT

Am I alone in feeling let down and saddened by this report?

After a first reading, I felt as if I had been lectured to, reprimanded, made to feel naughty.

I summarised it to Dot as a report which had slapped me, and many others over the wrist for being naughty, told not to do it again and informed that in future my beliefs and actions would be supervised by PopeRowan Ist and his 'Star Chamber'.

I take it that the Right Reverend Gene Robinson, Bishop of New Hampshire, is now to be treated as an 'Untouchable'. "Who are we to say who is worthy in God's sight or not?", I thought to myself.

I feel as if this report makes me a member of an exclusive, elitist, authoritarian body: bigoted and almost irrelevant to the changing world around us.

I also felt as if I was being dictated to – told how I should interpret scripture; follow the norm; be the same as everyone else. What I love about the Episcopal Church in Scotland (and I have little experience of the Anglican set-up down south) is our ability to be different; to walk our own way – but still in the way of Christ – taking him to the community and to the wider world in a manner that is perhaps often divergent, eccentric different, unique but relevant and inclusive.

I'm not sure if I want to belong to the kind of club which, in my opinion, the Windsor Report seems to advocate and embody.

Bruce Jamieson

To the Rev Brian Smith, Most Rev Bruce Cameron and Archbishop Peter Kwong

Dear Brian, Bruce and Peter,

I have decided to send my personal response to the Windsor Report direct to you as well as my lay representative. I have been a member of the "Anglican Communion" all my life and am the daughter of a clergy man. I am currently a member of St Peter's Episcopal Church, Linithgow. I am forty three years with a son who I try to bring up with Christian views of openness to all people.

The summary circulated roused strong emotion and I felt I had to get my views to, with respect, the older and male group of people who will ultimately be making the key decisions.

My thoughts are these:-

It is hard to separate the cause of the review of the anglican communion from the recommendations in the review report. I believe they are intertwined.

I don't think you can have unity across 44 churches. The assumption of common history and common identity is flawed. We didn't receive Christianity at the same time, the same place and through the same process. Christianity enters into each country's culture and history. I think it is time to recognise this. The church needs to change as societies change and as our understanding of Christianity changes. We will not achieve the same pace of change worldwide.

North America and other churches must be allowed to have the courage of their convictions. There is no need for apologies. They are responding to their situation. I am not homosexual but they are among my friends and colleagues and I treat them no differently. I would be further ashamed if the church continued to treat them as in the wrong. Yes they broke the rules, but Jesus broke with the conventions of his day because they were wrong. I believe those rules are a noose around which the Episcopal church is currently strangling itself.

Equally provinces are independent units. That's what is good about Episcopalians, at our best we are open minded, independent, open hearted and involved in society. We should expect different congregations will have different views and that individuals within have different views but we still worship and live together. Our one commonality, I believe boils down to Jesus, his purpose, the way he lived his life and what that means to us. Everything else e.g God , the virgin birth etc will all be the focus of dispute from someone or other. Let alone homosexuality as a sin! There is no one objective Christian standpoint. Provincea and within that dioceses have to be allowed to go with their Christian convictions whether or not others of the 44 object on the the grounds of their own beliefs.

I think rather than trying to pull together under commonalities we should use the consultation to accept that there are now key differences within the Anglican Communion. As such I am against any further formalisation of the organisation at a locus well removed from me. Its relevance to me is questionable as its judgements will always be too male and conservative if it has to take into account 44 standpoints.

Also I think it would take us further along a continuum closer to RC church with an inner sanctuum of one leader and a small group of advisers.

If the Windsor recommendations are approved, I hope the Scottish Episcopal Church will have the courage to stand calmly against it, along with other provinces that wish to develop a more relevant church that will reach out to all in its provinces.

So there you have it, I disagree with all the recommendations. Off course I have never been into church politics at this level but it does strike me as a bit like Charles Clarke's announcement that we will all be subject to house arrest without trial, if they think we are threat to national security, in order to solve their self created problem of contravening the Human Rights of 12 detainees for the last three years.

I do hope and pray that we use this time of reflection to become a more open and accepting church; whether the Anglican Communion remains, for me, is a secondary matter.

Best Wishes,
Kathryn Mackay
34 Deanburn Road, Linlithgow, West Lothian, Scotland

Name: Zinkoo Han
Denomination: Anglican
Location: Korea, Republic of
Subject: General Comments

I belive that the Windsor Report is an excellent report and the idea of an Anglican Covenant is a way forward. I became an Anglican because I believed in the unity of church, but if some dioceses or provinces act against the accepted belief of the Church, there is no unity. The bishops should be the guardian of faith and thus defend the Church's official belifs. In that sense, the Report's recommendation for the U.S. province is in place. The problem is that the U.S. province is not likely to accept the proposal (especially the moratorium part). The report comes short of recommending a procedure when the parties do not accept the proposal. The next step is to think about the solution when the U.S. province refuses to enact the report's recommendation.

Respectfully, Zinkoo Han

The Archbishop
The Most Rt. Rev. Peter Kwong
Chairman RRP- Anglican Communion Office
St. Andrew's House, 16 Travistock Crescent
London, W11 1AP, UK.
14th Feb. 2005

Your Grace, the Archbishop,

SOMETHING MORE SERIOUS THAN THE HOMOSEXUAL DEBATE IN THE ANGLICAN COMMUNION

It has been indeed a great pleasure for me and many others to give our views, through the Windsor report, and many other forums, of the Anglican Communion's homosexual debate. I wonder whether or not we are only scratching the tip of the iceberg leaving the more crucial issues untouched.

England is the birth and the cradle of Anglicanism. The King / Queen of England is de jure the official supreme governor of the Church and defender of faith. De facto and de jure, the Anglican Church is a state religion. Yet, sad to say, nowhere in the world is post-modern secularism as strong as it is in UK. America may have its shortcomings, but Americans are still religious and they are not ashamed of their faith. George Bush may be termed a terrorist by some people, but he is not ashamed of calling himself a born again Christian. India, where I spent a sizeable chunk of my life, is secular by constitution, but de facto Hinduism is defended tooth and nail. In any Islamic states like Pakistan, Iran, Iraq etc. Islam is defended tooth and nail, and so also are the countries in which Buddhism or any other faith is indeed a state religion. But in Britain where Anglicanism is the state religion, Christianity is not only toned down, but one can say that we have today, reached a state of silent 'Christian Persecution'. Everywhere, people are discouraged to show their Christian faith. The Prime Minister himself is not even sure today whether or not he is Catholic or Protestant, and prefers not to talk about it! And yet he is the head of the so called 'Anglican State!' British Christians are subtly made to feel ashamed of their faith, let alone propagate it. In the name of the so called sensitivity to minority religious groups, Britain is the only Christian state in which Christians (not just Anglicans) have been deprived of their basic 'Right to practice and propagate their faith'. As the Friday 11th Feb. 2005 Daily Telegraph News paper in 'The Gospel According to Ikea' has rightly placed it, England has now sadly become the country of the 'Shopping religion'. Affluence and materialism are what matters most, and not the Anglican faith. And this is the country in which the head of state is also the head of the religion and defender of the faith? What kind of faith is being defended, affluent secularist postmodernism? or Other Religions? Yes, in fact, the British Head of state is seen to be defending 'Other religions' and not Anglicanism. Why not therefore, declare the state as a Secular state, in which all religions have equal say and rights? Is it not time the Church of England started to negotiate with the members of Parliament in UK about turning the constitution into a SECULAR

STATE? What does the Anglican Communion benefit by having a secular King /Queen as the official supreme governor of the Church and defender of the faith? And what do the Lord Bishops in UK benefit the Anglican Communion by sitting in the House of the Lords? Is selfish prestige and honour taking priority over the rights of the whole Anglican Communion?

The recent Prince Charles-Camilla saga should actually be helping us not to discuss the legality or illegality of Prince Charles' marriage. He has in any case so far shown himself to be adulterous for the last thirty years, and very unmindful of the faith he is supposed to defend . He is not the man to be worried about. In any case, he has no faith to defend. He is not a religious role model to set the standards of religious faith to the Windsor royal family and his own children, let alone a world wide defence of the faith.

What the Primates, the national House of Bishops and indeed all the Instruments of Unity in the Communion need to be discussing now is whether or not it is not high time for the Anglican Communion to dissociate faith from the clutches of the state. I believe it is high time all the Instruments of Unity in the communion spent their time discussing the possibility of having an Archbishop of Canterbury who is the true head of the Anglican faith and defender of the faith, and therefore armed with the proper religious authority and authenticity to act as a true PROPHETIC VOICE TO THE STATE. The homosexual debate and its implication for the Anglicans is, for me not as serious and devastating, as having a secular head of state who is also the head of a Church and defender of faith, who uses his/ her position viciously to crush the faith he/she is supposed to be defending.

I hate to be a prophet of doom, but what is going to happen before long is a world wide Anglican split not only from the so called 'Homosexual-Lesbian American/ Canadian Anglicans', but a total break away from the Canterbury Episcopate. The homosexual debate will alienate only the North American and Canadian Anglicans from the Communion, but the British affluent secularist postmodernism under a secular King / Queen of England will eventually cause a total disintegration of the whole Anglican communion. No way will the world Anglicanism, especially from the Southern Hemisphere, continue to be ruled and guided by secular state powers under the disguise of being the head of and defender of a faith they are not defending. It is high time the Church of England started to work on the possibilities and realistic and sustainable principles of establishing an autonomous Church of England free from the state control. Perhaps the Windsor report analysts ought to add this to their agenda, and perhaps even consider building the argument towards the next Lambeth Conference. Failure to address it, might in the future lead to serious consequences and regrets.

Rev. Canon Fareth S.N. Sendegeya

ACC-IASCOME COMMITTEE MEMBER

ACT-Diocese of Kagera
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3rd December 2004
Dear Archbishop Peter,

You have asked for responses to the Windsor Report, and here is mine.

I am grateful to Archbishop Robin Eames and the members of the Lambeth Commission for their hard work in preparing the Windsor Report. It is clear that much thought has gone into this comprehensive study of the nature and future of the Anglican Communion.

I am also glad to read that the Report acknowledges that the moves made by the Episcopal Church of the USA and the Diocese of New Westminster, were taken without paying heed to the advice of the Anglican Communion and the counsel of all four Instruments of Unity.

However the report only puts emphasis on forgiveness and reconciliation; it is disappointing that the report fails to call for profound repentance and change of attitude and behaviour from those churches and individuals supporting and promoting homosexuality as an acceptable Christian lifestyle. There is no reprimand from the leadership of the Church, which thereby tends on the contrary to suggest acceptance. Furthermore the call for a moratorium on same-sex blessings (in other words only a delay) does not go far enough; there should in my opinion be a call to an immediate stopping of the blessing of same-sex unions and of the ordaining of those involved in same gender unions. Such a lenient attitude will be confusing to faithful believers and will undermine the foundation of the Christian faith. It will further increase the dissension and division in the Anglican Communion.

While some churches are walking in darkness, my reaction can only be grief. There can be no fellowship between darkness and light, as Scripture says. As commented by Archbishop Peter Akinola, Primate of the Anglican Church of Nigeria representing 20 million Anglicans, it is regretful to see that such an important report, with far-reaching impact on the future of the Anglican Communion and which was produced upon the request of the Primates gathered at Lambeth Palace in Oct 2003, has been released without any prayerful consideration by them. It gives the false impression that the report represents the consensus view on this controversial issue.

I continue to hope that those churches supporting homosexuality will show remorse. May God's holiness be upon his communion.

Yours sincerely,

Paul Kenchington (Vicar St.Andrew's Church, Diocese of West Kowloon, Hong Kong)

Name: Charles Pace
Denomination: Southern Baptist
Location: Texas

Subject: Windsor Report

Perhaps the charge given the Commission would not allow it within the parameters set, but the Report will not be effective at true reconciliation. This will be gained only when the leadership of ECUSA and the Canadian body express repentance for condoning and promoting what the Bible clearly calls sin, not merely when they express regret for the mess the Communion finds itself in as a result of their "inclusive" actions.

When church, denominational or Communion unity can only be regained by compromising clear biblical and doctrinal convictions, I encourage you to stay with God, and break with those who choose the world's way.

Name: Chris Kostelansky
Denomination: Christian Reform
Location: Michigan USA

Subject: Windsor Report

Rev. Akinola,

Dear Sir, Praise God for your steadfast adherence to His word and your faithful commitment to serving Christ. I applaud you for your faith. May God truly bless you and His church in Nigeria.. Pastor Chris Kostelansky Marquette, Michigan

Name: Colleen Hyde
Denomination: Non-denominational
Location: Tulsa, Oklahoma USA

Subject: Gay Bishops Ordained

Dear Sirs: You need to check your Bible and see what it has to say on the subject of homosexuality. It says that God hates it & He destroyed Sodom & Gommorah over it. Stop using your rational minds and open the scriptures, otherwise you are not representing God, but your own views. If that is the case, just call it that - a religious viewpoint based on man's thinking and not on God's holiness. You will stand and give an account for your actions. Colleen Hyde

Name: Constantin Marcou

Denomination: Orthodox

Location: USA

Subject: Anglican Commission on Homosexual clergy and same-sex unions

I recently read (with interest) the conclusions of the church's commission on homosexual clergy and same-sex unions, headed by Robin Eames.

Your decision to censure American churches for acceptance of homosexuals is quite understandable: it is in keeping with the moral authority and rectitude of your esteemed founder and *raison d'etre*, Henry Tudor. Your present position is a credit to his memory and his moral leadership and motives in establishing your community.

Please feel free to transmit my sentiments to the Rev. Eames and to other conservative leaders of your community.

Name: Cynthia Hoag

Denomination: Greek Orthodox

Location: Lansing, MI

Subject: point 137

I heard about all the hub-bub going on within the Anglican Communion and that the Windsor Report was key to understanding the rift. Point 137 said it all when it said that same-sex unions were "not a matter of theology but of pastoral care." Not a matter of theology? Huh? I'm not a biblical exegete. I am only in my second year of learning Greek. I used to be a Protestant. Anyhow, even though I am not an expert on the definitions of the terms *malakoi* and *arsenokoitai*, the definitions of these terms are central to this debate and are totally theological, not merely a matter of "pastoral care." This matter is completely theological, regardless of which side of the fence a person may fall on. This is a big part of why I became Orthodox. I do not like everything my church tells me, by any stretch of the imagination. However, I know that what they tell me tomorrow will be the same thing as what they said 2000 years ago. Glory to the Holy Trinity!

Name: David Sawyer

Denomination: LCMS Lutheran

Location: US

Subject: Congratulations

I support your rejection of the US Anglican stance on homosexuality. Don't bow to popular opinion, stick with the true Biblical message. I'm a true LCMS Lutheran, but I'll support your split on this issue.

Regards,

David Sawyer

Name: Fr. Walter Johanson

Denomination: Estonian Lutheran

Location:

Subject: 'same gender' or 'same sex'?

re.: <http://windsor2004.anglicancommunion.org/windsor2004/appendix/p5.cfm>

You use the phrase 'same gender union'. Please distinguish between 'gender' and 'sex' and always address 'same sex unions'. Gender is a human attribute and the words 'feminine' and 'masculine' are used with it. Sex refers to whether a person is 'female' or 'male'.

Otherwise, thank you for your report! It is very encouraging to those of us in other communions who are dealing with the same issue. I'm happy to see the Anglicans on side with the Roman Catholics on this issue.

Name: james Perry

Denomination: lutheran

Location: California

Subject: gays

I find it ironic that black bishops are using the same arguments against gays that the world (particularly the US) has traditionally used against blacks.

Name: John Burgess

Denomination: Non-denominational

Location: Queensland Australia

Subject: The Windsor Report

The Anglican Church, of which I was once a member, has lost all credibility to its claim to represent the One True and Holy God. No wonder that the church is of increasing irrelevance in a world desperately in need of the proclamation of solid doctrine and foundational truths. In the wasted deliberations that resulted in this travesty of a report your people, and you are the one who must wear the brunt of the blame, have ignored one outstanding commandment from the Almighty that should have informed and directed all their deliberations - "Be ye holy as I am holy" ... "for without holiness you shall not see the Kingdom of God!" These unholy conclusions and cowardly avoidance of Scriptural truth have condemned the Anglican Church and, by your actions, you have condemned those who practice or promote homosexuality as acceptable before a Holy God to the outer darkness and total rejection from the presence of His Holiness. Shame on you and upon your Church! The living God, with Whom we all have to do, will hold you responsible for the horrendous consequences that will befall those lost souls who continue to practice or support this abominable, unnatural and immoral behaviour. Without repentance it will continue to be sin to them and the wages of sin is death. Your Church should repent before God and seek His forgiveness for so perverting the Word of God and making it a laughing stock!

Name: Joseph Ore
Denomination: not any more
Location:

Subject: Homosexuality in the Church

I beg of you for the future of the church and as a witness to our families please stop this satanic force from spreading into the church. You cannot justify this. Do you not believe what is written in the Holy Bible ?

Name: Joyce Pogson
Denomination: CHRISTIAN
Location: Huddersfield

Subject: Homosexuality

I was really shocked with events in the USA with regard to the Ordination of "Gay Priests" and the legalising of Gay marriages. However I am even more shocked that The Anglican Church or any CHRISTIAN church is even having the affront to discuss this matter at all. If we are CHRISTIANS it is not up for discussion ...IT IS A FACT... Jesus Christ is The Head of The Christian Church and it is well documented what the views are in God's Holy Book The Holy Bible.. What is it we dont understand about Thou Shalt Not? Paul was right when he said " we wrestle not with flesh and blood but with Powers and Principalities. God forbid that The Anglican Church goes down this road.. The Kingdom of God is at hand and its citizens have come unto Salavtion by The Blood of The Cross, Repentance and Right thinking. Being A Christian is not a religion, it is not negotiable' Its a faith with a King and rules of membership. Thanks Be To God Amen

Name: linda schmitz
Denomination: christian
Location: california

Subject: unbelief

I can not believe what I am reading regarding gay people in God's service. Can you NOT read you're bibles? He is witten VERY clearly on this gay subject. This is NOT a church any should attend or believe. May God help you're waywordness.Linda

Name: Mark David
Denomination: Catholic
Location: New York

Subject: African Bishops

The following headline appeared on the BBC news website:

"African Anglican bishops meeting in Nigeria to discuss their future ties with the Anglican church have condemned the "abomination" of homosexuality".

One would amagine that these Bishops of evil would have something more important to concern themselves with, i.e. the slaughter of thousands of people in Sudan, the millions infected with and dying of AIDS/HIV in Africa, the list goes on and on.

And all you "children of God" can do is pick on one of the most oppressed people in this world. Between the Anglican Church and the Catholic Church your vile hatred of a group of people who appear to do nothing but good in many communities is surely something you will all have to answer for: maybe not in this world, but be rest assured you will in the next.

Remember, "Love one another as I have loved you". I guess even the most holiest of holiest can't even bring themselves to follow that one simple order of Jesus. What hope is there for the rest of us?

Name: Maxine R. King, M.A.(Mrs. Poul Munk-Madsen)

Denomination: I USED to be an Episcopalian

Location: Diocese of South Florida

Subject: The Episcopal Church of the U.S.

Our church has CURSED itself !

The Episcopal Church has a spirit of pride. In deeming itself above the teachings of The Bible, 'since we are of Apostolic Succession, we came before The Bible, so we can make our own rules', The Episcopal Church has succumbed to the same fatal error that caused Satan's downfall - PRIDE !

We were tithing members of our church, but we 'kicked the dust off our feet' and left when our Rector and our Bishop voted to approve homosexual marriage. WE DO READ AND HONOR THE BIBLE! Note: 1 Timothy 3:1 and Titus 1:6.!!!

If the African Anglican Church comes to South Florida, and is free of blatant acceptance of behavior that is an abomination to The Lord, we will be pleased to join them.

I am still angry over pap given me by priests when I was young: Don't read the Bible; you need a priest to help you understand it; Don't fight it...The separation of church and state is how it is supposed to be: so now The Bible, Prayer and The Ten Commandments have been taken out of schools. Where once talking-in- class and spitballs were the problem, now guns, drugs and violence occur in the classroom and on campus regularly - and not only the Episcopal Church, but most churches have been silent. God will Judge the church for not urging Christians to use our Freedom to VOTE Christian Values - to preserve The Gospel and the liberty Americans uniquely enjoy. I left Trinity Church, NYC, when I heard a Priest tell a New Beginners Class that Moses 'only waded through the bullrushes' !! Later, in his office , I demanded to know why he had so misrepresented God's Word in The Bible. He informed me that in The Episcopal Church Priests are allowed their own interpretations of The Bible!! I left and went to Grace Church while I was still in NYC.

God help our souls if we let this Free Nation go under because of false doctrine that confuses us, and causes us not to vote Christian Values! Every nation in the world that has espoused homosexual practice has gone under - post-haste !

Come, Holy Spirit, Teach us Jesus' Perfect Will, and make us, and our nation, New In Him: [THAT REQUIRES REPENTANCE !] Amen

Maxine R. King, M.A. (A Christian who counsels) (Mrs. Poul Munk-Madsen)

Name: The Most Rev. John E. Singer
Denomination: Independent Catholic
Location: New York, New York

Subject: Your Pastoral Letter

Dear Archbishop: I read with warm regard your words of warning and concern about the Anglican Communion. All communions of Our Lord Jesus need to heed your words and come to know that love of all our brothers and sisters is paramount to live the Gospel in total. That fingerpointing was the pervuew of the Pharasees and Saducees who knew the Law too well but the intent not. Jesus loved the Pharasees and Saducees but did not tolerate this hypocrsy of one sided fault. But sadly in the history of all our Churches and communions our creeds and our tenets we have not heeded his blessed words of "judge not lest ye be judged." We choose to be judged by our intolerance and need to be right, and to be understood, and grieve not enough for our lack of compassion for the hurt to our brother and sister.

For this I am truly sorry, for our lack of not seeing the long expected Jesus in the eyes of my Sister and Brother. May my eyes be opened and my blindness cured, may you my brother heal your communion and our beloved church of the intolerance of our age and the blindness to the Gospel value of Love for our God and for blindness and intolerance of our neighbors as ourselves. May a new age of tolerance and acceptance be upon us all.

Sincerely your Brother

+Jack Singer. Bishop for the Spanish Speaking in North America Apostolic Catholic Church of Our Lady of Guadalupe, St. John's Center, South Bend Indiana USA.

Name: Nancy McInnes
Denomination: Episcopal (temporarily)
Location: Gainesville, FL (USA)

Subject: Bishop Gene Robinson

I was a devout Episcopalian growing up in Augusta, Maine (USA) from 1962 thru 1981. However, I left God and the Church in 1982. I was an atheist (even a paying member of the American Atheist) thru the mid 1990's. After marriage and the birth of my first child, I slowly began making my way back to God and religion. I believe I had left God because of the emotional ills I suffered at the hands of my father, a man who held high leity positions in the Episcopal church.

I had every plan of returning to the Episcopal church. I was anxious to return. I missed the church and all the traditions of the church. But before I could return, the Episcopal Church decided that it would throw out Bible teachings and scripture and take a secular path. Of all the institututions in this world that should remain steadfast in obedience to God, it is the Church. However, in this day and time of "everything goes" and individual wants taking the place of spiritual teachings and obedience, the Episcopal Church (MY church) has chosen to honor a nice, capable man in Gene Robinson instead of honoring the Word of the God and those prophets that spoke on his behalf.

What Bishop Robinson does in his own home, as an adult, does not concern me. I was raised to hate the sin, not the sinner. However, to place Bishop Robinson above God and Biblical teachings to appease those who are more secular than Christian, disturbs me greatly.

In September I did return to the chruch. However, I signed up for RCIA and I am on the path to becoming a Catholic. The Catholic church provides me with much the same doctrine and Christian rituals, but is not taking a secular path. It has stuck, for centuries, to what is tried and true....God's word and the word of those through which he spoke so many decades ago.

Shame on the Episcopal church for placing the love of Gene Robinson over the teachings of the Church and God. The man should/could be Honored in another way, but taking the Church down this slippery slope (of tossing out Biblical teachings whenever its convenient) is not the way to go. I am ANGRY that I cannot return to MY church, the Episcopal church. What disturbs me more is that those who set policy in the Episcopal Church fail to see the gravity of their situation. If membership in the Church has been declining for years, the appointment of Bishop Robinson has perhaps sealed the fate of the Church.

I do not request a reply to this e-mail. I just wanted you to understand why another American will not be returning to the Episcopal Church. It's not about hate or conservatism; it's about the teachings of God and a chruch that is sadly choosing a secular path.

Name: Nick Jones

Denomination: United Methodist

Location: USA

Subject: Lambeth Commission report

I understand that the Lambeth Commission has issued its report and recommended suspension of promotion of gay clergy by USA churches and restriction of Bishop Robinson's duties.

The USA branch of Anglicanism has taken the lead in moving the church toward greater inclusiveness in the 21st century. It should be commended instead of censured ("apologize" indeed!). Anglican leaders in more backward countries can hardly expect American Anglicans to hold themselves to repressive and outmoded policies just to make these leaders feel more comfortable.

As the saying goes, "Lead, follow, or get out of the way."

Thank you for hearing me out, and thank you for establishing this online method of communication.

Name: Patrick Pender

Denomination: Christian

Location: Canada

Subject: Eames Commission Report

I have great difficulty with the Church's repeated use of the phrase "homosexual orientation" which to my mind is clearly at the source of the dilemma that it is now facing. The clear implication of the use of such language is that homosexuality is a choice people make rather than a condition of birth. There are few who still accept the "choice" position as logical. Just as a matter of clarity, I am a heterosexual, married male. I have a number of gay friends and acquaintances, none of whom, given the general attitude of the christian community to homosexuals, would have "chosen" to be gay(had they indeed any choice in the matter!). I suggest that the Church forget all its commissions and studies and simply answer the question that is the only true test for a christian, "What would Jesus do?" I think the answer is pretty obvious.

PJP

Name: Paul D. Wong

Denomination: Roman Catholic

Location: Diocese of Columbus, OH, USA

Subject: The Lambeth Commission - Windsor Report 2004

As a Roman Catholic, I am distressed to see the whimpish content of this report. I was hoping to see some indication of a return to a path of potential reunification of the Anglican and Roman Catholic Churches.

Homosexuality is condemned in the Bible and the passing of time will not change that. Wake up to this fact, add it to your Deposit of Faith, and move on!

The Protestant model for decision-making on Faith and Morals is bankrupt. There are more than 30,000 denominations in existence today. Wake up to this fact, change your model, and move on!

You chastise the faithful who are rightously indignant at the actions of disunity initiated by the EC-USA/Canada. Expose EC-USA/Canada for what they are, clean house, and move on!

The Bible teaches us how the Church should deal with those who stray from Church teachings - treat them like tax collectors! Do this and move on!

What a bunch of wimps!

Name: R. L. Branson

Denomination:

Location: USA

Subject: Lambeth Commission on Communion

So far I only see remarks from those that suport your views. As a Christian who takes the Word of God as the pure truth, I can not remain on the side of those who go against His Word.I do not beleive that some who is living in open sin should be a leader in the church, nor can I conform to the ideas of leadership who support such. I know that I am far from perfect and I do sin. But the Word of God say that if I repent he will forgive me. But if I continue in that sin that I am saying that as long as I am a Christian than I can do as I want and still be OK. I beleive that there is room in the church for a sinner. But to premit such an open life stile that is not in line with the word og God is in the wrong place as a leader of the Church. And as such is no better than the world that we so hard try to reach and to bring them into the Kingdom of God.

Name: Randall Thomley
Denomination: Pentecostal Holiness
Location: Alabama US
Subject: homosexuals

Hi, I just read the article pertaining to the appointment of Gene Robinson an open homosexual as the bishop of New Hampshire. I have been teaching the adult Sunday school class at our church for 13 years and it is completely appalling to hear of such an appointment in a church body that should represent the Lord Jesus Christ. What will happen if the blind lead the blind? I urge you in the stead of Christ if you love the flock please over turn this appointment. The question over the sin of homosexuality should never have even became a question or reason of any type of divisions in any denomination. The only place a homosexual can have in any church of God is in the altar of repentance praying through unto salvation. We are facing the same move of militant homosexuality here in the US that prompted God to destroy Sodom. If it were not for the righteous remnant here, God would surely have judged this place early. It is plain in scripture that a homosexual lifestyle is an abomination in the sight of God. Lev. 20:13 Rom 1:22-32 These are only a few scriptures referring to homosexuality. Don't be just a hearer of the word, but be a doer of the word.

Sincerely: Randall Thomley

Name: Rev Sarah J. Flynn
Denomination: American (Old) Catholic Church of New England
Location: U.S Minor Outlying Islands
Subject: General Comments

Dear sisters and brothers in Christ:

Thank you for the opportunity to respond to the Windsor Report and to the three questions you raise about it. Below are my responses as a priest in the American Catholic Church of New England (Old Catholic).

1. What is helpful in the Windsor Report is the realization that a process of reconciliation is what is required rather than an either/or solution.
2. The question raised by the Report is---- why aren't gay Anglicans given a voice in this reconciliation process? The American Catholic Church is a small denomination that is 'open and affirming' of gay/lesbian people. From our perspective it is not right to make decisions about the wellbeing and role of these Christian people in the church without giving them a voice in the decision making process. Just the discussion topic itself is demeaning to gay people. To be excluded from participating in it is in the last analysis, inexcusable.
3. We (the ACCNE) are not in official dialog with the Anglican Communion in the USA. Old Catholic Churches in Europe do have such relationships. It is my understanding that some Old Catholic Churches in Europe have recently become affirming of lesbian and gay people. I hope that they will respond to this invitation and express their concerns.

Finally, from my own perspective, I do not believe that unity can be maintained when one of the parties is being subject to spiritual abuse and mistreatment based on the assumption that they are flawed human beings. Were the Windsor Report position of refraining from future consecrations of gay bishops, and abstention of blessing of gay relationships to be accepted by the Episcopal Church USA as official policy, I would suspect that many lesbian and gay members would leave in disgust and necessarily so, since to stay would be to endorse such a decision as an acceptable solution. One does not stay in abusive relationships indefinitely without great harm being done to oneself.....and to one's abuser.

Lesbian and gay people are in need of the Church's unqualified affirmation now in this time of political exploitation and backlash, not at some indeterminate future when the struggle is safely over. If the Episcopal Church chooses at this moment to place unity with its less accepting members above the needs of its oppressed gay and lesbian baptised members that decision will be remembered as the moment of betrayal, the Judas kiss by which the church has abandoned gay people to their enemies. Many in the LGBT community in the USA consider membership in a church, any church, a form of 'sleeping with the enemy.' They are rightfully suspect of the good will and intentions of any and all Christians, liberal or conservative since they have been betrayed by both. Those of us who continue to relate to churches as gay, lesbian, bisexual or transgendered Christian believers are a minority within the LGBT community. If in fact the Church is called to be an ally of those so oppressed and despised, for the sake of the Kingdom of God, it cannot afford to waffle for the sake of keeping those who wish to maintain that oppression within its fold. This problem is not of our making. It is the result of those who wish to maintain the 'dividing walls of hostility' between straight and gay. If those who do not want gay people included within the Kingdom of God choose to leave, or throw the Episcopal Church USA 'out of the Anglican Communion synagogue' I am confident that the Episcopal Church will discover a renewed presence of Christ in its midst as it shares the burden of exclusion with its LGBT members who live with that kind of exclusion as their everyday reality.

Rev. Sarah Flynn Burlington, VT

PS: Since your program did not include the USA as one of the location options, I selected "US Minor Outlying Islands" as a choice I could live with. Seems like an appropriate description of where I live after the most recent Presidential election.

Name: richard larson

Denomination: Orthodox Presbyterian Church

Location: U.S

Subject: Same Sex Unions

Having read "Reflections offered to the Primates of the Anglican Communion" frm where I stand, it is quite easy to see when the Anglican Church is confronted with the issue it now faces. You have left your first love.

This issue is not to be resolved by a consideration of how central the issue is to the Anglican faith. Every issue that touches upon the law of God as revealed in the Scriptures is central to the Anglican faith, or any other faith, including mine. If Scripture is not indifferent to act, the Church has no right to compromise in any measure. I am speaking here is Christian Liberty. Where Scripture is silent the Church should remain silent. IN the U.S. we have the Fundamentalists, who tell us that smoking, drinkng, dancing, ect. are sinful. There position must be dismissed out of hand because the scriptues mark out no such prohibitions.

But the Scriptures are quite plain concerning homosexuality. It is a sin, and the Chruch cannot compromise with sin.

So, since the Church is made up of sinners, how do we deal with this issue? Repentance. Repentance is a change of mind. We see things as God sees them, we call things as God calls them. When we repent we no longer call a sin good. We agree with God.

If Robinson had been called to repentance the Anglican Chruch would not be facing the issue it is today. If Robinson had been made to confess that homosexuality was a sin before being called to be a priest, if he had been called to repentance, if he had been called to agree with God and publicly confess that he had changed his mind concerning his homosexuality (to say nothing of divorcing his wife), he would not today be arguing the position he is. But because he wasn't called to repentance, he can stand up and expouse his position, and thereby divide the Church and bring shame on Christ.

The Anglican Church must repent and then cleanse itself of any teaching that would have allowed this to happen. The Anglican Church is in danger of becoming the world if it does not deal with this issue decisively.

Name: Rob Caron

Denomination: non-organized

Location: new hampshire, usa

Subject: personal observations.....

Dear Sirs, Anglican Communion Reps. I have been reading the recent newspaper accounts of the comments made by the African Contingency of the Anglican/Episcopal Church leadership. Much to my dismay, I must say, has been the lack of understanding, civility, respect for, and sadly most of all, the arrogance of eliteness displayed by one representative of God's myriad of creatures. I dare them to take a good look at themselves before going forth and pointing a finger at another of God's creations. Their group appears to be dominated by biblical literalists, who have a limited understanding of the subtleties of the written biblical word, and the distortions obtained in even the best of translations. Obviously, they are sorely lacking in humanity, by attempting to close their Churches leadership status given to a good Christian by his fellow churchgoers. I fully understand that my comments will most likely be falling on deaf ears, but I felt that I needed to send my personal and humble affirmation of Bishop Robinson as an observer outside of your denomination. May God smile on Bishop Gene Robinson, and may God also provide more guidance and acceptance of Bishop Robinson, to those who are in opposition to his position. Sincerely, Rob C.

Name: Sharon Edwards

Denomination: Protestant

Location:

Subject: Gay Bishop

It's a lovely prayer on your website - and Christ is mentioned. How can you forget Christ's love and his commandment to love one another? The Church has become self-important and left its basis behind. When you speak against homosexuality, you quote THE BIBLE or Anglican teachings - because you can't quote Christ. You are cloaking your prejudice and bigotry behind a veil of supposed Christianity - do you think Christ would take your side?? Somehow you know HE wouldn't. There is so much furor about the 10 Commandments - why don't you teach your "flock" that there are 12 Commandments - Christ brought 2 - love God and each other. Your present actions would offend HIM. They are unloving and "puffed up." What would Jesus do? Are you afraid to ask that question because you know the answer. Stop creating hatred and narrowmindedness. Put Christ back into your church again. HIS teachings are the basis for your church - not Anglican "beliefs." You have forgotten HIM!

Name: Stuart Cooke

Denomination: Baptist

Location: Perth, Western Australia

Subject: Archbishop Peter Akinola's report

Although not an Anglican myself and being somewhat isolated (in Australia) from the fiery debate that seems to be raging, I would like to congratulate the Archbishop and his supporters for not collapsing under pressure. I think the Archbishop has "fought" well against the heretical liberal theologians of the rich western society and in standing firm in his biblical views on homosexuality. Personally I believe he has at least for the Anglican Church he has been a light shining into the darkness.

Name: Susan M. Adams
Denomination: United Methodist
Location: Alabama

Subject: Regarding the new report...

My admiration and prayers are extended to the Anglican Church for upholding the sanctity of the Holy Bible and it's teachings...We can love and pray for those who are outside of the will and teachings of our Lord...but must stand strong in our convictions to uphold what is Biblical.

Name: Tony Kierpiec
Denomination: Christian refugee (former ECUSA member)
Location: South Carolina, USA

Subject: Road widening project

Greetings, "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it." MT 7:13 The ECUSA now welcomes all... They are building a super highway to the master they are serving. It is sad really with all the nice buildings and all the fancy garments you folks wear, not to mention all the studying you have done! You don't seem to know Christ... I meet with a group of believers who like my family are refugees from different denominations. We do not seek oversight from any "see" or any man for that matter. We seek the guidance of the Holy Sprirt on all matters concerning our worship. The Lord quotes Isaiah 29:13 when dealing with the Pharisees; "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men." Anyone we know? May the peace of the Lord Christ be with you, Tony

Name: Ty Hilkert
Denomination: ex-Episcopalian
Location: California

Subject: Gay Bishops

As a retired Episcopal priest friend of mine said, "Half the bishops I served under (in the figurative sense only) were homosexual." At least the Bishop of New Hampshire has enough integrity to be honest about it. I think he and the American church should be congratulated for that, not threatened.

How do they say it in England... get bent?

Regards Ty Hilkert

Name: William Chow

Denomination: Roman Catholic

Location: Archdiocese of Vancouver

Subject: Same Sex Marriages in the Diocese of New Westminster

The unofficial relationship between the Roman Catholic Archdiocese of Vancouver has not been the same since the Diocese of New Westminster became the first diocese to allow the blessing of same sex marriages. The Most Rev. Archbishop Adam Exner, OMI was quoted in a local paper saying, "The vote is a tragedy for the Anglican Communion and all of Christianity". Archbishop Adam Exner was absolutely right. I cannot believe it has taken the worldwide Anglican Communion this long to finally discover what they have done was wrong. The Rt. Rev. Bishop Michael Ingham of the Diocese of New Westminster was absolutely wrong when he gave his permission to allow same sex marriages to occur in his parishes. I am not an Anglican and never will be im very happy and proud to be a Roman Catholic, but take it from me if the Rt. Rev. Rowand Williams, Archbishop of Canterbury and the worldwide Anglican Communion want to see their church a whole again do not allow same sex marriages to occur in any diocese and punish those who do not share the same view. It really is the only way for the Anglican Communion to be whole again.

Name: Don Gander

Denomination: Free Methodist Church

Location: USA

Subject: General Comments

Frankly, I have not read the whole thing and the parts I have read sound like they were written by a committee.

What is salient is that when Archbishop Akinola (et. al.) speaks, the churches must listen. Also I think that the ECUSA should be willing (given a choice of belonging) to submit to the 39 Articles or a fair representation of those. If they choose not to then it is they that leave.

I like your "More general questions posed:" question number "1" the best. With my answer to it you may well surmise my answers to the other questions. The way the 44 Churches can stay together is for the archbishops to hold each other strictly accountable to the Gospel and the 39 Articles, Scripture, etc.. If the ECUSA would have been diciplined 40 years ago I doubt that there current radical departure from Christianity would be something that we are struggling with.

Heresey has always been a part of the Church. I don't see that the Windsor Report spoke directly enough to assist the Archbishops and the rest of the Church in dealing with our current problems.

I also don't think it neccessary to phrase the question as one of "separating from the ECUSA; The question is with parts of the ECUSA in appostacy, how do we salvage the remainder? The orthodox are not the problem. How do we separate the baby from the bathwater?

Don Gander

Name: Daniel Hixon
Denomination: United Methodist
Location: USA

Subject: General Comments

I think that the report is too ambiguous, and will therefore prove ineffectual. If it can be 'interpreted' to mean various different things, then different groups will attempt to apply it differently (as in doing what they wanted to do anyway, and claiming that the report sanctions whatever it is they are doing). The Church should have been bold, simple, and unambiguous. The Episcopal Church USA has sinned against the laws of God and the community of the Church. She should repent and make restitution and the rest of the Communion should welcome her back into full fellowship when she 'bears fruit worthy of repentance'. Until the Church is unambiguously clear about the nature of the authority of scripture over and above the norms of western culture, these sorts of problems will continue, and will grow worse. The Church will not remain united in any sense of the word unless very clear boundaries are drawn and the boundaries are STRICTLY enforced.

Name: Lee Brown
Denomination: Interdenominational
Location: Pittsburgh, Pennsylvania, USA

Subject: The Windsor Report/Lambeth Conference

It is noted that there is no listing of the many, many Scriptures of the Bible [KJV] that command believers in Christ to reject homosexuality [fornication, uncleanness, women laying with women, men laying with men, etc] yet Scriptures are listed under the section entitled, "Adiphora" In order to have a discussion, all of the Scriptures concerning the cause of the schism [homosexuality] have to be considered. Even those Scriptures that pre-date Christ [Old Testament]. There should be no doubt that the spirit of satan has entered the Anglican Church as well as all of Christendom and that that spirit's goal is divisiveness. Just listing the overwhelming number of Scriptures regarding homosexuality could be significant in warding off this divisive spirit of satan.

Name: John Winterson

Denomination:

Location:

Subject: Bishops in Africa

Since the Bishops in Africa want to return to a strict interpretation of the bible, I think we should oblige them. The bible clearly allows for people to cross borders in order to take slaves. So, let's organize a slave-buying mission to Africa.

Name: Adrian Spankie

Denomination: atheist

Location: London

Subject: Homophobia

I am disgusted at the homophobic attitudes of the C of E which we are all assumed to be a part of. In particular the African archbishops seem to be unable to follow their own teachings. Are all christians this hypocritical?

Name: niq denilo

Denomination:

Location:

Subject: windsor2004 text

is it possible to 'read' the text of the windsor document 'on-line' (as opposed to downloading it)? does your site provide this service? my main interest in this 'discussion' is to find out if you people are addressing the issues from the point of view of Jesus Himself (through His Own Words, as laid out in the 'red letters' of the KJV), or are you simply expressing patterns and ideas that have been established in the OT and spun around for the last 1000 years without regard to Early Church life? my all-concerning point is: is it Jesus we are all quoting when we 'pronounce' on the issues of our sexuality and sexual acts in general, or is it our very 'unreligious' fears and stereotypes that are being dictated by history and social mores--all of which have little to do with what God teaches through His Son, Who has alot to say about the subject in no uncertain terms (and about which no one seems to be aware of--cf. details about the adultress scene, forgiveness/hardheartedness, and the various eunuchs and their assorted 'levels', all in light of the condemnation of the city of Capernaum. thank you for your time. niq denilo

Name: JerryNewman

Denomination:

Location:

Subject: Gay Marriage

Sir:

In spending so much time & energy on the question of marriage between homosexuals or lesbians, you are further confirming there image of your Church as an irrelevant farce. The logic of your position is that all homosexuals and lesbians ought to be excluded from your communion. Would that you spent nearly as much time and energy condemning or working against widespread famine, economic injustice and war.

Sincerely, Jerry Newman, Assoc. Prof. Emeritus, Dept of Theatre, Film & Creative Writing, The University of BC

Name: Jon Ogden
Denomination:
Location: USA

Subject: Lambeth Report is terribly sad

As the Africans move away from Christ's teachings and, instead, seek to impose their lack of loving tolerance and acceptance of the great number of homosexuals, I would urge them to stop worrying about the mote in their neighbor's eye and instead concentrate on the beam of AIDS in their own. They have all they can handle in their own countries and it is time they worry less about what a man or woman does to express their love for another person, and more about the charnel house their society has become.

Name: Bernard Molony
Denomination:
Location: Atlanta, GA

Subject: The Error of Arrogance

It is sad that the Anglican Church, in its efforts to be 'inclusive' is so willing to sell its principles, or at the least refuse to define them. In allowing Gay and Lesbian unions, you clearly display the lack of definition of the beliefs of The Communion. Will you next allow Man with Animal? It is not forbidden any more so than gay relations, so can one assume...

There is no longer any statement of belief, just a pretentious political game where you try to keep all the members while selling your ideals in the process.

And, in the end, you are left with nothing. The splintering continues, the divisions more intolerant of lifestyles they cannot accept. What is wrong with a man and a child and a dog and woman all united? It was never forbidden, so perhaps the next bishop will really challenge the Africans. Could you really condemn the Anglican Orgy? It seems the next logical step in the process. If you include all, you exclude none. Now that is forgiveness!

Name: Del E. Ward
Denomination: Dedicated Non-Believer
Location: Northern California

Subject: Like Rodney King says--"Can't We All Just Get Along?"

Thanks for providing this non-believer with some thought provoking moments, and reminding me why I am a non-believer. The interference of the Clergy with what seems to be a pretty simple and rather nice belief system, is unnecessary. Your job is to unite people, not divide them. Whatever happened to "loving your brother". I don't know much about religion, but I always thought the GOD-figure a person chooses to follow was the final arbiter of sin. Why don't you all just lighten up and let everyone live their lives without your negative opinions and pious attitudes towards the choices others choose to make in their lives. Get over Yourselves----please!!!! Perhaps you should let GOD deal one on one with everyone and just mind your own business, or is She too busy doing God stuff? Oh, yeah, then you'd be out of a job, wouldn't you? What if all the time that's been squandered on condemning people who love each other, or Gay Bishops, or whatever other negative pursuits you embrace at the moment, had been spent on helping others? Quite a concept, eh? Equal Rights and Justice have everything to do with you, my friends. Join me in putting your faith-based prejudices aside and loving your fellow man, unconditionally. Thanks for your time. D. Ward

Name: Phil Crofts
Denomination:
Location: London

Subject: Homophobia in the Church

I am disgusted by the latest report from the Anglican church: the refusal to accept homosexuals as equals in the church and the attempts to appease the uncivilised elements in the church will lead to a new inquisition and a return to the dark ages if those people who can envisage the church as having a relevant role in the 21st century do not resist the reactionary elements.

Name: The More Reverend Than You Are Evan G. Burroughs
Denomination: against whatever you think you represent
Location: AMERICA

Subject: Us- Apologize to YOU?

Christianity is responsible for the executions of more Jews than Hitler and of being nondiscriminate when it comes to killing anyone who is "other" than they are. The Vatican only ended the office of the Inquisition in 1962, and you folks are even more behind the times. If you want stones cast, grow some of your own! Against evolution, yet you refer to your commissioners as "primates"! Stop monkeying around, you Christers! Here's a message for Robin Eames from an American who wouldn't belong to your church even if you offered to molest me for it, and it's no apology: Fuck you, fuck off, go to hell and get out of our lives, all you Christers. Stop thinking you can dictate or manipulate or control others who aren't part of your sick cult. And, for Christ's sake, get your men in dresses out of politics worldwide, NOW!

Name: Mike Ferguson
Denomination: Science
Location: USA

Subject: Anglican Hypocrisy

Dear Anglican Communion-

As one who subscribes to scientific fact rather than dogma, I can only chuckle at your current self-induced disintegration as a result of being unable to follow your own dogma regarding gay participation in your church.

So much for "all being God's children" and " Christian tolerance", eh? It amazes me how you can expect others to follow these teachings faithfully when the leadership of your own church is obviously incapable of doing so....a bit more emphasis on "do as we say" as opposed to "do as we do", if you ask me. Sheer hypocrisy!

Presentation to the Anglican Primates meeting at Dromantine, N Ireland, February 2005, made on behalf of the Windsor Report Reception Reference Group by the Most Revd Bruce Cameron, Primus of the Scottish Episcopal Church

[slide 1] Following the publication of the Windsor Report in October last year, the Primates' Standing Committee invited Archbishop Peter Kwong, with the assistance of a Reception Reference Group (RRG), to co-ordinate responses to the Report from the provinces of the Anglican Communion. In his letter to the provinces, Archbishop Peter wrote, "My hope is really to be able to gain some sense of where Anglicans, Episcopalians and members of the United Churches stand on the issues raised in the Report, and the recommendations made... This is a formidable challenge but I feel it is vital that the primates are able to have the widest and best possible information for their meeting next February."

The Reference Group met ten days ago in London for two full days and, in the absence of Archbishop Peter because of illness, I was asked to stand in for him. However, the people who did most of the work both before and during those two days were the members of the RRG. Let me introduce them to you... **[slide 2]**

[slide 3] We had the task of receiving a total of 322 responses of varying size: some short, one-paragraph emails; others, two or twenty pages of thought out views; others in book form representing a more in depth analysis of the Windsor Report. **[slide 4]** Of those responses, 108 came from what we will classify as 'sectors', ie, from provinces, dioceses, organisations, Houses of Bishops, theological institutes and mission agencies, as well as the ACC networks and agencies. 214 responses were from individuals. Significantly, 140 of these came from individuals in the USA and Canada, and only 30 came from Anglicans in other parts of the world. The rest were from non-Anglicans.

A minority of these responses directed themselves specifically to the guidelines posed by Archbishop Peter Kwong and those mainly from the sectors. Others, as I said, did either an in depth analysis of the Report or responded to the specific issue of the church's attitude to homosexuality.

How did we operate? The RRG decided to try to consider the responses in the light of the eight areas and questions outlined by Archbishop Robin in his presentation. In this way, we hoped it might aid our discussion as primates over the next few days. In doing so, we will not be able to do full justice to these in depth analyses from various groups, most of which will have been sent to you individually. I refer to such booklets as *Repair the Tear*, *Has Anglicanism a Future?*, and *The Faith Once for All Delivered*.

Over our two days together, two of the RRG worked on two particular areas with the help of a statistical analysis carried out by Steve Jenkins of the ACC. So the report of the RRG will highlight the statistical material followed by a short narrative of salient points which those two members of the RRG felt important from the responses received. **[link to RRG report and pie charts]**

One final introductory point. The statistical material is based on a judgement of how far respondents: agreed with the Windsor Report; agreed but with reservations; disagreed.

[slide 5] But maybe the most significant data which might be viewed as the overall context of this report is that, of these respondents expressing a preference:

- 113 wished the Communion to stay together
- 28 expressed the wish that the Communion would move closer together
- only 29 could be said to accept the possibility of the Communion separating.

We move, then, to different sections and responses.

1 Sections A and B

[slides 6 and 7] The statistical material reflects a high level of agreement especially among the ‘sector’ respondents – a pattern we will find repeated in other areas.

Many respondents expressed their gratitude that the report should begin by considering the scriptural and theological basis for its recommendations. What, however, seemed important to the RRG was to bear in mind those areas of qualification which came from both sides of the present disagreement. So we would articulate them as follows:

Scripture

[slide 8] No one questions the authority of Scripture and the place it should play in the church’s discernment of how it acts. But there is significant disagreement over the question of interpretation of Scripture and the weight we gave to Scripture over against the other Anglican ‘authorities’ of tradition and reason. For some “Scripture stands alone as the final authority” and is in a different category to that of the other two. Others see the triad in terms of the three-legged stool. Omit or over-emphasise one and the stool may well collapse. So maybe we need to be reminded once more what the Windsor Report is saying and challenging us to do.

Paragraph 61

“If our present difficulties force us to read and learn together from Scripture in new ways, they will not have been without profit.”

Episcopate

More is reflected in other sections but respondents did warm to the concept of bishops as teachers. A number wanted to strengthen that more collaborative model touched on in paragraph 66 of the Windsor Report, and the need to discuss and develop what we mean by a church that is episcopally led and synodically governed. A number of respondents pointed out the different understandings of the authority and ministry of bishop in different provinces, governed as much by cultural factors as theological ones. And this would not only refer to the difference between North and South. It is true, for example, between England and Scotland!

Bonds of affection

While interdependence is strongly affirmed, we sometimes sensed different understandings. ‘Autonomy in Communion’ was interpreted by some as encouraging independence, while others see it as restricting independence.

Adiaphora

This provided some interesting responses and in general was seen as a helpful concept by many. Reservations seemed to appear around the question of how and who decides those ‘Communion issues’ which are pertinent to the whole Communion, as opposed to issues that can be locally determined.

2 Section C

[slides 9 and 10] The statistics of both sectors and individuals reflect some divided opinions. The RRG would suggest that if we, as primates, respond positively to this question, then we should acknowledge some of the feedback from respondents as guidance to the ACC and others as they move towards refining and implementing the proposals.

Instruments of Unity

[slide 11] The main focus of comment was on the section dealing with the enhanced role of the Archbishop of Canterbury. However, some individual suggestions were made about the Lambeth Conference, the Primates’ Meetings and the ACC. A number noted that three out of the four Instruments of Unity were exclusive to the episcopate and wondered if, for example, the ACC required to be strengthened and generally become more synodical, especially if there were to be any development of Canon Law as envisaged in the Windsor Report. But on to the proposal that produced the most comment...

Archbishop of Canterbury

The Council of Advice, while welcomed by some respondents, did raise some concerns about: increasing bureaucracy; how representative it would be; whether it would be a permanent body; and inevitably, what it might cost and who would pay.

Where there seemed to be even more anxiety, was in the exact nature of this ‘enhanced role’. Questions related to: possible conflict with the autonomy of provinces; concern about who appoints; the possible tension between being Primate of the Church of England and the enhanced Anglican Communion role. Above all, a number did highlight the danger of creeping centralisation. There was a strong plea for more study on this proposal.

Covenant

[slide 12] There seemed to be agreement and welcome for the principle of a covenant (note Scottish reservation about the name ‘covenant’ since in its ecclesiastical history, covenant had resulted in violence and division, not unity and reconciliation!).

However, a number felt more work had to be done on the Appendix ‘example’ given in the Windsor Report before it would become acceptable.

Some expressed concern about turning the Anglican Church into a ‘confessional’ church and there was a desire expressed by some that it should be less legalistic and more a statement of principle.

On the other hand, there are those who fear any ‘watering down’ of what is outlined in the Windsor Report and that it should remain a “legal authorisation by each church for signing and solemnizing by the primates in a liturgical context.”

3 Election of bishops

[slides 13 and 14] The statistics reflect a strong level of agreement within the sectors, but less so among individuals.

The two key issues are identified in the Windsor Report: that of the nature of the episcopate as local/global, and therefore the question of acceptability to the whole church. **[slide 15]** The great majority of those who commented on this issue accept that a bishop is both local and universal. But there is concern by some that the legal or indeed theological right, as they see it, of the local church to elect their own bishops might be impeded by the second issue.

Therefore the implication of such a term as ‘acceptability’ needs to be spelt out. What would it mean in practice? Are we talking about ‘consultation’ with a form of ‘veto’ by the whole Communion? At one end of this debate, there were views such as:

“Any consecration that assumes a departure from apostolic faith is not a legitimate consecration.”

At the other end:

“A moratorium on consecrating a homosexual bishop who is honest and open would be unjust. It is also contrary to the United Nations’ Convention on Human Rights.”

4 Public rites of blessing for same sex unions

This primarily focuses on the action of the Diocese of New Westminster in 2003, but there was also a concern about what might develop in other provinces, especially those where the civil law is now recognising such partnerships.

[slides 16 and 17] The statistical material reflects a significant difference between sector and individual responses.

[slide 18] The majority, though, would support the Report’s call for a moratorium. On both sides of the argument there is a desire to have a set time period, and also a firm commitment to listening and dialogue.

What the individual responses did reflect were particularly polarised viewpoints. They were more outspoken, even extreme, in their language, whether in condemning such rites and relationships or in condemning the church for intolerance and prejudice.

The RRG clearly felt the emotion of respondents, which simply underlined the need for time for listening and dialogue to take place.

Clarification re ECUSA

5 Call to ECUSA

[slide 19 and 20] Here, as in the previous section, we see, especially among individual responses, a much more polarised response.

Regret or repentance

[slide 21] While in the ECUSA House of Bishops' *Word to the Church* there would seem to be an expression of regret in line with that requested by the Windsor Report, there are quite a number of respondents who would demand more.

Quotes:

Repair the Tear – Recommendation that the primates should “confirm that statements of regret must signify the repentance necessary for true reconciliation.”

Rwanda – “We issue a call to repentance on the part of ECUSA and New Westminster, finding regret to be an insufficient and misleading term.”

On the other hand, there are those who felt that paragraph 134 went too far:

Wales – “W134 was a difficult section for our working party. Some felt the bishops from North America who had followed due ecclesiastical process had nothing to apologise for.”

The problem in this matter concerns different understandings as to what the regret or repentance is for. Is it about the consequences of hurt and pain felt by other parts of the Anglican Communion – the “bonds of affection”? Is it for ignoring the views expressed through the Instruments of Unity – the Lambeth Conference/Primates' Meeting? Or is it that the acceptance of homosexuality, and expressions of that, is for some ultimately and undeniably wrong in the sight of God?

Attendance at Anglican gatherings

The question of attendance now depends on the primates' view of the previous point and how we assess the position of ECUSA in the light of the House of Bishops' statement.

Moratorium

There would seem to be significant support for a moratorium, as with the public rites of blessing of same sex unions. But again, from both sides of the argument, there is a desire for a timescale for such a moratorium and a commitment to study dialogue during that time.

Fears are expressed that if we do not clarify the length and purpose of a moratorium, it will simply not work.

Others ask: if we are irreconcilable on the issue of our attitude to homosexuality, is there any point in a moratorium? But we will note, later, the massive majorities for the ‘listening process’.

6/7 Care of dissenting groups/Situations of intervention

Statistics suggest once more a clearer majority among sector respondents to the Windsor Report recommendations than among individual respondents.[slides 22 to 25]

The issues here assume some acquaintance with some highly abstract ideas which may explain the difference.

Individuals may be responding to 'what it feels like', while institutions have a stronger grasp of the historical framework of episcopal order.

The RRG has identified from the responses some criticisms of the Report from which they offer some principles for further discussion.

Criticism of the Windsor Report

Moral equivalence

[slide 26] There is some strong criticism of the Windsor Report, that it sees 'intervention' as morally equivalent to the actions of ECUSA and New Westminster. Though some note that the Windsor Report does say that "we fully understand the principled concerns that have led to those actions". (paragraph 149)

Language

There was a concern among conservative respondents regarding the use of the word 'dissent'. Yet conversely, the language of persecution and victimisation is widely used in their comments. The evidence was thought to be patchy. And then lesbian and gay voices can also make claims of persecution and victimisation.

Naivety

In this whole area, there has developed, for a number of churches, a lack of trust in their bishops. How far, it is asked, is this personalising the issue?

Inadequacy

How do we judge the adequacy or inadequacies of episcopal oversight? One view is that the judgement should be made by those intended to be protected by the arrangement (CAPA). Some also questioned whether a bishop who is acting in ways inconsistent with the wider Communion could expect to maintain full authority within his/her diocese.

Jurisdiction

Some seek total transfer of jurisdiction. Others would not go so far – Act of Synod of the Church of England: "The bishop of each diocese continues as the ordinary of the diocese".

Principles

[slide 27] There are constitutional difficulties in transferring jurisdiction other than on a voluntary basis. No legal power vested in the Archbishop of Canterbury, primates, etc, could force a diocese or province to cede jurisdiction to any outside body.

Voluntary schemes are all that can be provided. Are the objectives to the ECUSA and the Canadian Church schemes fatal to them?

The problem remains one of trust. Would ‘dissenting’ groups be reassured of their security with the Communion by some internal system monitored by a primate or group of primates on behalf of the Archbishop of Canterbury?

Voluntary but with heavy symbolic weight.

Need to keep monitoring.

8 Listening process

[slides 28 and 29] The statistics for this section reflect overwhelming support. But the questions that this leaves us with are ‘how?’ and ‘by whom?’. There are the sceptics among the small group who “disagree” that this is just a commitment in word only and not in action: [slide 30]

“not much trust that this listening will happen”

“Politicisation of the issue militates against real dialogue.”

But as the support for a moratorium illustrated, this can only happen if a timescale is agreed and study and dialogue do take place.

There are concerns about whom we will listen to. Are we ready to hear gay and lesbian, conservative and traditional voices?

This, therefore, is a brief and speedy summary of the RRG’s reflection under the headings presented to us by Archbishop Robin Eames. The written report offers a fuller account.

There were some other responses of which I would briefly like to remind you.

9 Primates

[slide 31] Most primates made an initial statement to the publication of the Windsor Report but have not added to that, apart from the statement issued by the Primates of the Global South after the CAPA Conference, and this has been included in the report.

10 Ecumenical

Some of our ecumenical partners have also responded and these have been briefly summarised in the report. We have included in full the response of the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER).

11 The bigger picture

[slide 32] One member of the RRG prepared this brief synopsis of some of the bigger issues that some of the responses were pointing us to; that somehow we need to find a way to move on from where we are, to tackle some of those bigger issues that the

Gospel calls us to address, and of which we are in danger of losing sight - and therefore see the Windsor Report not so much as a way of patching up the Anglican Communion, as a launching pad for our mission and outreach in the world.

[slide 33]

12 Personal comment

Archbishop Rowan, I end with a personal reflection. As I read through the many responses, there were times when I felt a sense of foreboding. Are we trying to reconcile the irreconcilable? So many people hold such strong, passionate but opposing convictions. And yet there is this clear desire to find a way through, to seek a consensus.

There were opposing approaches to ecclesiology between those who saw church in terms of some systematic framework and those who saw church in a more organic way.

Convictions or consensus. Systematic or organic. Are we trying to reconcile the irreconcilable? I remembered a famous Scottish theologian of the Presbyterian variety, Professor Donald Baillie, who wrote a book about the centrality of paradox in the Christian faith, pointing to the very heart of the Gospel.

Humanity in all its weakness and its limitations.

Divinity in all its ?? and its limitless power.

And the Gospel is that the irreconcilable can be reconciled in Jesus Christ.

[slide 34] Bruce Cameron

Chairman of the Reception Reference Group

21 February 2005

The Windsor Report

Reception Reference Process

Bruce Cameron

Primus of the Scottish Episcopal Church

Chairman of the Reception Reference Group

The Responses

Reception Reference Group met on February 10 & 11 2005



The Responses

322 responses were submitted



The Responses

Sectors (108 responses)

- ✧ *Defined as:* dioceses and bishops, provinces, organisations, primates, theological institutes, ecumenical partners, mission agencies and the networks and commissions of the Communion

Individuals (214 responses)

- ✧ 140 came from Anglicans in the USA and Canada, 34 from other Anglicans, 30 from other Christians, 10 no faith stated.

Submissions continue to arrive

The Responses

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

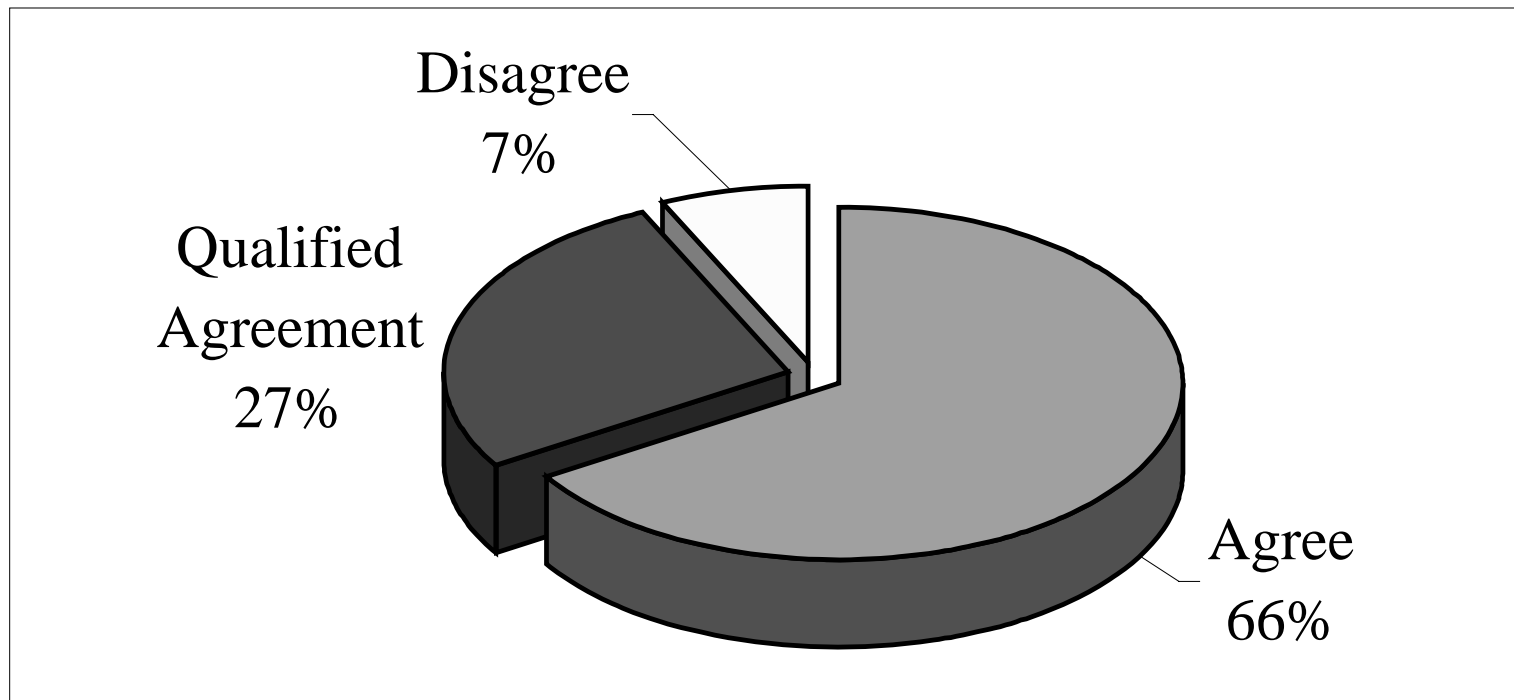
Sections A and B

Sectors

66% agree

27% qualified agreement

7% disagree



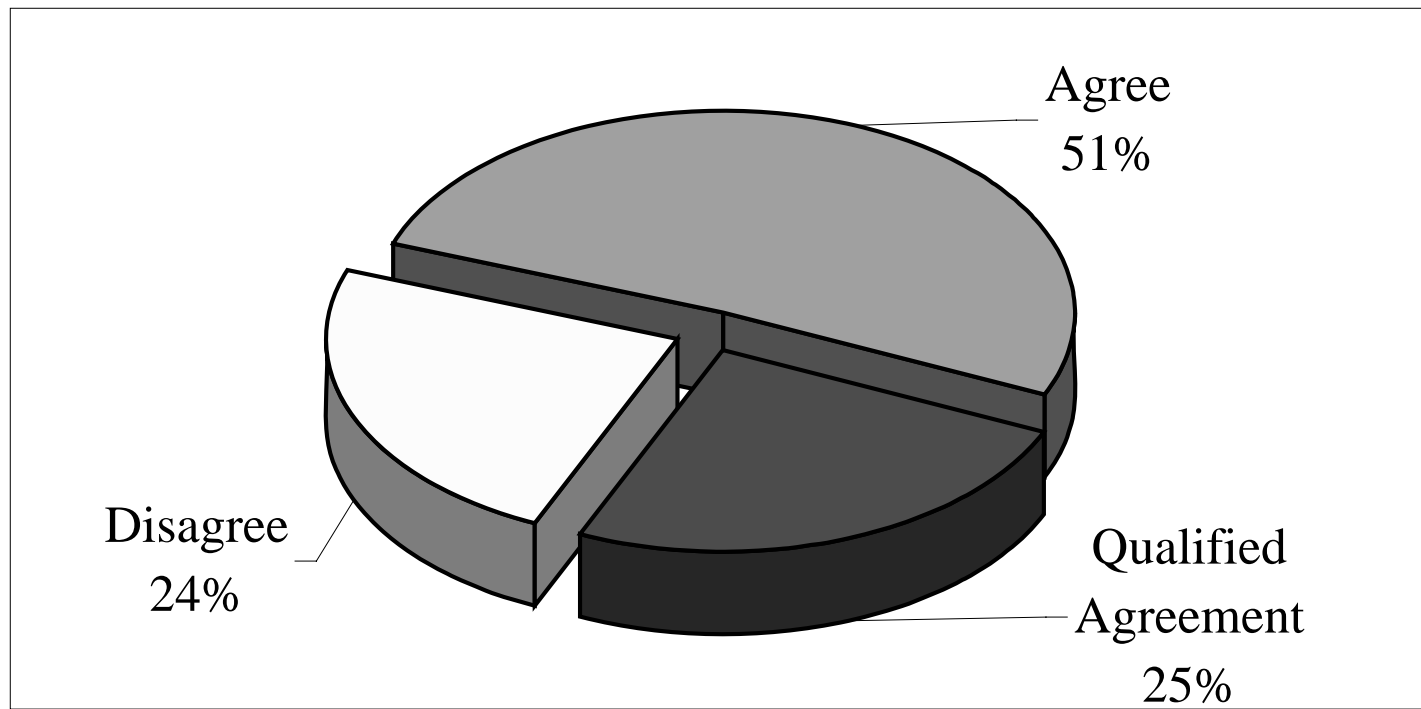
Sections A and B

Individuals

51% *agree*

25% *qualified agreement*

24% *disagree*



Sections A and B

- ✦ *Scripture*

- ✦ Authority

- ✦ Interpretation

- ✦ *Episcopate*

- ✦ Teaching

- ✦ Authority

- ✦ *Bonds of Affection*

- ✦ Autonomy-in-Communion

- ✦ *Adiaphora*

- ✦ Communion Issues

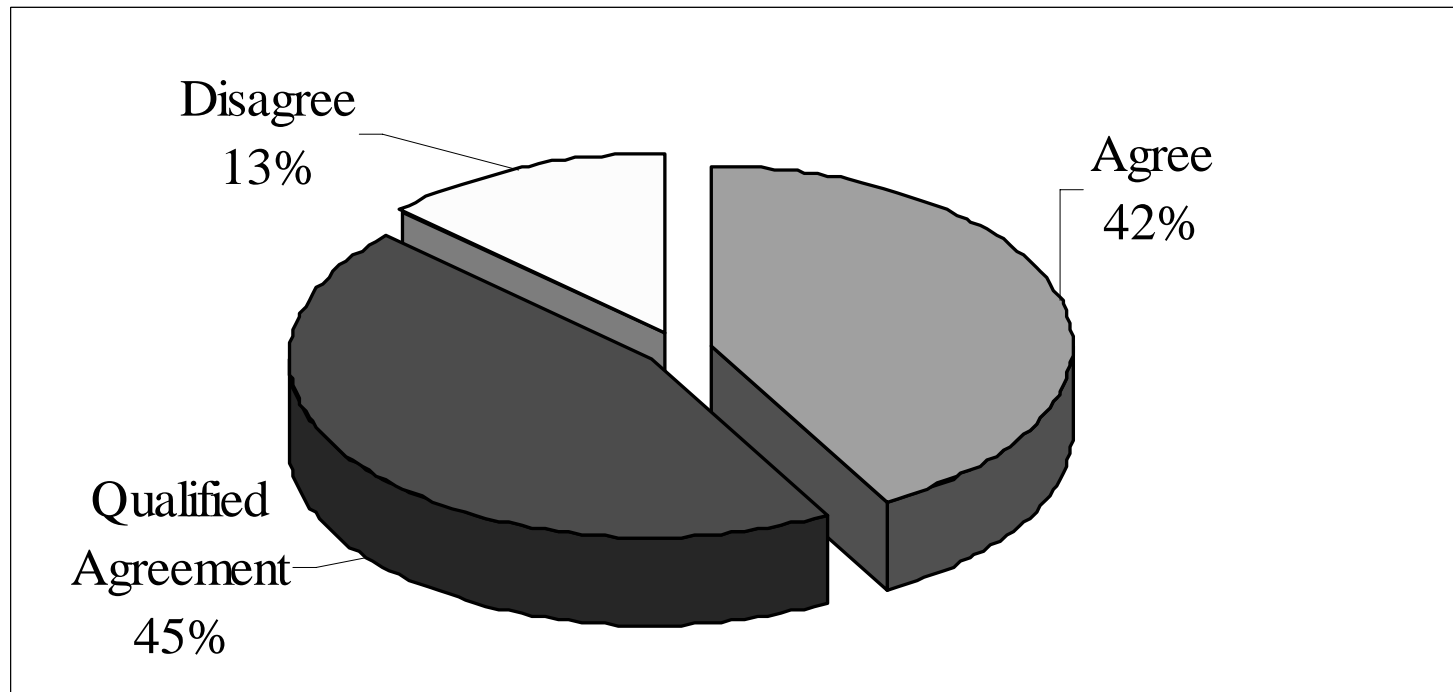
Section C

Sectors

42% agree

45% qualified agreement

13% disagree



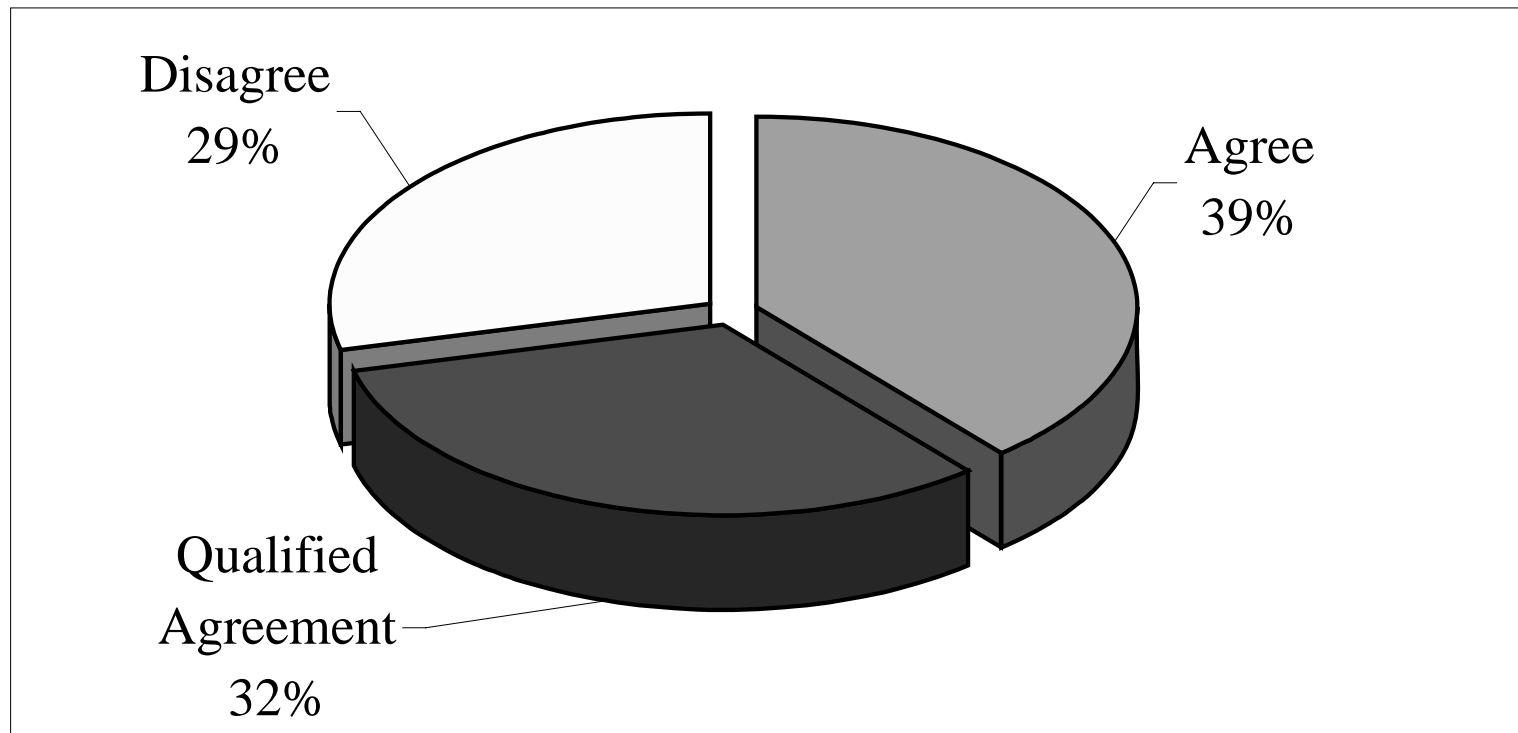
Section C

Individuals

39% agree

32% qualified agreement

29% disagree



Section C

Instruments of Unity

- ✦ Lambeth Conference
- ✦ Primates' Meeting
- ✦ Anglican Consultative Council
- ✦ Archbishop of Canterbury
 - ✦ Council of Advice

Section C

Covenant

- ✧ Agreement but
- ✧ Legalism / principle
- ✧ “Confessional Church”

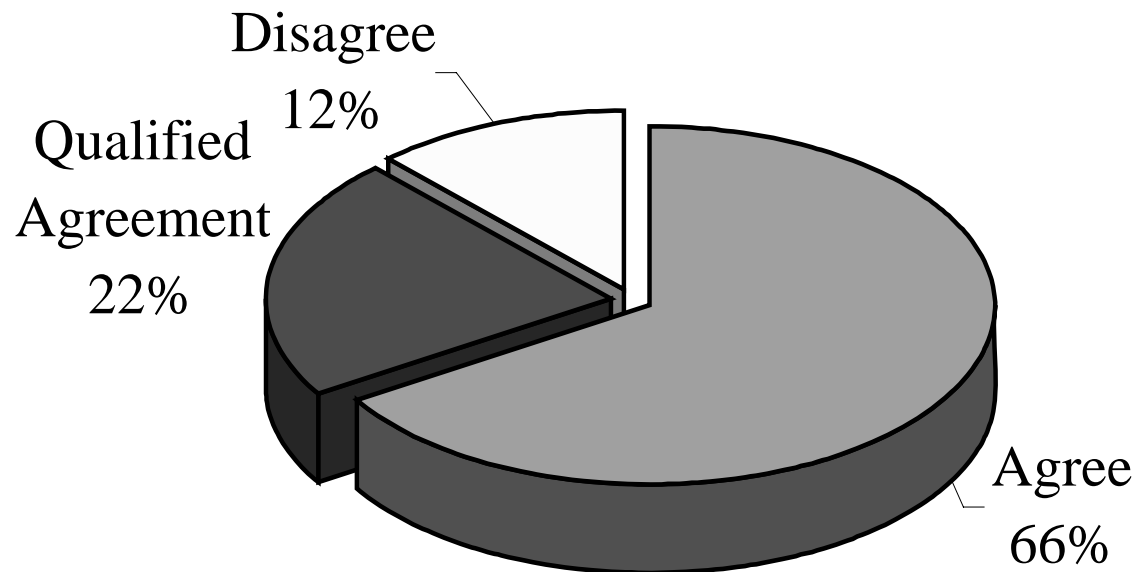
On the Election of Bishops (§131-132)

Sectors

66% agree

22% qualified agreement

12% disagree



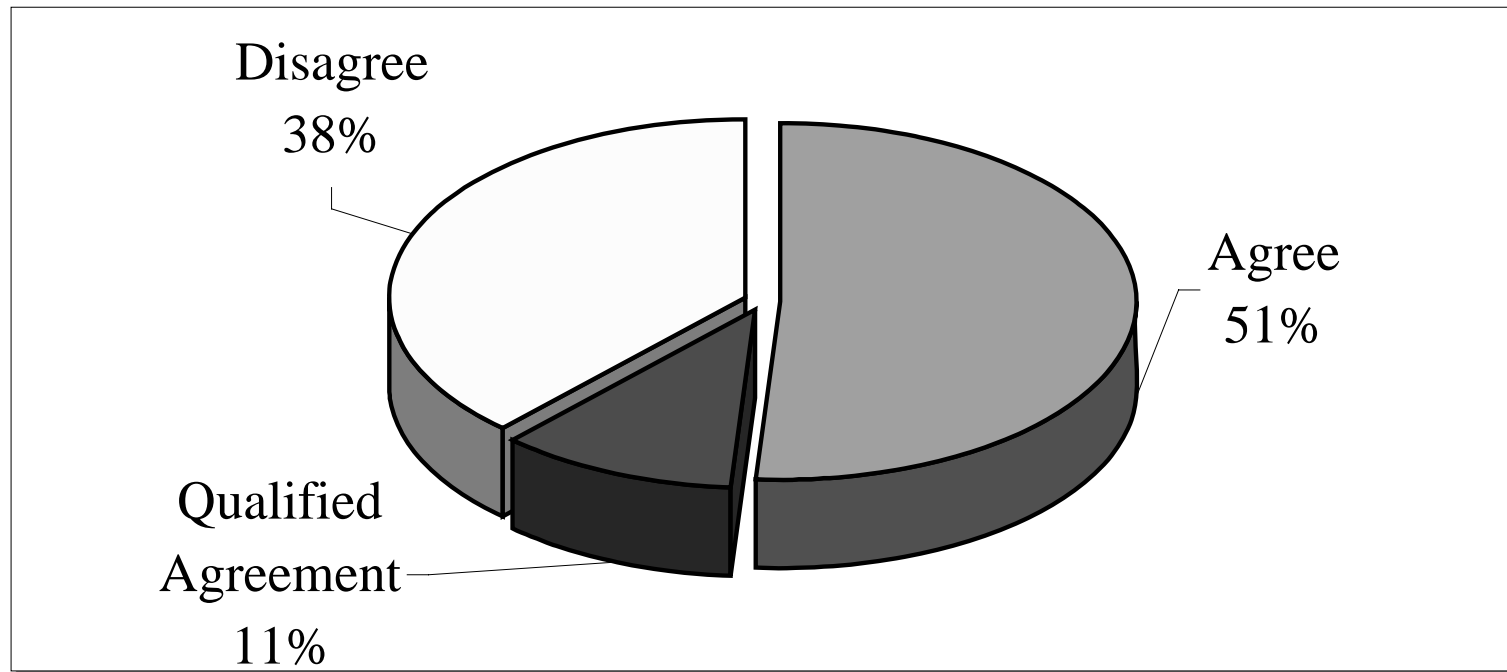
On the Election of Bishops (§131-132)

Individuals

51% agree

11% qualified agreement

38% disagree



On the Election of Bishops (§131-132)

- ✠ *Nature of a bishop*

 - ✠ *the local church*

 - ✠ *wider Communion*

- ✠ *Terminology*

 - ✠ *consultation*

 - ✠ *acceptability*

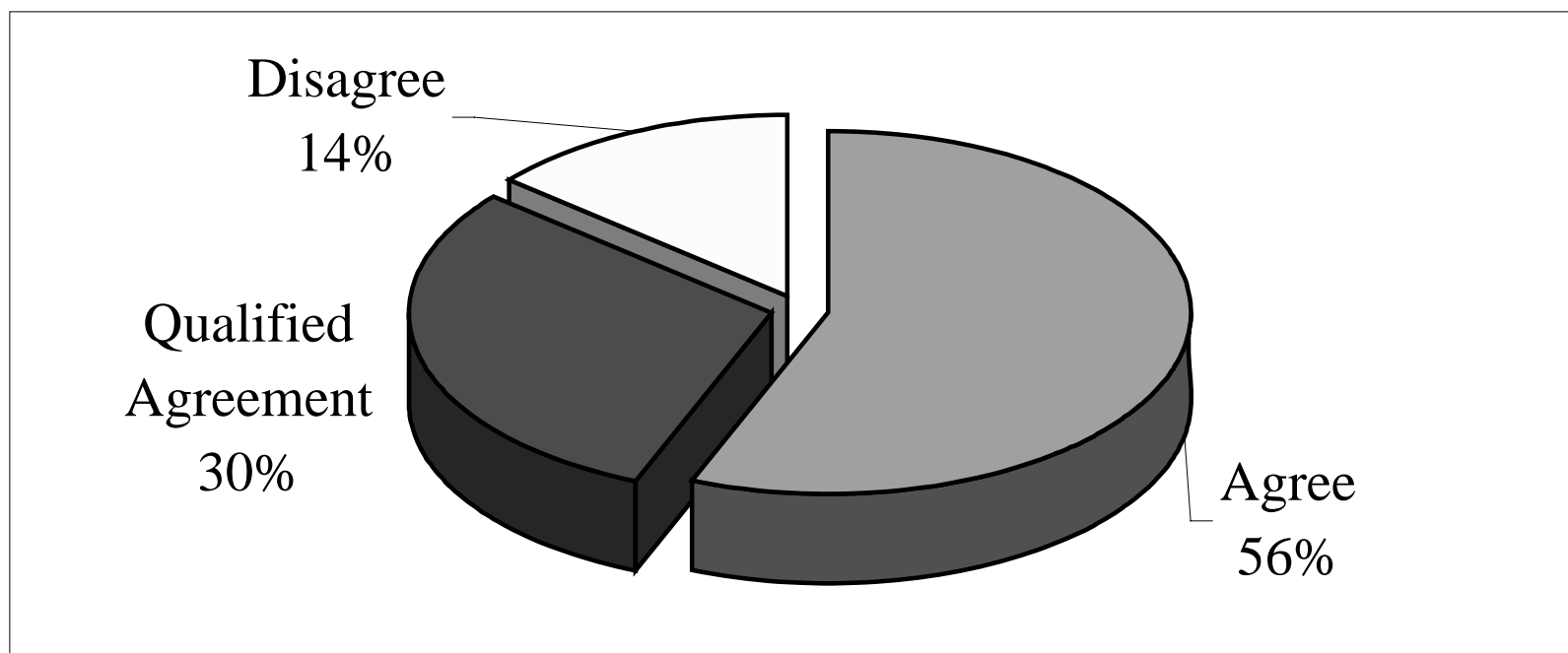
Public Rites of Blessing for Same-sex Unions (§143-144)

Sectors

56% agree

30% qualified agreement

14% disagree



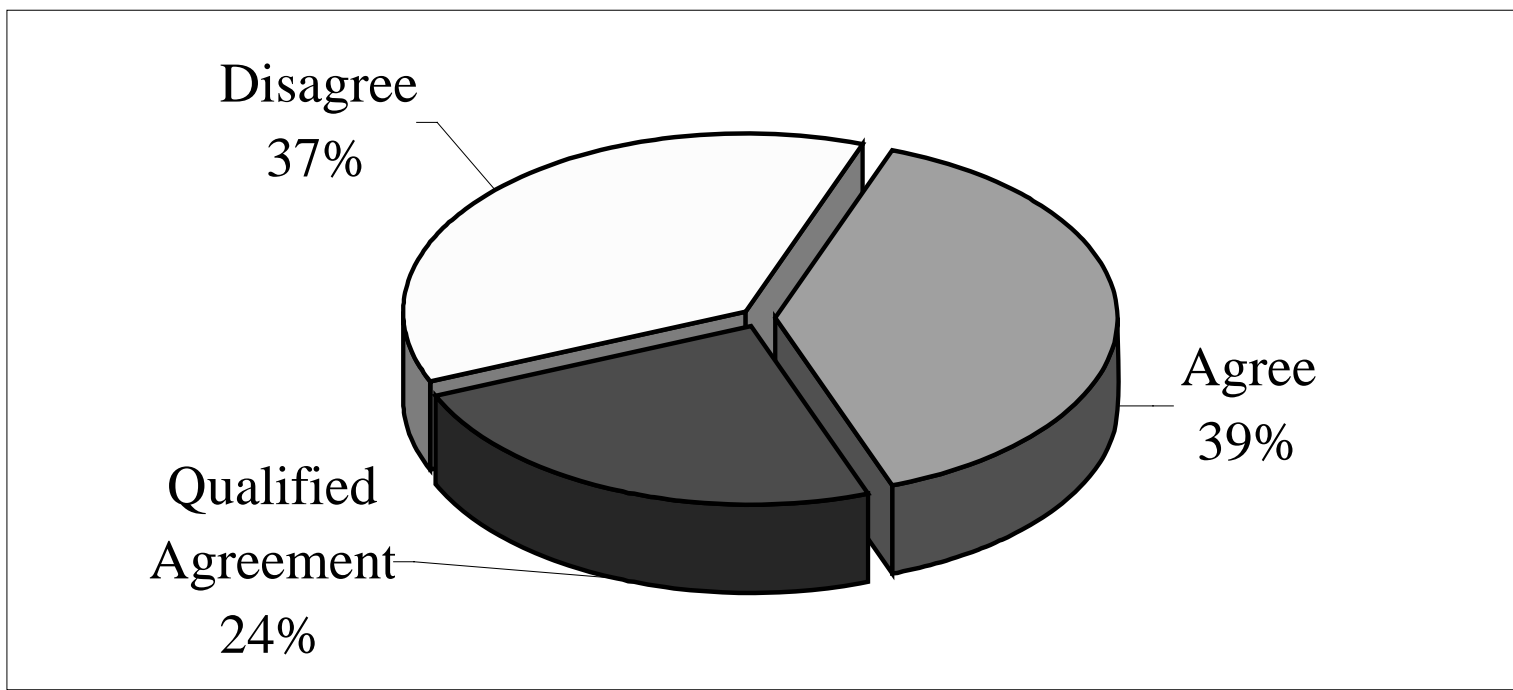
Public Rites of Blessing for Same-sex Unions (§143-144)

Individuals

39% agree

24% qualified agreement

37% disagree



Public Rites of Blessing for Same-sex Unions (§143-144)

✧ *Moratorium*

- ✧ A set time period
- ✧ Commitment to listening / dialogue

✧ *Polarized views*

✧ *ECUSA clarification*

Call to the Episcopal Church (USA)

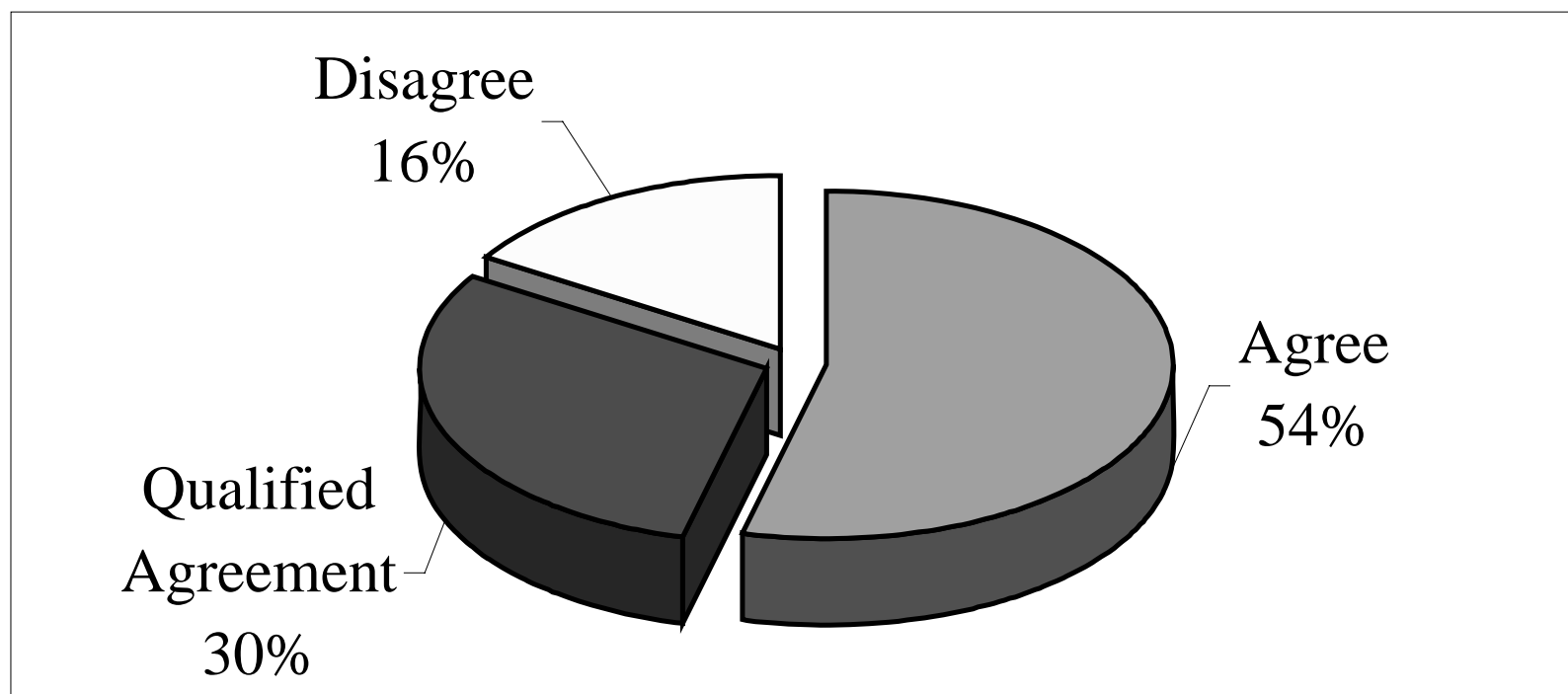
(\$134)

Sectors

54% agree

30% qualified agreement

16% disagree



Call to the Episcopal Church (USA)

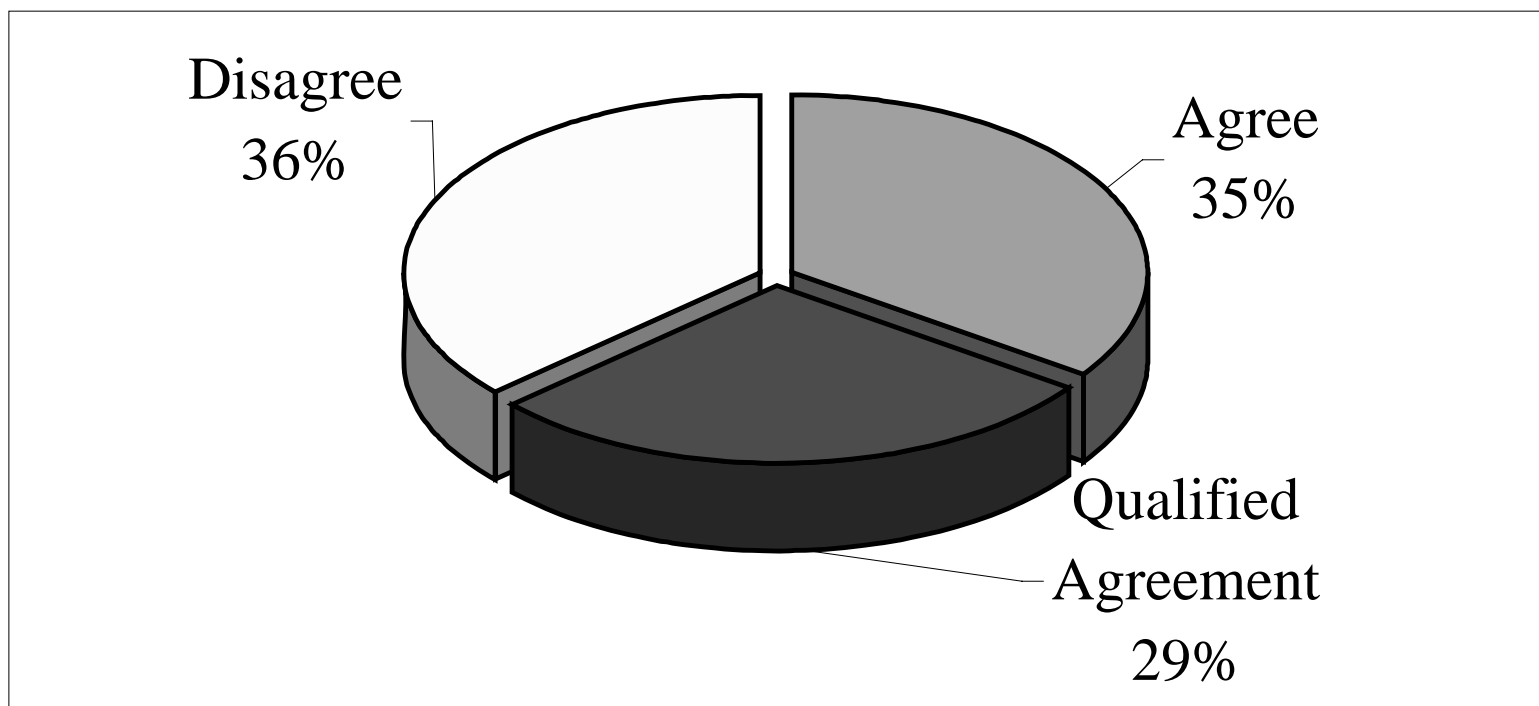
(§134)

Individuals

35% agree

29% qualified agreement

36% disagree



Call to the Episcopal Church (USA)

(§134)

- ✠ *Regret or repentance*

- ✠ Not enough

- ✠ Goes too far

- ✠ *Attendance at Anglican gatherings*

- ✠ Who decides?

- ✠ *Moratorium*

- ✠ Timescale

- ✠ Dialogue

Care of Dissenting Groups (§150-154)

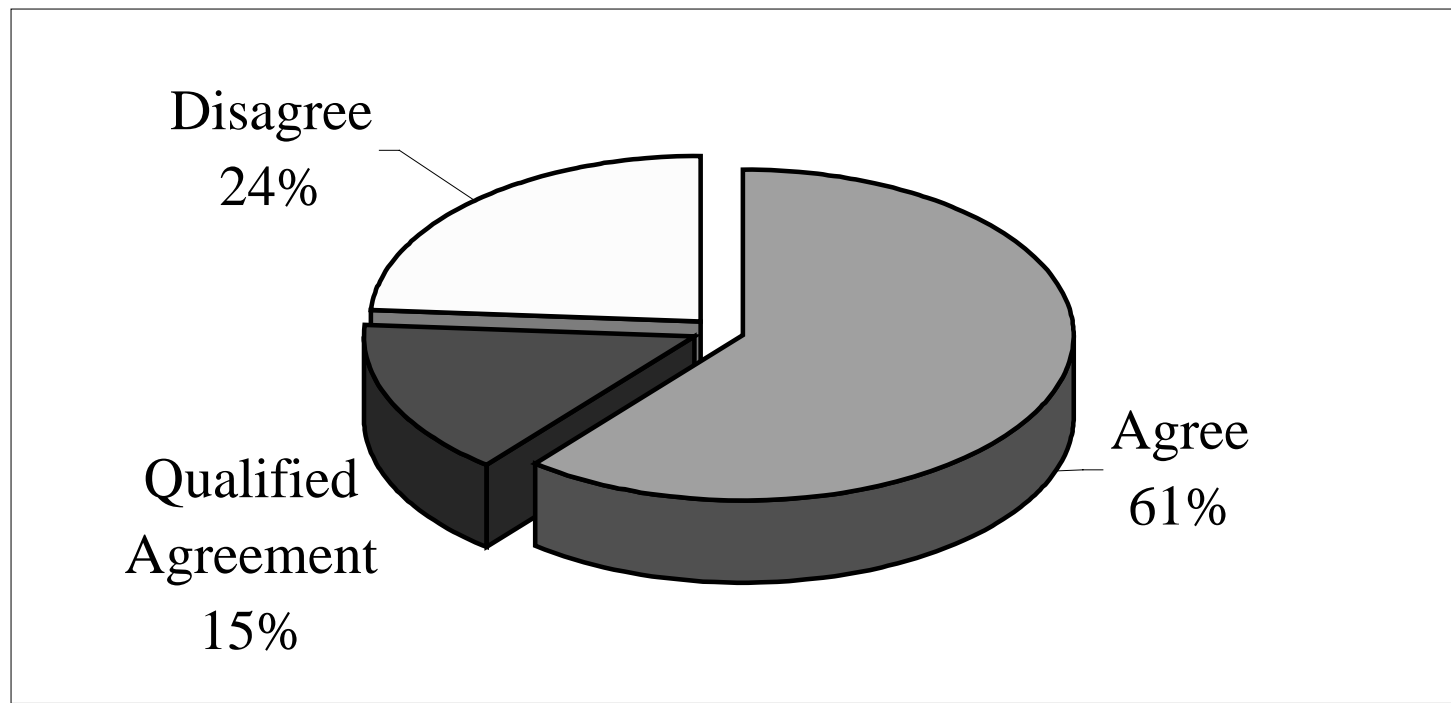
Situations of Intervention (§155)

Care of Minority Groups - Sectors

61% agree

15% qualified agreement

24% disagree



Care of Dissenting Groups (§150-154)

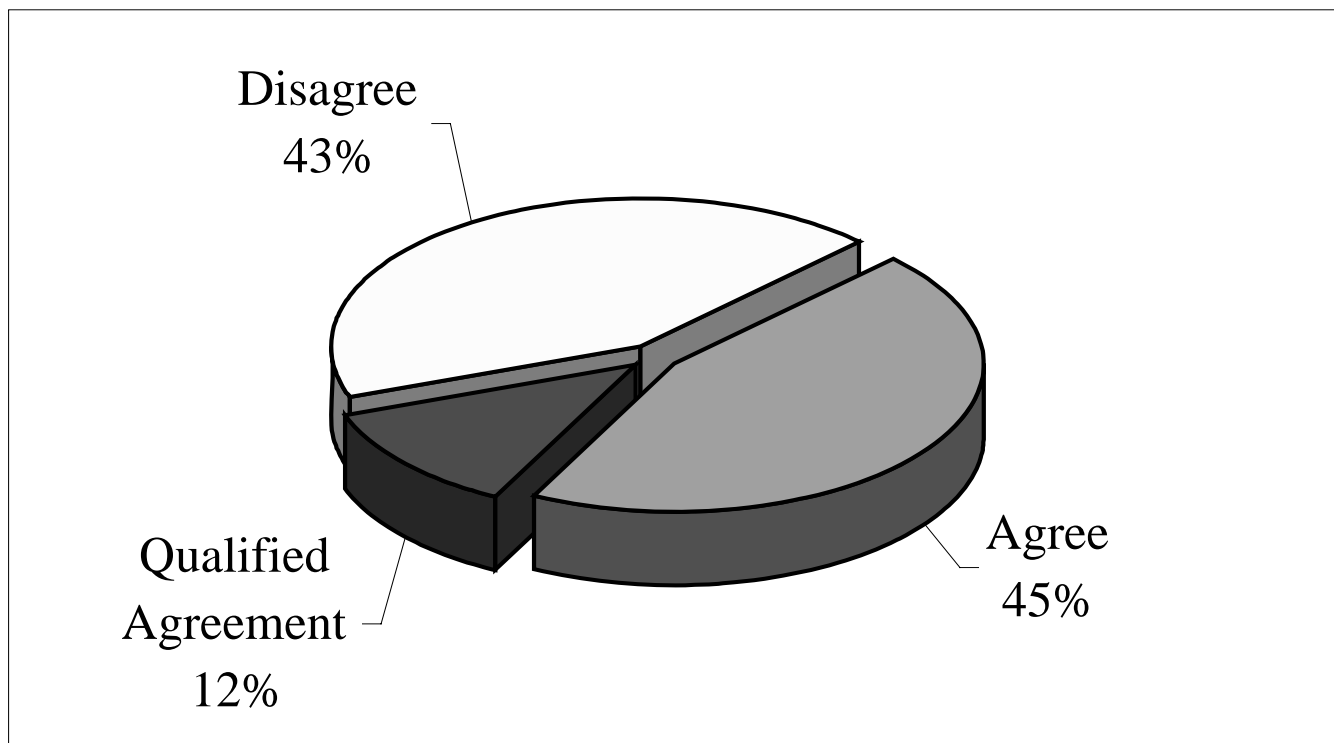
Situations of Intervention (§155)

Care of Minority Groups - Individuals

45% agree

12% qualified agreement

43% disagree



Care of Dissenting Groups (§150-154)

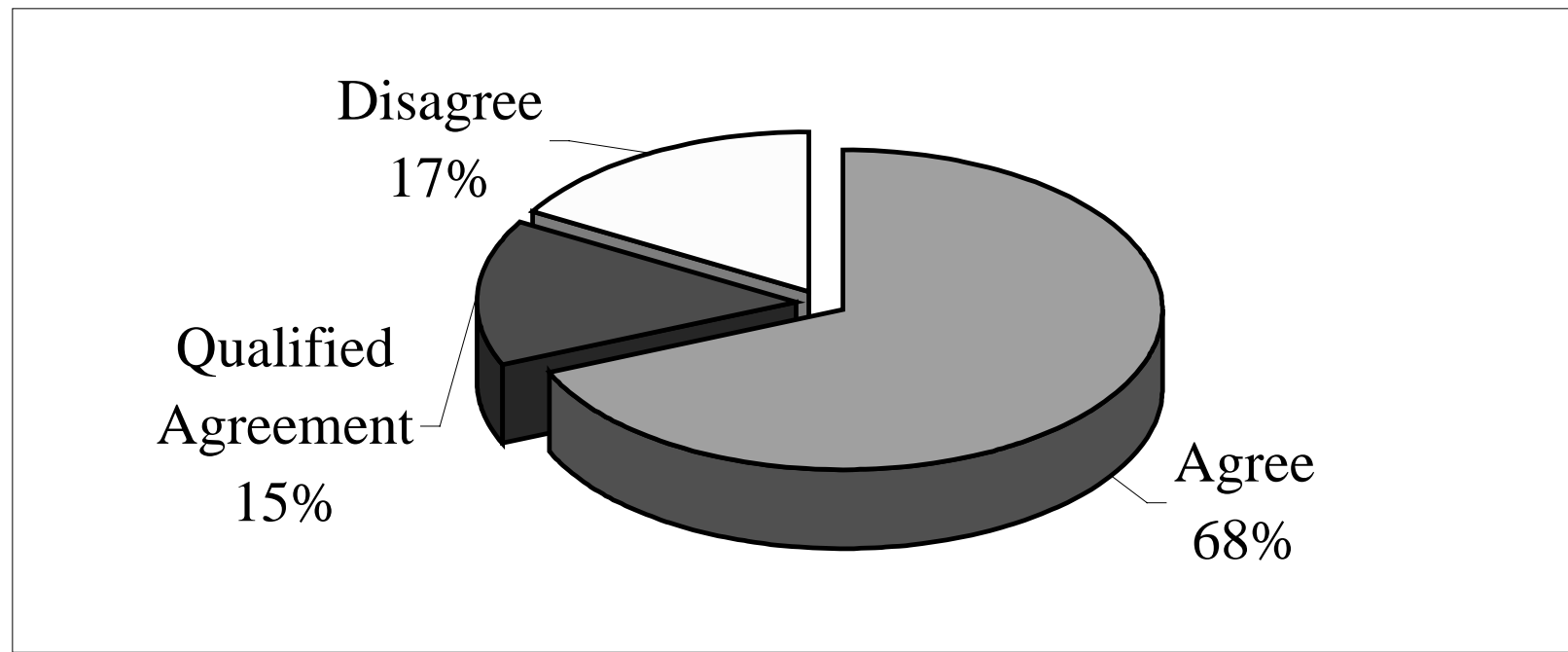
Situations of Intervention (§155)

Intervention - Sectors

68% agree

15% qualified agreement

17% disagree



Care of Dissenting Groups (§150-154)

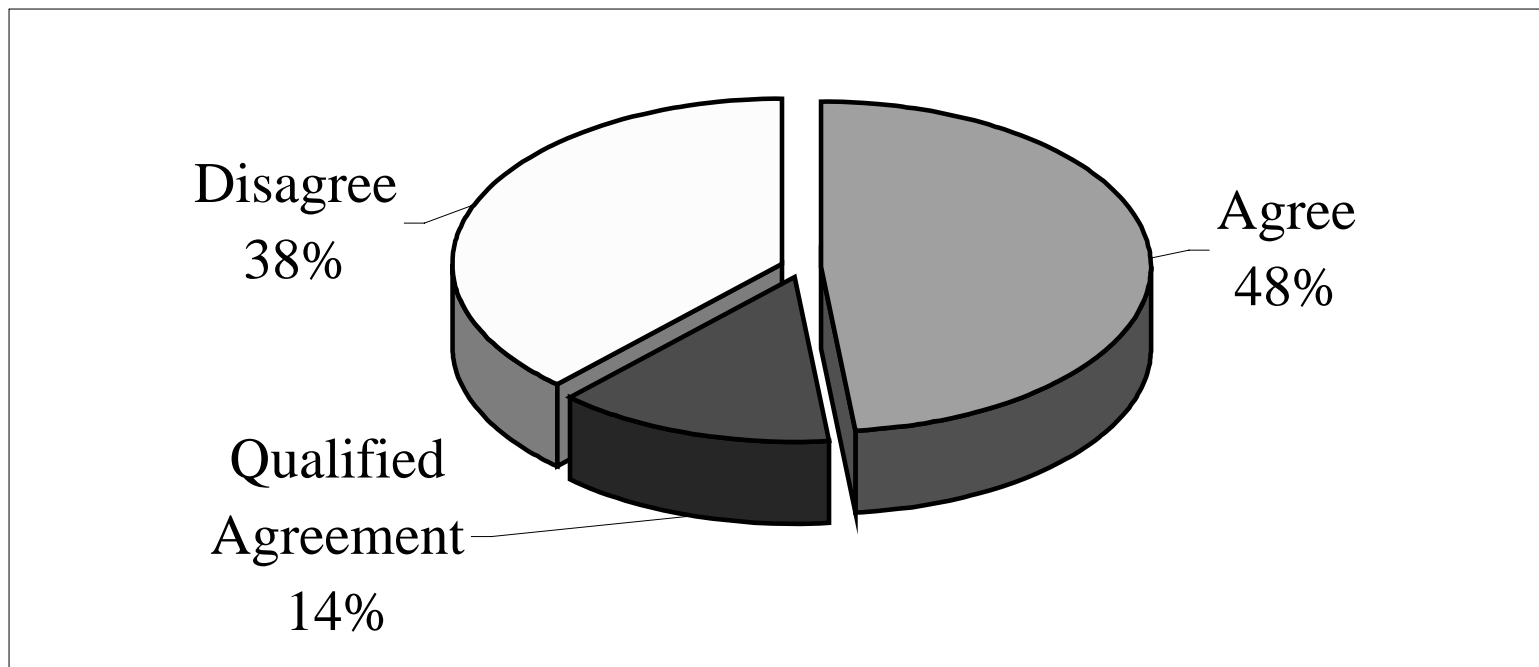
Situations of Intervention (§155)

Intervention - Individuals

48% agree

14% qualified agreement

38% disagree



Care of Dissenting Groups (§150-154)

Situations of Intervention (§155)

✧ *Issues*

- ✧ Moral equivalence

- ✧ Language

- ✧ Naivety

- ✧ Inadequacy

- ✧ Jurisdiction

Care of Dissenting Groups (§150-154)

Situations of Intervention (§155)

✧ *Principles*

- ✧ Constitutional difficulties

- ✧ Voluntary Schemes

- ✧ Trust

- ✧ Monitored

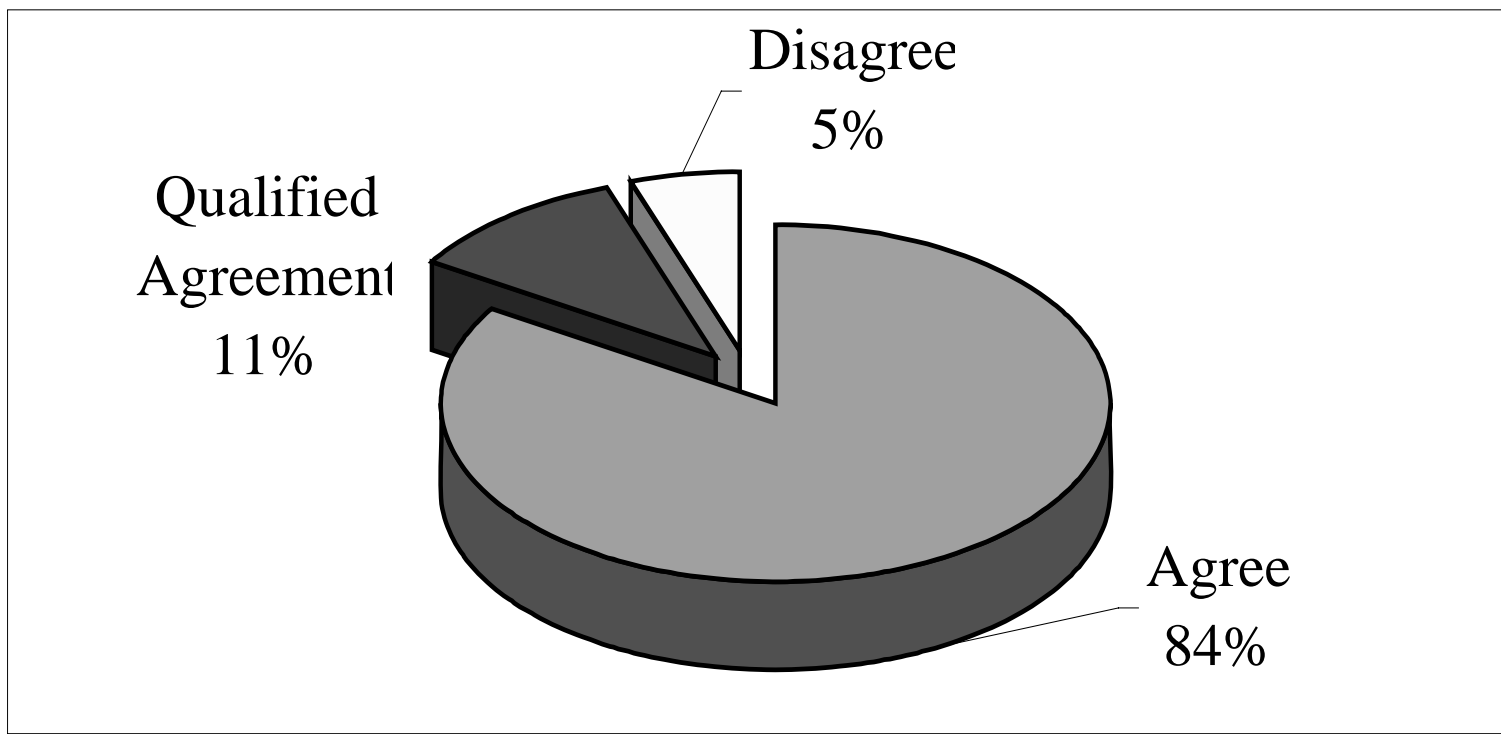
The Listening Process (§135, 136, 146)

Sectors

84% *agree*

11% *qualified agreement*

5% *disagree*



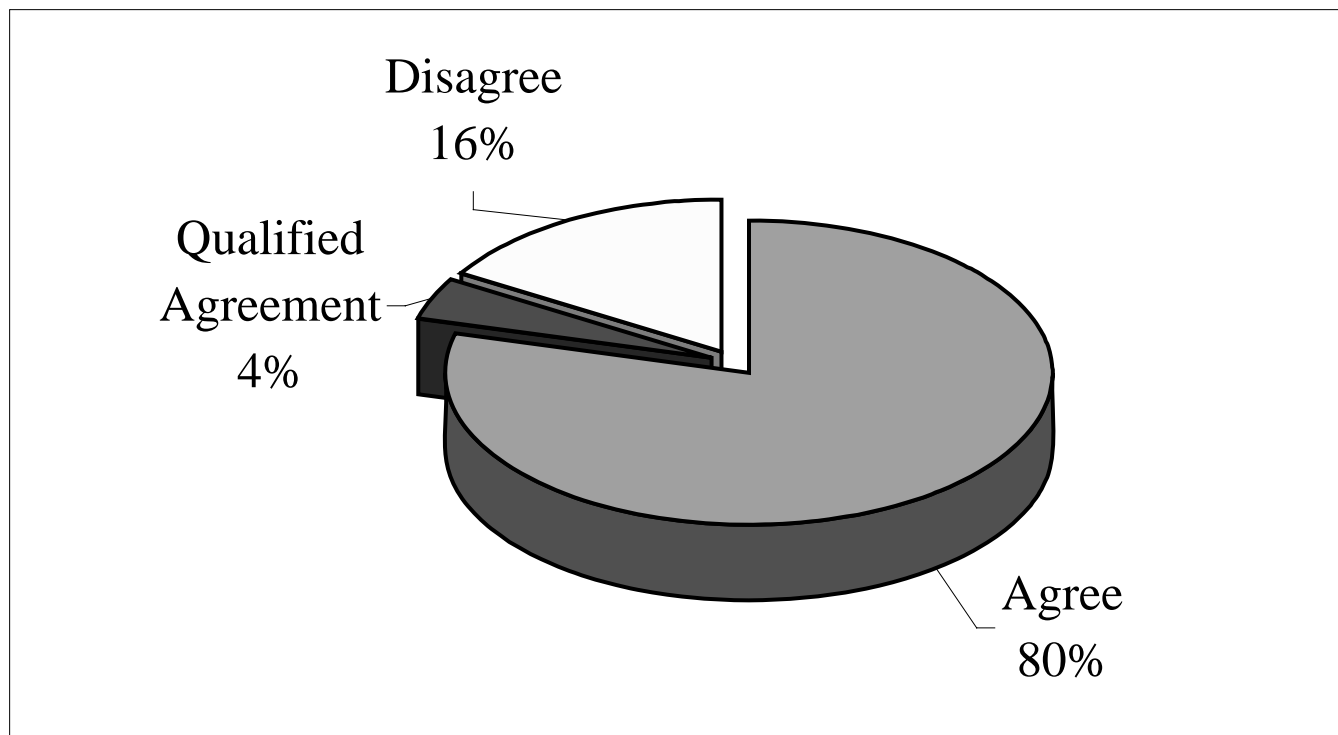
The Listening Process (§135, 136, 146)

Individuals

80% *agree*

4% *qualified agreement*

16% *disagree*



The Listening Process (§135, 136, 146)

- ✧ *Dialogue and study*

- ✧ Responsibility

- ✧ *Concerns*

- ✧ Hearing Gay and lesbian voices

- ✧ Is debate closed?

- ✧ How enabled?

Responses from Primates

- ✠ Initial statements
- ✠ Global South Primates

Ecumenical Responses to the Windsor Report

- ✠ Other Churches
 - ✠ IASCIER

Other Issues and Comments

✧ The Bigger Picture

✧ The Report

✧ The Responses

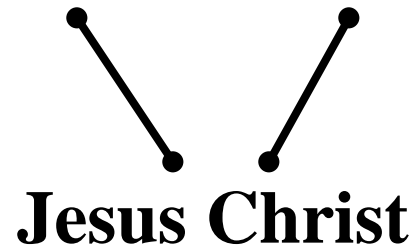
✧ Sex and Sin

✧ God

A Personal Reflection

- ✧ Reconciling the irreconcilable
 - ✧ Convictions or Consensus
 - ✧ Systematic or Organic
- ✧ Central paradox of our Christian faith

✧ Human and Divine



The Windsor Report

Reception Reference Process

Bruce Cameron

Primus of the Scottish Episcopal Church

Chairman of the Reception Reference Group