

WHAT THE ANGLICAN COMMUNION HAS REQUIRED OF US

The Windsor Report (10/04), made recommendations for ECUSA action on two topics:

Concerning “elections to the episcopate,” it recommended as follows:

1. That “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,” (§ 134)
2. “and that such an expression of regret would represent the desire of the Episcopal Church (USA) to remain within the Communion.” (§ 134)
3. 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)
4. That “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.” (§ 134)
5. That “the Episcopal Church (USA)” provide “a contribution . . . which explains, from within the sources of authority that we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, how a person living in a same gender union may be considered eligible to lead the flock of Christ.” (§ 135)

Concerning “public Rites of Blessing of same sex unions,” it recommended as follows:

1. “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 authorise rests with diocesan bishops. Because of the serious repercussions in the Communion, we call for a moratorium on all such public Rites,” (§ 144)
2. “and recommend that bishops who have authorised such rites in the United States . . . be invited to express regret that the proper constraints of the bonds of affection were breached by such authorization.” (§ 144)
3. “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.” (§ 144)
4. “We recommend that provinces take responsibility for endeavouring to ensure commitment on the part of their bishops to the common life of the Communion on this matter.” (§ 144)

The Primates, considering the *Windsor Report*, requested as follows in their Communique (2/05):

1. “We . . . request all provinces to consider whether they are willing to be committed to the inter-dependent life of the Anglican Communion understood in the terms set out in [Sections A & B] of the report.” (§ 8)
2. “[W]e request that the Episcopal Church (USA) voluntarily withdraw [its] members from the [ACC] for the period leading up to the next Lambeth Conference.” (§ 14)
3. “During that same period we request that both churches respond through their relevant constitutional bodies to the questions specifically addressed to them in the Windsor Report as they consider their place within the Anglican Communion. (cf. paragraph 8)” (§ 14)
4. “[W]e encourage the [ACC] to organise a hearing at its meeting in Nottingham, England, in June 2005 at which representatives of the Episcopal Church (USA) . . . invited for that specific purpose, may have an opportunity to set out the thinking behind the recent actions of their Provinces, in accordance with paragraph 141 of the Windsor Report.” (§ 16)
5. “[W]e ask our fellow primates to use their best influence to persuade their brothers and sisters to exercise a moratorium on public Rites of Blessing for Same-sex unions and on the consecration of any bishop living in a sexual relationship outside Christian marriage.” (§ 18)

The ACC “endorse[d] and affirm[ed]” the Primates’ “decisions . . . in connection with the recommendations of the Windsor Report,” including US withdrawal from the ACC (6/05).

Note Regarding Resolution 1.10 of the 1998 Lambeth Conference:

The *Windsor Report* did not make any recommendation for ECUSA action specific to Resolution 1.10.

The Primates made three statements concerning it, but did not request any ECUSA action specific to it:

1. "Many primates have been deeply alarmed that the standard of Christian teaching on matters of human sexuality expressed in the 1998 Lambeth Resolution 1.10, which should command respect as the position overwhelmingly adopted by the bishops of the Anglican Communion, has been seriously undermined by the recent developments in North America." (¶ 6)
2. "Whilst there remains a very real question about whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion, the underlying reality of our communion in God the Holy Trinity is obscured, and the effectiveness of our common mission severely hindered." (¶ 12)
3. "In reaffirming the 1998 Lambeth Conference Resolution 1.10 as the present position of the Anglican Communion, we pledge ourselves afresh to that resolution in its entirety, and request the [ACC] in June 2005 to take positive steps to initiate the listening and study process which has been the subject of resolutions not only at the Lambeth Conference in 1998, but in earlier Conferences as well." (¶ 17)

The ACC noted, separately from its reference to decisions regarding the *Windsor Report*, "that the Primates . . . reaffirmed 'the standard of Christian teaching on matters of human sexuality expressed in the 1998 Lambeth Resolution 1.10, which should command respect as the position overwhelmingly adopted by the bishops of the Anglican Communion.'" The ACC "endors[ed] and affirm[ed]" that decision.

Note Regarding Episcopal Care of Dissenting Groups:

The *Windsor Report* did not (with the partial exception of no. 5 below) make recommendations for further ECUSA action on this topic, but did address the topic at length, with the following recommendations:

1. "[W]here there has been an extreme breach of trust, and as a last resort," the report "commend[ed] a conditional and temporary provision of delegated pastoral oversight for those who are dissenting. This oversight must be sufficient to provide a credible degree of security on the part of the alienated community." (¶ 151)
2. The report particularly commended "the proposals for delegated episcopal oversight set out by the [ECUSA] House of Bishops" in 2004. (¶ 152)
3. The report opposed "the establishment of parallel jurisdictions." (¶ 154)
4. The report called on intervening bishops (a) "to express regret for the consequences of their actions"; (b) "to affirm their desire to remain in the Communion"; (c) "to effect a moratorium on any further interventions"; and (d) "to seek an accommodation with the bishops of the dioceses whose parishes they have taken into their own care." (¶ 155)
5. The report called on ECUSA diocesan bishops who had refused the proposals of the House of Bishops "to reconsider their own stance on the matter." (¶ 155)

The Primates made no direct request of ECUSA but did take two actions in lieu of *Windsor's* recommendations:

1. "In order to protect the integrity and legitimate needs of groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their Provinces, we recommend that the Archbishop of Canterbury appoint, as a matter of urgency, a panel of reference to supervise the adequacy of pastoral provisions made by any churches for such members in line with the recommendation in the Primates' Statement of October 2003," which had called on ECUSA and Canada "to make adequate provision for episcopal oversight of dissenting minorities . . . in consultation with the Archbishop of Canterbury." (¶ 15 & n.12).
2. "Equally, during this period we commit ourselves neither to encourage nor to initiate cross-border interventions." (¶ 15) [The "period" is until the 2008 Lambeth Conference. See ¶ 14.]

The ACC "endorse[d] and affirm[ed]" these decisions of the Primates.