



A MESSAGE FROM THE PRESIDING OFFICERS OF THE GENERAL CONVENTION

Dear Brothers and Sisters in Christ:

As your Presiding Officers we appointed the Special Commission on the Episcopal Church and the Anglican Communion late in 2005. The Special Commission was asked to prepare the way for a consideration by the 75th General Convention of recent developments in the Episcopal Church and the Anglican Communion with a view to maintaining the highest degree of communion possible. They have admirably discharged this very weighty task. With our deep thanks to them we commend their report to you.

Here we would like to make three observations. First, though this document is a beginning point for legislative decisions—and indeed includes eleven resolutions—it is first and foremost a theological document. Its primary focus is on our understanding of our participation as members of the Anglican Communion in God's Trinitarian life and God's mission to which we are called.

Second, the report is intended as the beginning point for a conversation that will take place in Columbus under the aegis of the Holy Spirit. That is, it is intended to start the conversation and not conclude it: the Commission has seen itself as preparing the General Convention to respond in the wisest possible ways. Again, we thank the members of the Special Commission who have been servants of this process of discernment.

Third, following up on the careful work done by the Commission, the General Convention is now invited into the Windsor Process and the further unfolding of our common life together in the Anglican Communion. Through your discussion and prayerful consideration, thoughtful speaking and respectful listening, you will move us forward in an ongoing process of mutual understanding of what it means to be limbs and members of Christ's risen body made manifest in a worldwide Communion.

We note here that the members of the Commission, who represented a breadth of opinions and convictions, worked in a spirit of incredible generosity and koinonia. It is our prayer that that same spirit will characterize our reception of the report and the further work for which it has prepared us.

Yours in Christ,

The Most Reverend Frank T. Griswold
Presiding Bishop and Primate

The Very Reverend George L.W. Werner
President, The House of Deputies

ONE BAPTISM, ONE HOPE IN GOD'S CALL

THE REPORT OF THE SPECIAL COMMISSION ON THE EPISCOPAL CHURCH AND THE ANGLICAN COMMUNION

MEMBERSHIP

The Rt. Rev. Mark S. Sisk, <i>Co-Chair</i>	New York, II
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Ms. Sarah Dylan Breuer	Maryland, III
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The Rev. Canon Rosemari G. Sullivan	Virginia, III
Mrs. Katherine Tyler Scott	Indianapolis, V
The Rev. Francis H. Wade	Washington, III
Mr. Christopher Wells	Northern Indiana, V
The Rev. Sandra A. Wilson	Newark, II

MEETINGS

November 7, 2005	February 13–15, 2006	March 27, 2006
December 20, 2005	March 6–7, 2006	

EXECUTIVE SUMMARY

S1. The Special Commission on the Episcopal Church and the Anglican Communion was constituted late in 2005 by the Presiding Bishop and the President of the House of Deputies to assist the 75th General Convention in considering recent developments in the Episcopal Church and the Anglican Communion with a view to maintaining the highest degree of communion possible. The primary sources considered by the Special Commission were: The Windsor Report of the Lambeth Commission on Communion, the Communiqué of the Primates' Meeting in Dromantine, Ireland, in February 2005, and the resolutions of the 13th Meeting of the Anglican Consultative Council in Nottingham, England in June 2005.

S2. Our report is divided into six sections plus a brief conclusion, and eleven proposed resolutions for the 75th General Convention are offered. Appended to the report are key documents from the Anglican Communion, the House of Bishops, and the Executive Council of the Episcopal Church.

S3. Our report opens with an introduction (section I), setting the biblical and theological basis for our understanding of communion. Consistent with the Windsor Report, we draw upon Ephesians and 1 Corinthians in our discussion of the nature of communion. The introduction emphasizes that through Baptism we are sisters and brothers in Christ, brought together in Eucharistic fellowship, and united in service to God's mission in the world.

S4. Section II presents a brief history of events in the Episcopal Church and the Anglican Communion since the last General Convention. Aspects of the Windsor Report, the Primates' Meeting in

Dromantine, and the 13th meeting of the Anglican Consultative Council are reviewed within the context of inter-Anglican developments. Responses by the House of Bishops and the Executive Council of the Episcopal Church are noted.

S5. Section III of the report presents a theological and ecclesiological discussion of the nature of interdependence in the Anglican Communion. Consistent with sections A and B of the Windsor Report, this section of our report emphasizes that the unity of the Church and its participation in God's mission are inextricably linked.

S6. Section IV discusses expressions of regret and repentance by the Episcopal Church. In keeping with statements made by the House of Bishops, we recommend that the 75th General Convention express regret for the pain caused by our actions at the 74th General Convention and repent of times when we in the Episcopal Church have functioned as if we have no need of the other (1 Corinthians 12:21) in the Anglican Communion.

S7. Section V surveys five "invitations" to the Episcopal Church as ways by which we can live more fully into our common life in the Anglican Communion. (i) On elections to the episcopate, we urge that very considerable caution be exercised in the nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion. (ii) While clarifying that the General Convention has not authorized public Rites of Blessing for same-sex unions, we concur with the Windsor Report and suggest that the Episcopal Church not proceed to authorize such rites at this time. At the same time, we acknowledge that it is necessary to maintain "a breadth of private response to situations of individual pastoral care" for gay and lesbian people. (iii) We recognize that there is a need for pastoral care for those who might disagree with their diocesan bishop and thus commend "Caring for All the Churches" (Delegated Episcopal Pastoral Oversight) to the General Convention. (iv) We note that in the Anglican Communion there is a growing consensus around, and commitment to, the Millennium Development Goals that seek to eradicate extreme poverty and other life-denying realities in the world. We suggest that common service toward meeting the Millennium Development Goals witnesses to our unity in God's mission in the Anglican Communion. (v) Finally, we commend both the "Windsor Process" and the "Listening Process" in the Anglican Communion as ways by which greater mutual responsibility and interdependence may be realized.

S8. Section VI traces precedents of covenants in the Episcopal Church and the Anglican Communion as a response to our unity in God's mission. Three types of covenant possibilities now before the Anglican Communion are described, namely: canonical/structural, doctrinal/confessional, and missional/relational. We recommend that the Episcopal Church participate actively in the process leading up to the development of an Anglican Covenant.

S9. In conclusion, our report and recommendations are offered as a witness to our unity in the Body of Christ in the Anglican Communion and in service to our common call to God's mission of reconciliation. The Special Commission's proposed resolutions to the 75th General Convention follow the report, and are titled: Commitment to Interdependence in the Anglican Communion, Expression of Regret, Election of Bishops, Public Rites of Blessing for Same-Sex Unions, Pastoral Care and Delegated Episcopal Pastoral Oversight, Continued Attention to the Millennium Development Goals, Commitment to Windsor and Listening Processes, Anglican Covenant Development Process, "Full and Equal Claim" for All the Baptized, Human Rights for "Homosexual Persons," and Amend III.1: Quadrilateral and Exercise of Ministry.

ONE BAPTISM, ONE HOPE IN GOD'S CALL

THE REPORT OF THE SPECIAL COMMISSION ON THE EPISCOPAL CHURCH AND THE ANGLICAN COMMUNION

I. Introduction

1. “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Ephesians 4:4-6).¹ The letter to the Ephesians presents this truth as the basis of the Church’s unity, the inspiration for us to lead a life of humility worthy of our call, and even the source of the Church’s ordering of ministry, as “each of us was given grace according to the measure of Christ’s gift . . . that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up of the Body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Ephesians 4:7-13). These words are the framework for this report and were foremost in our minds as members of the Special Commission on the Episcopal Church and the Anglican Communion. Our charge was to assist the 75th General Convention of the Episcopal Church to respond to the Windsor Report (referred to as “WR”)², the Communiqué from the Primates’ Meeting in Dromantine, Ireland in February 2005 (referred to as “Dromantine”)³, and the resolutions of the 13th Meeting of the Anglican Consultative Council in Nottingham, England, in June 2005 (referred to as “ACC-13”)⁴, with a view to maintaining the highest degree of communion possible in the Anglican Communion, as we continue to live with divergent points of view held by faithful men and women.

2. We appreciate Archbishop Robin Eames’s statement in the Foreword to the Windsor Report that “this Report is not a judgment. It is part of a process. It is part of a pilgrimage towards healing and reconciliation.”⁵ We similarly wish to emphasize that the Special Commission’s report is another step in that pilgrimage. While we hope that our work will be a substantial and fruitful contribution to the process, we believe firmly that the immeasurable riches of God’s purposes for the Episcopal Church and the Anglican Communion – indeed, for the whole Body of Christ and its participation in God’s mission in the world – are such that no number of reports from commissions or actions from conventions could explore them fully. By God’s grace we have been knit with all followers of Jesus into one Body of Christ, and, “speaking the truth in love,” we strive to “grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love” (Ephesians 4:15-16). By God’s grace, we share in St. Paul’s confidence that the One who began a good work among us will bring it to completion by the day of Jesus Christ (Philippians 1:6), and we give thanks to God for the Spirit’s continual movement throughout the Church, urging us as one Body

¹ All Scripture quotations are from the NRSV translation.

² The Lambeth Commission on Communion, *The Windsor Report 2004* (London: Anglican Communion Office, 2004; hereafter WR), <http://www.anglicancommunion.org/windsor2004/>. The WR also is available to the Deputies and Bishops to the 75th General Convention on the CD-Rom included with *The Blue Book*.

³ See Appendix A.

⁴ See Appendix B.

⁵ WR 11.

to live more fully and deeply into our Baptismal Covenant,⁶ unity in Christ, and participation in God's mission in the world.

3. As the Windsor Report recognizes, Ephesians and 1 Corinthians in particular are basic to the nature and implications of our call to oneness in Christ. Christ is truly our peace, bringing near those who were far off and breaking down every dividing wall of hostility between peoples, making one new humanity and reconciling all to God in one Body – united not through laws and ordinances, but through the cross (Ephesians 2:3-16). We can only affirm that we are called to live together as Christians in such a way that the quality and fruit of our relationships serve as a sign and foretaste for the world of the healing love that will one day put all things to rights – the reconciliation to God and one another in Christ that is Creation's end and God's mission.⁷

4. With St. Paul, we recognize that our unity arises from our shared Baptism in which we receive the gift of the Spirit: "For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit" (1 Corinthians 12:12). When our communities are at their best, our differences in perspective, experience, and vocation function as a reminder to one another that in Christ we are one Body with many members, each given gifts by the Spirit for the building up of the Body and the advancement of God's mission (Romans 12:4-8 and 1 Corinthians 12:4-31). Too often, however, Christians behave as if we were baptized into a faction rather than into the full Body of Christ, taking our differences from one another as a basis for dissension or division (1 Corinthians 1:10-16), or a reason to say "I have no need of you" to a sister or brother in Christ (1 Corinthians 12:21). We are indeed sisters and brothers because of the Baptism we share, born of the Spirit as children of one Father. This kinship is by far the most common and most central scriptural metaphor for our relationship with one another in Christ, occurring well over two hundred times in the New Testament.

5. Seeing ourselves as brothers and sisters in Christ expresses far more than how and by whose action we become and remain in relationship with one another; it has implications for every dimension of our life together, as it is by adoption and grace that we find ourselves as members of one family. In the ancient world, interaction between siblings was the chief arena, among very few, in which men and women could associate freely with one another. Between sisters and brothers, there was to be no competition for honor or resources; their name was the family name, and their resources their shared inheritance. Similarly, as brothers and sisters in Christ, the community in Jerusalem "were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need" (Acts 2:44-45): for to leave a sister or brother destitute while any has resources shames the whole family.

6. Acts 2 continues, significantly: "day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved" (Acts 2:46-47). The Eucharist, if it is truly to be the Lord's meal, expresses this unity we share through God's grace, and God's call to us as sisters and brothers to express that unity every time we break bread. We note that among all of the strong words St. Paul uses to address the myriad problems dividing the church in Corinth, he reserves what may be the harshest – accusations of profaning the Body and Blood of Christ, and eating and drinking judgment of such severity that some in the community have died (1 Corinthians 11:27-30) – for those who "eat and drink without discerning the Body" (1 Corinthians 11:29). He excoriates those who make use of the Eucharist to dramatize division between factions in the Body of Christ and to separate the rich from the poor, leaving the poor hungry and caring least for

⁶ *The Book of Common Prayer, according to the use of the Episcopal Church* (New York: Church Publishing, 1979), pp. 304-305.

⁷ WR 3 and 156-157.

those whom God honors most. We thus appreciate the Primates' and the Anglican Consultative Council's commitment to the implementation of the Millennium Development Goals as a reminder that our shared Baptism and celebration of the Eucharist demand justice for, community of goods with, and work to empower the disempowered among our sisters and brothers around the world.⁸

7. We wish to say unambiguously at the outset that, mindful of God's call to us in our shared Baptism, in the work of our crucified and risen Lord, and in the breaking of bread in Eucharist, we are grieved by the extent to which we in the Episcopal Church have, by our action and our inaction, contributed to division in the Body of Christ – especially when it has diverted resources and energy from Christ's work of healing the sick, feeding the hungry, and setting free the oppressed. We intend by God's grace and with God's help to seek means of healing and reconciling those divisions. Section IV of this Report will deal in detail with our deep regret for this division and diversion and our desire to honor Christ by honoring and seeking reconciliation with our sisters and brothers around the world.

8. God's mission, in which we participate as Christ's Body, is too important, and the richness of the abundant life Christ offers us in community too great, to do otherwise than constantly to seek reconciliation. The Eucharist is more than a reminder of our shared Baptism; it calls us to be reconciled in Christ Jesus, in his death and resurrection. St. Paul's pointed rhetorical questions, "Was Paul crucified for you? Or were you baptized in the name of Paul?" spell out the larger question that includes both: "Has Christ been divided?" (1 Corinthians 1:13). And while our unity in Baptism is the outpouring of God's grace, our Baptismal call is to live into Jesus' way so that, not only with our lips, but in our lives, we may proclaim Jesus Christ and him crucified. While our relationships with one another as sisters and brothers and members of one Body are indissolubly established by God, our Baptismal identity calls us in Ephesians (5:1-2), "as beloved children," to "be imitators of God . . . and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." This has been the teaching of the Church from its earliest days, as in the ancient proclamation about Christ:

... who, though he was in the form of God,
did not regard equality with God as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death –
even death on a cross.
Therefore, God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.
(Philippians 2:6-11)

⁸ Dromantine 20 (hereafter referred to as D in footnotes); ACC-13 #29.

9. As brothers and sisters of one Father and as followers of the Christ before whom every knee should bend because of his self-emptying love, we confess that there is no other master in a fellowship that acknowledges Jesus as Lord, and that headship is properly expressed only by the one who is the source or Head of the Church – Jesus the Christ, who expresses it fully. Our ecclesiology as Anglicans holds that authority is drawn from the whole community (the whole *laos* or people of God, including bishops), in which:

Authority ... is distributed among Scripture, Tradition, Creeds, the Ministry of the Word and Sacraments, the witness of saints, and the *consensus fidelium* It is thus a dispersed rather than a centralized authority having many elements which combine, interact with, and check each other; these elements together contributing by a process of mutual support, mutual checking, and redressing of errors or exaggerations to the many-sided fullness of the authority which Christ has committed to His Church. Where this authority is to be found mediated not in one mode but in several we recognize in this multiplicity God's loving provision against the temptations to tyranny and the dangers of unchecked power.⁹

We understand the gift of Holy Orders to be grounded in the primary call of Baptism, and ordained ministries – diaconal, priestly, and episcopal – to be set apart to serve and advance the participation of all members of the Body in God's mission. In view of the role of the whole people of God in representing Christ to the world, many have expressed reservations about an ecclesiology that holds bishops as uniquely representing Christ.¹⁰ Rather, the apostolic ministry of bishops flows from the gifts of the Spirit that are poured out upon the whole of God's people in our shared Baptism.¹¹

10. We note further that the Anglican Communion developed directly as a result of colonialism. Colonizers of the British Empire found lands with abundant and ancient civilizations, but too often looked upon their sisters and brothers in those lands mostly or solely as objects, problems to solve, or resources to exploit. Similarly, American political, cultural, and economic hegemony – dynamics from which American churches have not been immune in their relationships with those in other nations – has perpetuated and deepened resentments around the world. Yet, by God's grace, and even with its origins in colonial expansion, the Anglican Communion has become a fellowship through which we may listen deeply to one another, seek reconciliation, and potentially bear witness to the world of Christ's power to redeem and heal all that separates us from one another and from God. Despite the pervasive mistrust of motives present in the churches and the world, we share in St. Paul's recognition that "Christ is proclaimed in every way . . . And in that I rejoice" (Philippians 1:18).

11. Finally, we have experienced the richness of Christ-centered fellowship with one another in this Special Commission, and would be remiss not to offer thanks for what we have learned and all we have enjoyed in the course of our work together. We come from a wide variety of experiences and perspectives, but have together known the blessing of being stimulated, encouraged, and instructed by our differences in ways that remind us that we are indeed one Body with many members, each given gifts by the Spirit for the building up of the Church and advancement of God's mission.

⁹ *The Lambeth Conference, 1948. The Encyclical Letter from the Bishops; together with Resolutions and Reports* (London: S.P.C.K., 1948), pp. 84-85.

¹⁰ WR 64 (cf. footnote 24) and 124 (cf. footnote 63).

¹¹ WR 11. See Ephesians 4, which begins with pairing the unity of the Body with that of the Spirit (Ephesians 4:4a), "just as" we share one hope in God's call (Ephesians 4:4b), which comes from our one shared Lord and faith into which we were baptized (Ephesians 4:5); and then, again, Ephesians 4:7-12. Cf. 1 Corinthians 12:28.

II. History

12. The Special Commission on the Episcopal Church and the Anglican Communion was appointed by the Presiding Bishop and the President of the House of Deputies. The members of the Special Commission, intended to represent the diversity and theological breadth of the Episcopal Church, first gathered in November 2005. The Commission was charged to assist the 75th General Convention in its deliberations concerning WR and subsequent related developments in the Anglican Communion, keeping in view the goal of maintaining the highest degree of communion possible. This report and accompanying resolutions will be submitted to the appropriate legislative committees of the 75th General Convention charged with offering responses to the requests of our brother and sister Anglicans expressed in WR and related documents.

13. WR concludes with a petition to the churches of the Anglican Communion “to seek ways of reconciliation and to heal our divisions.”¹² The report especially asks the Episcopal Church to express our desire to continue to walk together with the other churches of the Anglican Communion after our decision to ordain as a bishop a person openly living in a committed same-sex relationship. The action by the Episcopal Church in consenting to the election of, and consecrating as a bishop, a person openly living in such a union raised many questions in other churches of the Anglican Communion, as well as for some members of the Episcopal Church. The issues included: What means are available for recognizing God’s will when it requires reinterpretation of scriptural texts?¹³ What is the relationship between autonomy and interdependence within the Communion; that is, how do we balance freedom to think, pray, and act as we believe God is calling us to with our responsibility to a larger community? What are the bonds that hold us together in the Anglican Communion? How do we recognize an adequate consensus in the Communion? What is the place of gay and lesbian persons¹⁴ in our cultures and in our churches? How much diversity in theological understanding is acceptable within the Communion, a province, diocese, or congregation? These questions are foundational to our understanding of the nature of communion and interdependence in Anglicanism.

14. In addressing these questions, the Special Commission has found it helpful to review the history of the Anglican Communion, and the Episcopal Church’s place in it, over the past triennium. This period of history has informed the work of the Special Commission and provided the primary sources for this report. As noted earlier, these primary sources are: the Windsor Report of the Lambeth Commission on Communion (WR), the Communiqué from the Primates’ Meeting in Dromantine, Ireland, in February 2005 (Dromantine), and the Resolutions of the 13th Meeting of the Anglican Consultative Council in Nottingham, England, in June 2005 (ACC-13).

¹² WR 156-157.

¹³ See, e.g., Jesus’ controversy with the scriptural experts of his day over interpretation of a text such as Hosea 6:6 (cited in Matthew 9:13 and 12:7); cf. analogously Isaiah 43:18-19.

¹⁴ This report uses the terms “gay” and “lesbian” as adjectives referring to those among us in the Body of Christ and in society who are homosexual in orientation. The Special Commission chose to employ these terms because it is our understanding that they are strongly preferred over “homosexual” as a self-designation by many in the Episcopal Church. When this report quotes other texts that use the term “homosexual,” it appears unaltered. We understand that internationally the term “homosexual” is sometimes thought to be clearer than “gay” or “lesbian”; we encourage such readers to interpret the terms “gay” and “lesbian” when they occur in the report as referring to homosexual men and women, respectively. In all cases, the Special Commission has intentionally used “gay,” “lesbian,” and “homosexual” as adjectives describing persons and Christians rather than as nouns standing alone. We have done this to underscore the humanity in God’s image and relationship as sisters and brothers in Christ that all people and Christians share.

15. Following the 74th General Convention, the Archbishop of Canterbury, the Most Rev. Rowan Williams, called a special meeting of the primates¹⁵ at Lambeth Palace in October 2003. In response to the actions of the Episcopal Church, as well as the decision by the Diocese of New Westminster in the Anglican Church of Canada to authorize the blessing of same-sex unions, the primates called for the appointment of a commission to study the nature of communion in Anglicanism. This commission, the Lambeth Commission on Communion, was made up of a diverse body of seventeen laypeople, priests, bishops and archbishops from fourteen churches of the Anglican Communion. The Lambeth Commission was given one year to complete its work, and in October 2004 released the Windsor Report. WR is primarily a study of the nature of the Church and of communion. It does not address itself directly to questions of sexuality generally, or homosexuality in particular. Rather, WR invites the Anglican Communion into a process of discernment about the nature and unity of the Church. This process has increasingly, across the Anglican Communion, become known as the “Windsor Process.”

16. WR was taken up at the regularly scheduled meeting of the primates of the Anglican Communion, who met at Dromantine, Ireland, in February 2005. In their Communiqué from Dromantine, the primates entered into the Windsor Process. They “welcomed the general thrust of the Windsor Report as offering a way forward for the mutual life of our Communion,” while commending particular conclusions of WR and challenging others; and underscored Resolution I.10 of the 1998 Lambeth Conference as “the standard of Christian teaching on matters of human sexuality.”¹⁶ Dromantine was concerned not only with WR but also engaged other concerns of the common life of the Anglican Communion, with particular emphasis given to the Millennium Development Goals (MDGs)¹⁷ and Theological Education in the Anglican Communion (TEAC).¹⁸

17. At Dromantine, the primates also invited the Episcopal Church (USA) and the Anglican Church of Canada voluntarily to withdraw their members from the Anglican Consultative Council (the official consultative body of the Communion, whose membership includes laity, bishops, priests, and deacons) for the period leading up to the next Lambeth Conference.¹⁹ While questions were raised by some as to the appropriateness of the Primates’ Meeting intervening in the work of the Anglican Consultative Council, this invitation was one way in which the Episcopal Church and the Anglican Church of Canada could be seen to express regret for their actions. If accepted, it would mean that both the Episcopal Church and the Anglican Church of Canada would absent themselves from the only meeting of the ACC before the next Lambeth Conference, namely, the 13th Meeting of the Anglican Consultative Council.

18. ACC-13 took place in Nottingham, England in June 2005. In keeping with the meetings of the other twelve gatherings of the ACC since 1971, the ACC-13 agenda was broad and far-reaching, and included significant actions related to ecumenism, mission, and evangelism. In terms of the Windsor Process, the ACC endorsed and affirmed the actions taken by the primates at Dromantine.²⁰ The meeting was marked, however, by the reality that the Episcopal Church and the Anglican Church of Canada were not

¹⁵ The primates comprise, for each church of the Anglican Communion, the bishop serving as archbishop, presiding bishop, primate, or metropolitan.

¹⁶ D 7 and 6. See WR Appendix Three for Resolution I.10 of Lambeth Conference 1998.

¹⁷ The MDGs are an eight-pronged plan to eradicate poverty and feed the hungry, educate children, empower women, reduce child mortality, improve maternal health, combat HIV/AIDS and other diseases, work for the sustainability of creation, and find ways to continue the work of development. See Appendix D.

¹⁸ D 20-21.

¹⁹ D 14.

²⁰ ACC-13 #10. These actions included the primates’ “decisions ... in connection with the recommendations of the Windsor Report” and their reaffirmation of Lambeth Conference 1998 I.10.

present with seat or voice, although they sent representatives both as observers and to address specific questions raised by WR (see paragraph 21, below).

19. Over the last three years, the leadership of the Episcopal Church, specifically the House of Bishops and the Executive Council, have actively engaged the Windsor Process in the ongoing life and meetings of both bodies and have constructively responded to developments at home and around the world that affect our life in the Anglican Communion. In March 2004, the House of Bishops adopted a statement and plan, “Caring for All the Churches,” as a response to the expressed need for pastoral care of congregations in disagreement with their bishop. The plan, known as Delegated Episcopal Pastoral Oversight (DEPO), was commended by WR.²¹

20. Following the release of WR in October 2004, the House of Bishops, in their meeting of March 2005, adopted a “Covenant Statement” that offered a “provisional measure to contribute to a time of healing and for the educational process called for in the Windsor Report.” This Covenant reaffirmed the bishops’ commitment to the Chicago-Lambeth Quadrilateral and their earnest desire to remain in communion with the Archbishop of Canterbury and the churches of the Anglican Communion. The bishops also expressed regret for the pain that others have experienced as a result of the actions of General Convention 2003 and offered “repentance for having breached our bonds of affection” in the Anglican Communion.²² To underscore these commitments, the bishops agreed to withhold consent to the consecration of any person elected to the episcopate until General Convention 2006, pledged not to authorize any public rites for the blessing of same-sex unions until General Convention 2006, and pledged not to cross diocesan boundaries to exercise episcopal ministry without the invitation of the bishop with jurisdiction.

21. In April 2005, the Executive Council of the Episcopal Church met in special session to consider the requests of the Primates’ Meeting and decided voluntarily to withdraw our members from participation in ACC-13.²³ While not officially present at ACC-13 in June 2005, the ACC members of the Episcopal Church attended the meeting as visitors to listen to reports on the life and ministry we share across the Communion. In addition, in response to the requests of both WR and Dromantine, the Episcopal Church, through the Office of the Presiding Bishop, made a presentation at ACC-13 on “how a person living in a same gender union may be considered eligible to lead the flock of Christ.”²⁴ The substance of this thinking has been published in the document *To Set Our Hope on Christ*.²⁵ Included in *To Set Our Hope on Christ* is a substantial historical survey of the Episcopal Church’s General Convention decisions regarding the inclusion of gay and lesbian persons in the life of the church.

22. In public statements, the Archbishop of Canterbury, the Most Rev. Robin Eames (Chair of the Lambeth Commission on Communion), and the Rt. Rev. John Paterson (Chair of the Anglican Consultative Council) have expressed appreciation for the efforts and steps taken by the House of Bishops and the Executive Council to respond to the Windsor Process. At the same time, these Anglican leaders, along with the House of Bishops and the Executive Council, have recognized that the General Convention is the body to respond officially to the Anglican Communion on behalf of the Episcopal Church, and to make recommendations for our church’s participation in the Windsor

²¹ WR 152; see Appendix E of this report.

²² See Appendix F.

²³ See Appendix G.

²⁴ WR 135 and D 16.

²⁵ *To Set Our Hope on Christ: A Response to the Invitation of Windsor Report*, para. 135 (New York: Episcopal Church Center, 2005). Publication is also available to the Deputies and Bishops to the 75th General Convention on the CD-Rom included with *The Blue Book*.

Process. It now remains for the 75th General Convention to take the appropriate next steps to maintain the highest degree of communion possible.

23. Our desire for communion with Anglicans around the world is expressed in the preface of the 1979 *Book of Common Prayer*, which repeats the preface of the 1789 *Book of Common Prayer*. It states: “This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship.”²⁶ The Preamble to the Constitution of the Episcopal Church likewise states: “The Episcopal Church is a constituent member of the Anglican Communion, a fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the *Book of Common Prayer*.”²⁷ It has been the Special Commission’s intent to work diligently to help the 75th General Convention build up our relationships with the other members of the Anglican Communion – that we may be committed to the integrity of our life together, and avoid capitulating to the temptation to go it alone, whether as parishes, dioceses, or provinces.

III. Interdependence: Unity and Mission

24. In their Communiqué from Dromantine the primates accepted “the description offered in Sections A and B of the Windsor Report as the way in which we would like to see the life of the Anglican Communion developed, as we respond in faithful discipleship to Christ.” The primates therefore requested “all provinces” – the Episcopal Church and the Anglican Church of Canada in particular – “to consider whether they are willing to be committed to the interdependent life of the Anglican Communion understood in the terms set out in these sections” of WR.²⁸

25. The Special Commission’s willingness, and indeed our strong desire, to be committed to the interdependent life of the Anglican Communion are stated unambiguously in the first resolution, following this report. In order to demonstrate that we do not enter into such a commitment lightly or unadvisedly, we wish to reflect here on what we believe we have undertaken there. What would it mean for the Episcopal Church to accept WR’s vision of interdependent life? In a sentence, it means recognizing and affirming that the Church’s unity and God’s mission are inextricable, so that it is impossible simply to get on with the practical work of life-in-communion, for the sake of the world, if we do not first and continually love one another.²⁹ Acceptance furthermore implies agreeing that communion is “the fundamental limit to autonomy,”³⁰ because it is a “gift” that has already claimed us and results accordingly in a set of obligations or “expectations,” forming our common, “divine” vocation.³¹ These two broad movements in the life of communion in Christ – as a gift and an expectation – are wholly intertwined, and cannot be disentangled without consequences for the viability of communion.

26. The Church’s mission is an expression of its life in God. As WR puts it: “The *unity* of the church, the *communion* of all 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. They are designed not for their own sake... but to serve and signify God’s mission to the world.”³² The communion of the Church,

²⁶ *The Book of Common Prayer*, Preface, p. 11.

²⁷ *Constitution & Canons of the Episcopal Church* (New York: Church Publishing, 2003), Preamble, p.1.

²⁸ D 8; cf. 14.

²⁹ See WR 3-4, 9, 41 and throughout. Cf. John 13-17.

³⁰ WR 82.

³¹ WR 3-5, 46-51, 86.

³² WR 3, italics in original; cf. 5, 46.

furthermore, “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 recognised common ministry.”³³ Communion thus involves both “obligations and corresponding rights, which flow from the theological truths on which the life of the Christian community rests.”³⁴

27. Interdependent life, in turn, is at once the fruit (“gift”) and the labor (“expectation”) of communion, just as the Church of Christ is an “organic body,” whose members depend upon one another.³⁵ In the context of the Anglican Communion, this means that each church is obliged “to foster, respect, and maintain all those marks of common identity, and all those instruments of unity and communion, which it shares with fellow churches, seeking a common mind in essential matters of common concern: in short, to act interdependently, not independently.”³⁶ For instance, “the divine foundation of communion should oblige each church to avoid unilateral action on contentious issues which may result in broken communion;”³⁷ not least because, when communion is broken or “obscured, . . . the effectiveness of our common mission [is] severely hindered.”³⁸ We will address in section V of the present report the particular recommendations of WR concerning actions taken by the General Convention and by particular bishops of the Episcopal Church in tension with Resolution I.10 of the Lambeth Conference 1998.³⁹

28. It should be noted that the three Instruments of Communion,⁴⁰ along with the Archbishop of Canterbury, are “not a substitute for the mutual accountability of the rest of the Church, but... rather a means of expressing it, drawing it together, and enabling the whole Church to listen to each member and each member to listen to the whole.”⁴¹ Here, we may speak of “unity-in-diversity” – with confidence, as former Archbishop of Canterbury Robert Runcie said, that all authority will not be “dispersed to the point of dissolution and ineffectiveness.”⁴² For the Communion needs, in the end, “appropriately sensitive and fine-tuned systems of decision making which allow both for the full participation of all members and for an eventual way of making difficult decisions which can enhance, rather than endanger, the unity and communion of our richly diverse family.”⁴³ The Communion’s formal commitment to a listening process naturally fits into this picture of mutual accountability, with a view to enhancing inter-Anglican unity-in-diversity.⁴⁴

29. We draw attention here to WR’s recommendations concerning the particular office of leadership exercised by the Archbishop of Canterbury. We welcome WR’s description of the Archbishopric of

³³ WR 49; cf. 53, 56-57.

³⁴ WR 51; cf. 86.

³⁵ WR 4, 10-11, referring to 1 Corinthians 12.

³⁶ WR 51; cf. 23.

³⁷ WR 51; cf. 23, 82-83.

³⁸ D 12.

³⁹ See “A Statement by the Primates of the Anglican Communion meeting in Lambeth Palace, 16 October, 2003,” quoted at WR 25; cf. 27, 33, 35, 39.

⁴⁰ Where WR employed the term “Instruments of Unity” for the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the Primates’ Meeting, ACC-13 resolved that the Archbishop “be regarded as the focus for unity and that the Primates’ Meeting, the Lambeth Conference, and the Anglican Consultative Council be regarded more appropriately as the ‘Instruments of Communion’” (ACC-13 #2).

⁴¹ WR 65.

⁴² WR 66.

⁴³ WR 42.

⁴⁴ At the Lambeth Conference 1998, Resolution I.10 (in WR Appendix Three).

Canterbury “as the central focus of both unity and mission.”⁴⁵ We also appreciate the primates’ caution regarding “any development which would seem to imply the creation of an international jurisdiction which could override our proper provincial autonomy,”⁴⁶ a sentiment echoed repeatedly by the present Archbishop himself. It seems, therefore, that it will take time to develop a common understanding of the office of the Archbishop of Canterbury; and we look forward to the process of discernment in this matter, including its ecumenical implications. Similarly, regarding the ACC-13 resolution that the primates be additional *ex officio* members of the Anglican Consultative Council, we advise appropriating this matter to wider study and conversation in the Communion, and consideration of a resolution on the subject at General Convention 2009.⁴⁷ We do not believe, however, that a move to include the primates as *ex officio* members of the ACC would further the intent of the unanimously adopted resolution of ACC-13 urging parity in representation between women and men in the Instruments of Communion and in all governing bodies of the Communion.⁴⁸

30. In a useful summary statement, WR suggests:

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 in which the Communion operates in relation to new proposals and the emergence of differences.⁴⁹

31. We are enthusiastic about the “bonds of affection,” rightly lifted up by WR as a way of expressing our covenant relationship with God and one another in the Anglican Communion.⁵⁰ We believe these bonds bear a peculiar promise as well for our ecumenical partners, with whom we share “the indissoluble link” of Christian mission.⁵¹ Indeed, the connection between unity and mission is intrinsic to WR, and therefore invites a rich understanding of ecumenical accountability.⁵² To this end, we welcome the interest in the coherence of Anglican theology and teaching raised repeatedly in ecumenical responses to WR and central to the work of the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER) and the Inter-Anglican Theological and Doctrinal Commission (IATDC).⁵³ In the same way, we appreciate the commitment of the Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME) to mission and the unity of the Church.

32. WR is concerned in sections A and B to account for that which we already share *and* that which we hope may grow to be much more than it presently is; if the presentation seems somewhat idealized, therefore, as the primates allowed,⁵⁴ it may be the result of describing, at once, our present life together and hopes for the future. In this light, we view sections A and B of WR as a welcome reiteration and

⁴⁵ WR 109; cf. ACC-13 #2.

⁴⁶ D 10.

⁴⁷ ACC-13 #4(d). We note that, in contrast with the proposed ACC resolution, an American understanding of *ex officio* can sometimes indicate a less active role in an elected or appointed body.

⁴⁸ ACC-13 #31.

⁴⁹ WR 70.

⁵⁰ WR 5, 45-49, 132ff.

⁵¹ D 22; cf. WR 50, 70, 84.

⁵² On unity and mission, see, e.g., WR 7-8, 34, 41, 49-50, 52, 55, 58, 63, 70, 84, 96, 109, 119; on ecumenical accountability, see, e.g., WR 28, 47, 51, 53, 84, 116, 119, and 130.

⁵³ The submission of IATDC to the Lambeth Commission is cited at note 21 of the Windsor Report. IASCER’s response to the Windsor Report may be found at the Lambeth Commission’s website:

http://www.anglicancommunion.org/commission/reception/responses/pdf/comm_iascer.pdf.

⁵⁴ D 8.

refinement of the promise of a former generation, articulated at the third Anglican Congress in 1963, and taken up at the Lambeth Conference in 1968, at successive meetings of the Anglican Consultative Council, and by the Mission Issues and Strategy Advising Group (MISAG) in 1993 – the promise of “mutual responsibility and interdependence in the Body of Christ.”⁵⁵ The Communion has been moving for some time, despite “our many failures,”⁵⁶ toward an appropriate articulation and incarnation of our bonds of affection. We can only say “amen,” therefore, to the renewed opportunity, presented by WR, to live more fully into the mutuality and accountability of communion in Christ, the communion that is our inheritance and will be our legacy. Our Lord sends us, after all, “to reap that for which [we] did not labor. Others have labored, and [we] have entered into their labor” (John 4:38).⁵⁷ The Church’s catholicity and apostolicity are expressed accordingly in the practical work of worship, mission, and evangelism; and the marks of unity and holiness are thereby experienced, and suffered, as well: that the world may believe, and we ourselves be saved (John 17:21 and Acts 2:37ff.).

IV. Expressing Regret and Repentance

33. The bonds of affection that are the source of our experience of the Anglican Communion express as well the commitment to fellowship or *koinonia*. Further, “they are not ends in themselves but provide the foundations for mission.”⁵⁸ *Koinonia* and mission, therefore, are constitutive of the identity of the Church as a community of love and justice.⁵⁹ WR directs its attention to the specifics of several occasions in which these bonds of affection have been breached. In addressing these instances, WR has asked the Episcopal Church or its bishops to express regret specifically for “breaching the proper constraints of the bonds of affection.”⁶⁰

34. The introductory sentence of WR 134 gives the context in which regret is to be expressed: “Mindful of the hurt and offence that have resulted from recent events, and yet also of the imperatives of communion – the repentance, forgiveness and reconciliation enjoined on us by Christ – we have debated long and hard how all sides may be brought together.”⁶¹ Repentance is one of several elements of the process to move beyond hurt and offense to renewed *koinonia*. WR proposes two signs of the desire to remain part of the fellowship that would provide concrete evidence of repentance. These signs are: (i) a statement of regret for breaching the bonds of affection, and (ii) moratoria on particular actions.

35. Statements of regret have been made by the House of Bishops and the Executive Council. There has been considerable discussion as to whether such statements of regret are adequate as a response to the WR recommendations and whether or not moratoria, with or without time constraints, can be effected in the synodical structures of particular churches of the Anglican Communion to the satisfaction of leaders in the wider Communion.

36. The Archbishop of Canterbury stated, in his 2004 Advent Pastoral Letter to the Primates, that “[o]ne of the deepest challenges of the Windsor Report is about repentance.” His words suggest that he has interpreted the WR’s invitations to regret in the light of wider issues of repentance. He then warned:

⁵⁵ WR 7-8; see *Anglican Congress 1963: Report of Proceedings* (New York: Seabury Press, 1963); Resolution 67 of Lambeth 1968; ACC 2, 4, 5 and 7; and MISAG II in 1993 (in WR Appendix Three).

⁵⁶ WR 9.

⁵⁷ See WR 9-11.

⁵⁸ “Covenant Statement from the House of Bishops,” p. 2; see Appendix F.

⁵⁹ Cf. Micah 6:6-8; Amos 5:14-15, 23-24; Isaiah 42:1-4.

⁶⁰ WR 134, 144, 155.

⁶¹ WR 134.

if it is true that an action by one part of the Communion genuinely causes offence, causes others to stumble, there is need to ask, “How has what we have done got in the way of God making himself heard and seen among us?...Have we been eager to dismiss others before we have listened?” We owe it to one another to let such questions sink in slowly and prayerfully. But these are the important questions for our spiritual health, rather than arguing only over the terms and wording of apologies.⁶²

37. The House of Bishops Theology Committee in its March 2003 paper, “The Gift of Sexuality,” similarly affirmed the need to let such questions sink in slowly and prayerfully – suggesting that it “will be crucial for all parties in this debate to ask God’s blessing on their ever-deepening conversion in Christ, and to pray for God’s love and forgiveness to be granted to all.”⁶³

38. Statements of regret seem to be immediate signs of the desire to remain in communion, while expressions of repentance seem a collective process within the whole Communion to signal a commitment, by churches and persons, that involves amendment of life (Romans 2:4).⁶⁴ We believe that WR was wise to couch its immediate request in terms of statements of regret and to use the particular tool of moratoria (if workable) as a means of opening a space in which the development of a community of repentance might be reestablished, or perhaps initiated for the first time. We also believe that the General Convention’s consideration of such expressions of regret and repentance will provide clear evidence of our desire to reaffirm the bonds of affection that unite us in the fellowship of the Anglican Communion.

39. A critique of the general arrogance of Western dominance in the life of the Communion has also become part of the post-WR conversation, and repentance for that arrogance has become a factor in the search for a way forward. Such a critique is hinted at in WR, when the writers suggest that the “major cultural divisions in today’s world, not least between the rich nations of western Europe and North America and the poorer nations in other parts of the world, have left their ugly mark on our ecclesial life.”⁶⁵

40. The actions of the 2003 General Convention have been seen by some critics as the ecclesial parallel of the unbridled arrogance of Western imperialism, actions that have dismissively signaled that we “have no need of you” (1 Corinthians 12:21). We will not judge the accuracy of such interpretations, but we do note the potentially helpful nature of a developing call to repentance by the churches in the West for the arrogance of our relationships with the younger churches of the Communion. *To Set Our Hope on Christ* spoke to this insight, stating: “we are aware that humility is particularly required of us who speak from Western contexts. For centuries we have been more ready to speak than to hear, and to speak in ways that are defined primarily by white, European, and North American peoples.”⁶⁶

41. The actions of the 74th General Convention have contributed to pain within the Episcopal Church, as well, and considerable work has been done to preserve and ensure the theological, spiritual, and pastoral integrity of persons and congregations who disagreed with those decisions. Delegated Episcopal

⁶² “Advent Pastoral Letter from the Archbishop of Canterbury,” 29 November, 2004, paragraphs 1 and 3, at: <http://www.anglicancommunion.org/acns/articles/39/00/acns3917.cfm>.

⁶³ House of Bishops Theology Committee, “The Gift of Sexuality: A Theological Perspective,” paragraph 8.0, at: <http://www.episcopalchurch.org/documents/theologycomreport.pdf>. *Journal of the 74th General Convention*, pg. 786

⁶⁴ Cf. Archbishop Williams’s statement at ACC-13 that “God’s word to us remains the challenge of Romans 2,” in “Archbishop of Canterbury’s Presidential Address to ACC-13,” at: <http://www.anglicancommunion.org/acns/articles/39/75/acns3991.cfm>.

⁶⁵ WR 40.

⁶⁶ *To Set Our Hope on Christ* 1.3.

Pastoral Oversight (DEPO) addresses this need, and WR commends DEPO as an attempt at restoring and healing our internal strains.⁶⁷

42. A number of documents published after WR have also drawn our attention to the many challenges facing the Church in the world – in particular, the continuing crises of poverty, health, and war, and the ongoing efforts to achieve the Millennium Development Goals.⁶⁸ These concerns signal a larger call to repentance and a return to the imperatives of mission that have been too easily set aside in attending to the ecclesial matters of the moment.

43. How, then, is the General Convention to express regret and repentance? What counts as an adequate response to the requests of WR? A number of statements of regret have been made, both from national church bodies and from dioceses. Regret has been expressed that the consecration of the Bishop of New Hampshire was “out of sequence,” given the unresolved question of the blessing of same-sex unions. Moratoria have been effected, and these have been understood as expressions of repentance for decisions made without time for consultation. An attempt has been made to link repentance to the arrogance of the West.

44. It remains for the General Convention to determine if and how to effect moratoria as a continued expression of the desire to live into the vision of the communion we share, described in WR.

V. Invitations to Deeper Communion

45. The Episcopal Church has been asked to respond to several requests in ways that would express our regret for having breached the bonds of affection among members of the Anglican Communion. We are deeply mindful of these bonds of affection, for we understand them as the living ligaments which join the parts of the Anglican Communion together, and we wish to attend to these requests out of our strong desire to nurture and strengthen those ties. We accept, in principle, the proposition “that what touches all should be decided by all.”⁶⁹ At the same time, we are aware that at present the means of arriving at such decisions in the Anglican Communion are viewed by many as less than fully satisfactory. As the Christian tradition recognizes, discerning the mind of Christ is not simply a matter of a political process; the appeal to existing consensus has often been confused, both in the Episcopal Church and in Anglican deliberative bodies, with the reality of majority vote. Rather, we need to grow as a Communion subject to a divine wisdom born of humility and holiness that is nourished by common prayer and the study of Scripture. Strengthening the Body will mean considerable work on how we continue to develop ways to find a common mind while honoring dissent.

46. There are five specific requests from the WR, Dromantine, and ACC-13 to which we endeavor to respond: for a moratorium on elections to the episcopate of those living in same-gender unions; for a moratorium on public rites of blessing of same-gender unions; for a moratorium on episcopal boundary-crossing; for increased attention to and effectual promulgation of the Millennium Development Goals; and for ongoing and deepening levels of conversation and dialogue in search of heightened levels of communion among the members of the Anglican Communion. All of these requests have been made in the context of strains on the bonds of affection and the need to encourage greater mutual responsibility and interdependence throughout the Communion, and we receive them in the spirit of healing those strains.

⁶⁷ WR 152.

⁶⁸ See “Covenant Statement from the House of Bishops” and D 20.

⁶⁹ WR 51.

On Elections to the Episcopate

47. The request for a moratorium on election and consent to the episcopate of those living in same-gender unions is made out of a concern for the acceptability of those persons as bishops throughout the Communion.⁷⁰ We note, as does WR, that there exists today a variety of understandings around the Communion about the necessary qualifications and gifts of one elected or appointed as bishop, including among others marital status, gender, use of alcohol, theological and/or political persuasion, and attitudes toward maintenance of communion.⁷¹ Deliberation in the Episcopal Church over those criteria has varied over time, with some positions of churchmanship or theology at times considered unacceptable. The Communion is presently wrestling with the issue of same-gender sexual activity and its implications for fitness for ordination and episcopal office.

48. We note that this request has been framed in terms of a moratorium and further that that language intends a time of waiting, in order to afford time for another activity, such as prayer or study. We believe that moratoria can only be useful and effective if that other activity leads to a different degree of consensus, whether a renewed consensus or consensus at a different locus, or an understanding that we cannot reach consensus at present. We gratefully note responses to the Windsor Report from several bodies in the Anglican Communion that have expressed a commitment to diversity and inclusivity with respect to current conversations about human sexuality. These statements include those made by bishops in Latin America and the Caribbean, Japan, and Scotland.⁷²

49. We acknowledge and receive the invitation to caution when considering elections and consents to the episcopate, and we affirm, together with the authors of WR, that “a bishop is more than simply the chief pastor to a local church,” that bishops “are consecrated into an order of ministry in the worldwide Church of God,” and that bishops “represent the universal to the local, and the local to the universal. Their acceptability to the wider Church is signified through ‘confirmation of election’ undertaken by the metropolitan bishop in consultation with the other bishops of the province. In modern Anglican polity, provision is made for this confirmation in the constitutions of the provinces in a variety of ways.”⁷³

50. We note here that the selection process in the Episcopal Church varies from some other provinces of the Communion in that our bishops are elected rather than appointed, and that their election comes through the discerning votes of lay and clergy delegates of the electing diocese. Consent to their election (WR’s “Confirmation”) is made by the bishops with jurisdiction (diocesan bishops) and either the Standing Committees of the dioceses of the Episcopal Church or the House of Deputies of the General Convention (acting in the stead of Standing Committees when elections occur near in time to the General Convention).

51. We acknowledge and regret that by action and inaction, we contributed to strains on communion and “caused deep offense to many faithful Anglican Christians” as we consented to the consecration of a bishop living openly in a same-gender union.⁷⁴ Accordingly, we urge nominating committees, electing conventions, Standing Committees, and bishops with jurisdiction to exercise very considerable caution in the nomination, election, consent to, and consecration of bishops whose manner of life presents a

⁷⁰ WR 124-126.

⁷¹ WR 146.

⁷² See for Latin America and Caribbean: www.anglicancommunion.org/acns/articles/40/50/acns4054.cfm; for Japan, the Nippon Sei Ko Kai bishops: <http://www.rci.rutgers.edu/~lcrew/dojustice/j264.html>; and for the Scottish Episcopal Church: <http://www.scotland.anglican.org/archives/2005/03/04/the-windsor-report-primates%E2%80%99-communique-a-response-from-the-college-of-bishops/>.

⁷³ WR 124.

⁷⁴ WR 127.

challenge to the wider church and will lead to further strain on communion, until a broader consensus in the Anglican Communion emerges.⁷⁵

52. We note two challenges regarding the determination of consensus. How is the emergence of a new consensus to be determined? And who is to make such a determination? We further note that a number of statements of non-disagreement with, or of support for, the actions of the 74th General Convention have emerged from other members of the Communion in the last three years. While there is not full consensus on the actions of the Episcopal Church with respect to human sexuality, neither is there full disagreement with these actions among member churches of the Anglican Communion. Clearly, there exists in the Anglican Communion a variety of opinion on matters of human sexuality and their import for fitness for episcopal office. We urge the pertinent bodies of the Episcopal Church to consult with our communion partners, in a spirit of generosity and receptivity, when there may be potential disagreement with our legislative and ecclesial actions.

On Public Rites of Blessing of Same-Sex Unions

53. We wish to reiterate what did and did not take place at General Convention 2003, and regret the misunderstanding which has ensued from our adoption of Resolution 2003–C051. In acting to recognize that “local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions,”⁷⁶ we expressly deny that such rites were authorized. Our polity defines authorized rites as those set forth in the *Book of Common Prayer* (1979), the *Book of Occasional Services* (2003), and *Enriching Our Worship* 1 and 2 (1997, 2000). The Episcopal Church has authorized no other rites. We remain, however, committed to maintaining “a breadth of private response to situations of individual pastoral care.”⁷⁷

54. WR expresses the “belief that to proceed unilaterally with the authorization of public Rites of Blessing for same sex unions at this time goes against the formally expressed opinions of the Instruments of Unity.”⁷⁸ For the sake of our common life, we concur with WR’s exhortation: “we call upon all bishops of the Anglican Communion to honor the Primates’ Pastoral Letter of May 2003, by not proceeding to authorize public Rites of Blessing for same sex unions,”⁷⁹ again, “until some new consensus in the Anglican Communion emerges.”⁸⁰ We advise those bishops who have authorized such public diocesan rites that, “because of the serious repercussions in the Communion,” they heed the invitation “to express regret that the proper constraints of the bonds of affection were breached by such authorization.”⁸¹ Further, we concur with the urgent request of WR that “all provinces...be pro-active in support of the call of Lambeth Resolution 64 (1988)⁸² for them to ‘reassess, in the light of...study and because of our concern for human rights, [their] care for and attitude toward persons of homosexual orientation.’”⁸³

55. Again, we note the challenges involved in evaluating the emergence of a new consensus, given the present variety of pastoral responses in churches throughout the Communion. We also note the variety

⁷⁵ The Special Commission was not of one mind on the use of the words “exercise very considerable caution in,” with some instead recommending the words “refrain from.”

⁷⁶ Resolution General Convention 2003–C051 (http://www.episcopalarchives.org/cgi-bin/acts/acts_resolution.pl?resolution=2003-C051.)

⁷⁷ Primates’ Pastoral Letter, May 2003; quoted at WR 143.

⁷⁸ WR 143.

⁷⁹ WR 143.

⁸⁰ WR 134.

⁸¹ WR 144.

⁸² As well as the parallel actions of the Lambeth Conferences of 1978 and 1998.

⁸³ WR 146.

of publicly expressed opinions about these matters from various member churches of the Anglican Communion.

On Care of Dissenting Groups

56. The request for a moratorium on the crossing of diocesan boundaries by bishops of the Anglican Communion is made out of respect and concern for ancient custom, in the face of the expressed need for pastoral care by groups who may disagree with their own diocesan bishop.⁸⁴ We affirm the need for sensitive pastoral care for all members of this church, as well as for those who may be outside of it, and we commend the biblical understanding of “bearing one another’s burdens” in Christ (Galatians 6:2) as an imperative of the gospel.⁸⁵ We believe that all parties need to make greater effort toward guarding the dignity of those who do not represent a majority, either by opinion or number.

57. WR calls upon those bishops who believe it necessary to provide such pastoral care to groups outside their own dioceses both to cease crossing diocesan boundaries unless clear ecclesiastical permission from the bishop of that diocese is received, and to seek accommodation with the bishops of those dioceses into which they have crossed or desire to cross.⁸⁶ We welcome and endorse those requests, and we note with sadness that there have been failures on both sides.

58. We continue to urge the bishops of the Episcopal Church to work to effect the provisions of “Caring for All the Churches” (particularly in regard to Delegated Episcopal Pastoral Oversight). We note the existence of congregations who feel the need for greater pastoral sensitivity and care from their own bishops. These congregations may or may not have asked for the responses indicated in “Caring for All the Churches,” but stand in need of respectful and sensitive ministrations from the office of their bishop. We encourage bishops of the Episcopal Church to search diligently for those alienated within their own dioceses, and to respond appropriately. We note further that greater dialogue, engagement with, and sensitivity toward all our sisters and brothers around the Communion as well as in our own church can be an outward and visible sign of our fundamental desire for a greater degree of communion.

59. The bishops of the Episcopal Church have pledged to hold each other accountable for interventions in other dioceses, and we call upon all lay people, deacons, priests, and bishops to refrain from pastoral action in dioceses other than their own without the invitation of the diocesan bishop. We concur with WR’s perspective on the undesirability of parallel jurisdictions.⁸⁷

Millennium Development Goals

60. We recognize and affirm that the call to repentance is a global exhortation, and we acknowledge and repent of our failure to attend fully to the suffering of our brothers and sisters around the globe. We continue to urge individual Episcopalians (and other Christians), parishes, dioceses, and provinces of the Anglican Communion, as well as our own governmental bodies, to commit to the realization of the Millennium Development Goals by the year 2015.⁸⁸ We continue to exhort our members to commit financial resources, at least at the level of 0.7% of annual income, for international development, and to advocate with our governmental leaders for the accomplishment of these goals.

⁸⁴ WR 155; cf. WR 29, citing Canon 8 of Nicaea as well as “traditional and often-repeated Anglican practice” (reiterated, e.g., at Lambeth 1988 and 1998), and *Constitution of the Episcopal Church*, Article II.3.

⁸⁵ We note an analogy here with the scriptural injunction to care for the stranger in your midst. See, e.g., Deuteronomy 10:19 and Hebrews 13:2 (probably referring to Abraham and Sarah’s hospitality in Genesis 18).

⁸⁶ WR 155.

⁸⁷ WR 154.

⁸⁸ See Appendix D.

61. We note with gratitude the increasing participation of parishes and dioceses across the Episcopal Church in this making-real of the reign of God. We note that the pragmatic expression of bonds and ligaments tying the parts of the Anglican Communion together is often most effective and rewarding when dioceses, parishes and individuals, focused on the needs of the world and not the differences among themselves, work together to: eradicate poverty and feed the hungry, educate children, empower women, reduce child mortality, improve maternal health, combat HIV/AIDS and other diseases, work for the sustainability of creation, and find ways to continue the work of development.⁸⁹ In and through this missional work, communion is deepened and increasingly realized, and God is abundantly glorified.

Windsor Process and a Continuing Search for Deeper Communion

62. We recognize WR as an important step in a process intended to lead to deeper levels of communion around the globe, albeit not the first or last step in such a process. We affirm that the bonds of affection which have been strained in recent times are in need of continued healing and nurture, and we commit ourselves to ongoing dialogue, listening, and growth toward the full stature of Christ. The Baptismal Covenant guides our listening, as we seek to recognize and respect the dignity of all human beings and work for reconciliation, justice, and peace among all peoples.

63. We note the work published as *To Set Our Hope on Christ* as another step in the process of listening and dialogue and commend it to the members of General Convention, especially in the context of the need for continued listening to and dialogue with gay and lesbian Christians, commended by repeated statements of the Lambeth Conferences of 1978, 1988, and 1998. The Special Commission finds the Appendix “The Historical Development of Beliefs and Policies Regarding Sexuality in the Episcopal Church, USA” in *To Set Our Hope on Christ* helpful as a review of the history of the Episcopal Church’s inclusion of gay and lesbian persons in the life of the church. We commend this forty-year history to the Windsor Process as an exposition of the polity and experience of the Episcopal Church.

64. We appreciate the recent actions of the Anglican Communion in planning and budgeting for a significant process of listening and dialogue as called for by Lambeth 1998 Resolution I.10 – and reiterated at WR 146. We support the recent establishment of an office at the Anglican Communion Office to advance the “Listening Process” for the Communion, including the naming of the Rev. Canon Philip Groves as the facilitator. We reaffirm our commitment to this ongoing process in the hope of growing interdependence and strengthened bonds of affection.

65. We embrace other efforts around the Communion that can contribute to this process of deepening communion, and note with joy the recent United Nations Consultation on the Status of Women, in which women from thirty-seven of the thirty-eight provinces of the Anglican Communion participated as a delegation of the Anglican Consultative Council. We concur with the sentiment of the Anglican women’s delegation, and pray that it may come to reflect the experience of all members of this Communion: “Our time together . . . has proved that the things that unite us in the Communion are greater and mightier than those that divide us.”⁹⁰

66. Finally, we find helpful the contribution of a diverse group of bishops in the Episcopal Church who have worked together to honor one another as Christian sisters and brothers despite their differences. They have noted that the Episcopal Church and the bishops of the Anglican Communion encourage and recognize a diversity of theological opinions within the Christian Church, subject to the broad boundaries defined by the Chicago-Lambeth Quadrilateral, which has been the defining principle in the

⁸⁹ These actions summarize the eight Millennium Development Goals.

⁹⁰ “Closing Statement of the Anglican Consultative Council (ACC) Delegation to the 50th Session of the UNCSW” (2006) at: <http://www.anglicancommunion.org/acns/articles/41/25/acns4126.cfm>.

ecumenical relations of this church since 1886. The Quadrilateral's generosity of spirit has fostered cooperative mission in the service of Christ both around the world and at home. For the sake of that same mission, our generosity toward those within our tradition should be at least as great as toward those of other traditions.

VI. Covenant

67. WR has raised the idea that an "Anglican Covenant" might facilitate a greater level of mutual responsibility and interdependence across the Anglican Communion. The development of an Anglican Covenant has been the subject of comment both by Dromantine and by the ACC through the Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME). Clearly, many Anglicans around the world are wrestling with the implications of developing such a covenant.

68. Since ancient times, covenants have been public professions of promises signaling the binding together of peoples for the sake of something greater than the interests of any one part. Covenants are free-will offerings of a group's, or an individual's, commitment to stay in relationship with another group or individual. As such, covenants point toward, and help to effect, mutual responsibility and interdependence in service to a greater whole.

69. Covenants have been at the heart of God's unfolding purposes in the world. God's covenant with Israel and the new covenant in Jesus are means by which God's purpose, God's mission, of reconciliation and the restoration of right relationships, is made real and accessible for the world. The covenant God initiated with Abraham and manifested in the Law and the Prophets pointed toward a new ordering of relationships between God and God's people. As Christians we affirm that because of God's ongoing love for the world and desire to be united with all of humanity, God became incarnate in Jesus, the Christ. In Christ, God creates a new covenant by which all the world may be joined to the Creator. This new covenant is marked by the breaking of his Body and the shedding of his Blood – celebrated in the central Christian meal of the Eucharist, and effected through the resurrection of Christ for all people for all time. As the creator God in human form, Jesus' mission is coterminous with God's mission. God's covenant, with Israel and in Christ, therefore, invites us into an interdependent and mutually responsible life in God's mission.

70. In the Episcopal Church, the Baptismal Covenant in the 1979 *Book of Common Prayer* has helped to frame our common life in service to God's mission for close to three decades. The Baptismal Covenant affirms the creedal basis of our faith and then calls us into new relationship with God and one another as we promise to live lives of worship, forgiveness, proclamation, service, and justice-making. Our promises in the Baptismal Covenant draw us more deeply into an interdependent and mutually responsible life as we seek "to restore all people to unity with God and each other in Christ."⁹¹

71. In the recent history of the Episcopal Church, covenants have been useful to help clarify the nature of relationships in service to God's mission, both in inter-Anglican relations and ecumenically. Covenants with recently autonomous provinces of the Anglican Communion that have formerly been missionary dioceses of the Episcopal Church (including Liberia, the Philippines, Mexico, Central America, and a new proposal for Brazil) spell out the nature of mutual responsibility and interdependence in the Body of Christ.⁹² The House of Bishops "Covenant Statement" of March 2005 offered an initial response to WR and underscored the desire of the bishops of the Episcopal Church to remain in relationship with sisters and brothers across the Anglican Communion.⁹³ Ecumenically, the

⁹¹ *The Book of Common Prayer*, p. 855.

⁹² See the Report of the Standing Commission on World Mission to the 75th General Convention.

⁹³ See Appendix F.

“Called to Common Mission” covenant between the Episcopal Church and the Evangelical Lutheran Church in America, adopted at the General Convention in 2000, established full communion between our churches, which issues in common service to God’s mission as Episcopalians and Lutherans. It is in the spirit of such “covenants for mission” that we embrace the recommendation of WR for the possible development of an Anglican Covenant.

72. The Special Commission has noted that each presentation of an Anglican Covenant in inter-Anglican bodies has a different emphasis. WR’s discussion stresses a canonical and structural approach to the covenant, while Dromantine offers a more doctrinal or confessional emphasis. ACC-13’s affirmation of a “Covenant for Communion in Mission” is missional and relational in its orientation. The Special Commission believes that all three perspectives have something to offer to the process of developing an Anglican Covenant.

73. WR’s proposal of an Anglican Covenant is linked to the idea of canon law in the Anglican Communion,⁹⁴ and recommends that each church in the Communion develop a brief “communion law” that “might authorize its primate (or equivalent) to sign the covenant on behalf of that church and commit the church to adhere to the terms of the covenant.”⁹⁵ WR endorses no specific Anglican Covenant, but does offer a possible example.⁹⁶

74. Dromantine sees the idea of an Anglican Covenant as articulating a more doctrinal or confessional understanding of Anglican authority and identity. Dromantine notes that the “Chicago-Lambeth Quadrilateral has already been effectively operating as a form of covenant that secures our basic commitment to scripture, the Nicene Creed, the two Sacraments of the Gospel, and the Historic Episcopate.”⁹⁷

75. Finally, the Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME), one of four standing commissions of the Anglican Communion, has offered its own interpretation for the possibilities for an Anglican Covenant. IASCOME’s proposed “Covenant for Communion in Mission” stresses a missional and relational understanding of covenant grounded in “our common call to share in God’s healing and reconciling mission for our blessed but broken and hurting world.”⁹⁸ IASCOME’s “Covenant for Communion in Mission” has been commended to the churches of the Anglican Communion for study and application as a vision for Anglican faithfulness to the mission of God and forwarded to appropriate bodies in the Anglican Communion tasked to consider an Anglican Covenant.⁹⁹ The Executive Council of the Episcopal Church in January 2006 followed the direction of the ACC in calling for study and application of the “Covenant for Communion in Mission,” and has commended it in a proposed resolution to the 75th General Convention.¹⁰⁰

76. Clearly the idea of an Anglican Covenant is consistent with the mission history of the Episcopal Church and is in keeping with current inter-Anglican efforts to articulate and reaffirm the nature of our mutual responsibility and interdependence in the Body of Christ. Commenting on WR’s idea of an Anglican Covenant and the possible response by Dromantine, Archbishop of Canterbury Rowan Williams said in his Advent 2004 Pastoral Letter to the Primates of the Communion:

⁹⁴ WR 113-120.

⁹⁵ WR 118.

⁹⁶ See WR Appendix Two.

⁹⁷ D 9.

⁹⁸ IASCOME, “Covenant for a Communion in Mission;” see Appendix C.

⁹⁹ ACC-13 #27.

¹⁰⁰ See http://www.episcopalchurch.org/3577_70870_ENG_HTML.htm.

It is beyond doubt that we stand at a point where the future shape and character of the Communion depend on our choices. What those will be is something that will be settled by various meetings and consultations in the months ahead, especially the Primates' Meeting. 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?¹⁰¹

77. Nourished by Scripture and the sacraments, and sharing a common faith with sisters and brothers in Christ around the world, we trust that the Episcopal Church will want to participate in the covenant conversations across the Communion. The Special Commission embraces the processes leading up to the development of an Anglican Covenant as part of our commitment to interdependence and common service to God's mission. We commend the search for appropriate commitments that we can freely and honestly make with one another and recommend adoption of the resolution on a covenant-development process. We believe this resolution appropriately signals the intent of the Episcopal Church to maintain the highest degree of communion with the churches of the Anglican Communion; and we pray that the efforts to develop an Anglican Covenant may draw us even more deeply into our common calling of unity and service in God's mission.

Conclusion

78. In our work together as a Commission, we have frequently been reminded of Jesus' prayer for his followers in chapter 17 of St. John's Gospel. We have thus recalled – and been drawn by the Spirit to recall as we prayed, shared the Eucharist, studied Scripture and tradition, and strove to seek and serve Christ in one another while grounding our deliberations in our shared Baptism – the ways in which our unity in Christ is both a gift proceeding freely from Christ's union with God the Father and a means by which the world experiences God's love. Indeed, we hope that our work testifies to what we have experienced: that our unity as members of the Body of Christ is related inextricably to God's mission in which the Church participates. God is One, and therefore God's people are one; God's mission is reconciling all in creation to one another and to God in Christ, and therefore the Body of Christ by its nature in Christ must serve as an instrument of reconciliation. In short, we are called continually to live more fully into Jesus' prayer that all God's people might “become completely one, so that the world may know that you have sent me and have loved them even as you have loved me” (John 17:23).

79. May the whole Body of Christ – in making peace and breaking bread, in healing the sick and feeding the hungry, in upholding the dignity and seeking the empowerment of every woman, man, and child, – fulfill ever more deeply the exhortation that:

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you must also forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:12-17)

¹⁰¹ “Advent Pastoral Letter from the Archbishop of Canterbury,” 29 November, 2004, paragraph 4.

75TH GENERAL CONVENTION RESOLUTIONS

Resolution A159 Commitment to Interdependence in the Anglican Communion

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church reaffirm the abiding commitment of the Episcopal Church to the fellowship of churches that constitute the Anglican Communion, and seek to live into the highest degree of communion possible; and be it further

Resolved, That the 75th General Convention reaffirm the descriptive Preamble of our church's Constitution that states that the Episcopal Church is in "communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer;" and be it further

Resolved, That the 75th General Convention join with the Archbishop of Canterbury, the primates, and the Anglican Consultative Council in making a commitment to the vision of interdependent life in Christ, and commends Sections A and B of the Windsor Report as a means of deepening our understanding of that commitment; and be it further

Resolved, That the Standing Commission on Constitution and Canons, as an expression of this interdependence, make provision for persons from other Provinces of the Anglican Communion to serve with voice but not vote on each of the Standing Commissions of the General Convention of the Episcopal Church.

EXPLANATION

The Windsor Report is part of a process for maintaining the highest degree of communion possible. The first two resolve clauses of this resolution state this General Convention's desire for full life in the Anglican Communion and to maintain the distinctively Anglican bonds of communion. At their 2005 meeting, the primates requested "all Provinces to consider whether they are willing to be committed to the interdependent life of the Anglican Communion understood in the terms set out in" sections A and B of the Windsor Report (Dromantine Communiqué, paragraph 8). The third resolve addresses this question. The final resolve clause invites members of other Anglican churches into the deliberations of our standing commissions as an expression of our mutual responsibility and interdependence with sister and brother Christians from around the world.

Resolution A160 Expression of Regret

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church join the House of Bishops' March 2005 "Covenant Statement" in expressing "our own deep regret for the pain that others have experienced with respect to our actions at the General Convention of 2003 and we offer our sincerest apology and repentance for having breached the bonds of affection in the Anglican Communion by any failure to consult adequately with our Anglican partners before taking these actions."

EXPLANATION

This resolution addresses the invitation of the Windsor Report that "the Episcopal Church be invited to express regret" for breaching the proper constraints of the bonds of affection (Windsor Report 134). It concurs with and affirms the language of the House of Bishops' expression of regret, thus signaling our synodical intentions to remain within the Communion.

Resolution A161 Election of Bishops

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church regrets the extent to which we have, by action and inaction, contributed to strains on communion and caused deep offense to many faithful Anglican Christians as we consented to the consecration of a bishop living openly in a same-gender union. Accordingly, we urge nominating committees, electing

conventions, Standing Committees, and bishops with jurisdiction to exercise very considerable caution in the nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion.

EXPLANATION

The Windsor Report has invited the Episcopal Church 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” (Windsor Report 134). Within the parameters set by our Constitution and Canons, this resolution frames a response encouraging caution regarding “nomination, election, consent to, and consecration of bishops whose manner of life presents a challenge to the wider church and will lead to further strains on communion.” The resolution does not specify what constitutes a “manner of life” that “presents a challenge to the wider church;” we leave this to the prayerful discernment of those involved in nominating, electing, and consecrating bishops. Concerns we discussed were by no means limited to the nature of the family life; for example, the potential of bishops to serve effectively as pastors for all within their diocese, and their level of commitment to respect the dignity of and strive for justice for all people are also relevant. Finally, the Special Commission was not of one mind on the use of the words “exercise very considerable caution in,” with some instead recommending the words “refrain from.” As a group and in a spirit of cooperation and generosity, however, we decided to offer the resolution as it stands for debate at the 75th General Convention.

Resolution A162 Public Rites of Blessing for Same-Sex Unions

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church affirm the need to maintain a breadth of private responses to situations of individual pastoral care for gay and lesbian Christians in this Church; and be it further

Resolved, That the 75th General Convention concur with the Windsor Report in its exhortation to bishops of the Anglican Communion to honor the Primates’ Pastoral Letter of May 2003, by not proceeding to authorize public Rites of Blessing for same-sex unions, until some broader consensus in the Anglican Communion emerges; and be it further

Resolved, That the 75th General Convention advise those bishops who have authorized public diocesan rites that, “because of the serious repercussions in the Communion,” they heed the invitation “to express regret that the proper constraints of the bonds of affection were breached by such authorization” (Windsor Report 144).

EXPLANATION

The first resolve clause reaffirms the need for a breadth of response in pastoral care for gay and lesbian Christians (Windsor Report 143). The second resolve concurs with the Windsor Report’s call for a moratorium on authorizing public Rites of Blessing (Windsor Report 144). Recognizing that some dioceses may in fact have developed diocesan-authorized rites, the third resolve recommends that the bishops so authorizing be invited to express regret.

Resolution A163 Pastoral Care and Delegated Episcopal Pastoral Oversight

Resolved, that the House of _____ concurring, That the 75th General Convention of the Episcopal Church affirm the centrality of effective and appropriate pastoral care for all members of this church and all who come seeking the aid of this church; and be it further

Resolved, That the 75th General Convention commit the Episcopal Church to the ongoing engagement of and sensitive response to the request and need of all the people of God – in particular, but not exclusively, those who agree and those who disagree with the actions of this body, those who feel isolated thereby, and gay and lesbian persons within and without this Church; and be it further

Resolved, That the 75th General Convention recognize the agonizing position of those who do not feel able to receive appropriate pastoral care from their own bishops, and urges the members of the House of Bishops to seek the highest degree of communion and reconciliation within their own dioceses, using when necessary the Delegated Episcopal Pastoral Oversight (DEPO) process detailed in the March 2004 statement of the House of Bishops, “Caring for All the Churches;” and be it further

Resolved, That the 75th General Convention urge continued attention to the proper maintenance of historic diocesan boundaries and the authority of the diocesan bishop.

EXPLANATION

This resolution affirms the process of reconciliation known as Delegated Episcopal Pastoral Oversight and the ancient practice that bishops exercise their ministries within their own dioceses or elsewhere only with permission of the diocesan bishop (*Constitution of the Episcopal Church*, Article II.3).

Resolution A164 Continued Attention to the Millennium Development Goals

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church urge continued participation in and advocacy for the Millennium Development Goals, and the giving of at least 0.7% of diocesan, parish and individual financial resources to international development work as a step toward the goal of relieving abject poverty, and making real a vision of the reign of God in our own day; and be it further

Resolved, That the 75th General Convention ask that this resolution be referred to each Diocesan Council or Convention for affirmation and action as a sign of the Episcopal Church’s understanding that participation in the Millennium Development Goals is an expression of the hunger of this church for far deeper communion with all of God’s beloved.

EXPLANATION

This resolution signals the ongoing commitment of the Episcopal Church to deeper communion in God’s mission by participating actively in the accomplishment of the Millennium Development Goals.

Resolution A165 Commitment to Windsor and Listening Processes

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church commend the Windsor Report as an important contribution to the process of living into communion across the Anglican Communion; and be it further

Resolved, That the 75th General Convention commit the Episcopal Church to the ongoing “Windsor Process,” a process of discernment as to the nature and unity of the Church, as we pursue a common life of dialogue, listening, and growth, formed and informed by the Baptismal Covenant and Eucharistic fellowship; and urges all members of this church to commit themselves to the call of communion and interdependent life; and be it further

Resolved, That the 75th General Convention commend the steps taken by the Anglican Communion Office in beginning a formal “Listening Process” across the Communion, as commended by resolution I.10 of the 1998 Lambeth Conference; and be it further

Resolved, That the 75th General Convention commend for further study and as part of the continued Listening Process the document *To Set our Hope on Christ*, prepared for the 13th Meeting of the Anglican Consultative Council by the Office of the Presiding Bishop; and be it further

Resolved, That the 75th General Convention express its gratitude to the women of the Anglican Consultative Council’s Delegation to the United Nations Consultation on the Status of Women for providing a model of dialogue and engagement on issues of concern to all; and asks that this model be considered for implementation in the Windsor and Listening processes across the Anglican Communion; and be it further

Resolved, That the 75th General Convention commends the report “One Baptism, One Hope in God’s Call” of the Special Commission on the Episcopal Church and the Anglican Communion as a resource in the Windsor and Listening processes.

EXPLANATION

The Windsor Report has advanced a process for mutual discernment of our common life together in the Anglican Communion. In a similar way, the Anglican Communion has taken steps to fulfill the 1998 Lambeth Conference commitment to a “Listening Process.” This resolution commends these two processes and commits the Episcopal Church to participate faithfully in them.

Resolution A166 Anglican Covenant Development Process

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church, as a demonstration of our commitment to mutual responsibility and interdependence in the Anglican Communion, support the process of the development of an Anglican Covenant that underscores our unity in faith, order, and common life in the service of God’s mission; and be it further *Resolved*, That the 75th General Convention direct the International Concerns Standing Committee of the Executive Council and the Episcopal Church’s members of the Anglican Consultative Council to follow the development processes of an Anglican Covenant in the Communion and report regularly to the Executive Council as well as to the 76th General Convention; and be it further *Resolved*, That the 75th General Convention report these actions supporting the Anglican Covenant development process, noting such missiological and theological resources as the Standing Commission on World Mission and the House of Bishops’ Theology Committee to the Archbishop of Canterbury, the Joint Standing Committee of the Anglican Consultative Council and the Primates, and the Secretary General of the Anglican Communion; and that the Presiding Bishop of the Episcopal Church report the same to the primates of the churches of the Anglican Communion.

EXPLANATION

This resolution supports the development of an Anglican Covenant as suggested by the Windsor Report, the Primates’ Meeting of February 2005, and the 13th Meeting of the Anglican Consultative Council. It directs appropriate bodies in the Episcopal Church to serve as resources for the development of an Anglican Covenant, and to report to the Episcopal Church regularly as to current covenant proposals.

Resolution A167 “Full and Equal Claim” for All the Baptized

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church reaffirm that gay and lesbian persons are by Baptism full members of the Body of Christ and of the Episcopal Church as “children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church” (GC 1976-A069); and be it further *Resolved*, That the 75th General Convention reiterate its apology “on behalf of the Episcopal Church to its members who are gay or lesbian, and to lesbians and gay men outside the Church, for years of rejection and maltreatment by the Church,” and recommit to “seek amendment of our life together as we ask God’s help in sharing the Good News with all people” (GC1997-D011); and be it further *Resolved*, That the 75th General Convention reiterate that “our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us” (GC2003-C051).

EXPLANATION

This resolution firmly articulates that the Episcopal Church is not backing away from its prior commitments against discrimination, and for the dignity of and justice for all people. The resolution

does not provide an exhaustive catalogue of such commitments or of the church's teaching on matters of human sexuality, but rather offers clarity regarding our church's ongoing intention to ground our relationship with one another firmly within our Baptismal Covenant as members of one Body of Christ.

Resolution A168 Human Rights for “Homosexual Persons”

Resolved, the House of _____ concurring, That the 75th General Convention of the Episcopal Church reaffirm “its conviction that homosexual persons are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality” (GC 1976–A071); and be it further

Resolved, That the 75th General Convention affirms the statement in the Windsor Report paragraph 146: “Moreover, any demonizing of homosexual persons, or their ill treatment, is totally against Christian charity and basic principles of pastoral care. We urge provinces to be proactive in support of the call of Lambeth Resolution 64 (1988) for them to ‘reassess, in the light of ... study and because of our concern for human rights, its care for and attitude toward persons of homosexual orientation’”; and be it further *Resolved*, That the Standing Commission on Anglican and International Peace with Justice Concerns seek ways to address this concern through the Anglican Communion Office.

EXPLANATION

The respect and dignity due every human being, and the affirmation of the human rights of every person, require the constant attention of this church. This resolution affirms the need for this attention.

Resolution A169 Amend Canon III.1: Quadrilateral and Exercise of Ministry

Resolved, the House of _____ concurring, That Canon III.1 be hereby amended by adding the following section:

Sec. 3. No person shall be denied access to any discernment process under these canons or to the exercise of any ministry in this Church on account of theological opinions consistent with (a) the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith, (b) the Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith, (c) the two Sacraments ordained by Christ Himself – Baptism and the Supper of the Lord – ministered with unfailing use of Christ's words of Institution, and the elements ordained by Him, and (d) the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Explanation

Both the Episcopal Church and the bishops of the Anglican Communion encourage and recognize a diversity of theological opinions within the Christian Church subject to the broad boundaries defined by the Chicago-Lambeth Quadrilateral, as quoted, which has been a guiding principle in ecumenical relations of the Episcopal Church since 1886. The Quadrilateral's generosity of spirit has fostered cooperative service to the mission of Christ both around the world and at home. For the sake of that same mission, our generosity toward those within our tradition should be at least as great as toward those of other traditions.

APPENDIX A

The Anglican Communion Primates' Meeting Communiqué, February 2005 - Dromantine

1. As Primates of the Anglican Communion and Moderators of the United Churches, we gathered at the Dromantine Retreat and Conference Centre, Newry, in Northern Ireland, between 20th and 25th February, 2005, at the invitation of the Archbishop of Canterbury, Dr Rowan Williams. Thirty-five of us were present at this meeting (i). We are extremely grateful for the warmth of the welcome to Dromantine that we have received from members of the Roman Catholic Society of African Missions who run the Retreat Centre, and from the Church of Ireland, and especially the Primate of All Ireland, the Most Revd Robin Eames and Lady Eames, who have been our hosts.

2. Our meeting was held within the context of common prayer and worship, including Evensong at St Patrick's Cathedral, Armagh, when we were formally welcomed to the Church of Ireland. On the Monday and Tuesday mornings, we spent time in Bible Study, prayer and silent retreat, led by the Archbishop of Canterbury on the Lenten theme of the Three Temptations of Christ. He reminded us that it was our duty as Christian leaders to begin by listening to God, before going on to listen to one another. We thank God that our meeting has been characterised by generosity of spirit, and a readiness to respect one another's integrity, with Christian charity and abundant goodwill.

3. The meeting opened with reports from the Provinces most affected by the recent tsunami disaster in the Indian Ocean and the works of relief undertaken by Anglican churches. We offered prayers for the victims, and for the ongoing work of reconstruction and relief being undertaken across the entire rim of the Indian Ocean, particularly in the Province of South East Asia, East Africa, the Indian Ocean, and South India and in the Church of Ceylon.

4. The most pressing business facing the Primates' Meeting was consideration of the Windsor Report 2004, in which the Lambeth Commission on Communion (ii) had offered its recommendations on the future life of the Anglican Communion in the light of developments in Anglican life in North America (iii).

5. We reflected for many hours on the recommendations of the Windsor Report; listening first to Archbishop Robin Eames, who introduced the work of the Lambeth Commission, which he had chaired, and then to Primus Bruce Cameron of the Scottish Episcopal Church, who took up the work that Archbishop Peter Kwong had begun with the Reception Reference Group (iv). We considered a careful analysis of the 322 responses which this group had received from around the Anglican Communion, and which offered a high measure of general support for the recommendations of the Windsor Report, despite some expressions of concern in relation to matters of detail (v).

6. We then proceeded to our own reflections on these responses. There are a number of things which are quite clear. 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. At the same time, it is acknowledged that these developments within the Episcopal Church (USA) and the Anglican Church of Canada have proceeded entirely in accordance with their constitutional processes and requirements (vi). We also wish to make it quite clear that in our discussion and assessment of the moral appropriateness of specific human behaviours, we continue unreservedly to be committed to the pastoral support and care of homosexual people. The victimisation or diminishment of human beings whose affections

happen to be ordered towards people of the same sex is anathema to us. We assure homosexual people that they are children of God, loved and valued by him, and deserving of the best we can give of pastoral care and friendship (vii).

7. We welcome the general thrust of the Windsor Report as offering a way forward for the mutual life of our Communion, and commend the following conclusions for dealing with the differences of opinion which have opened up amongst us.

8. We believe that the Windsor Report offers in its Sections A & B an authentic description of the life of the Anglican Communion, and the principles by which its life is governed and sustained. While we believe that many elements of this account offer a picture of what is ideal, rather than what is currently actually experienced, we accept the description offered in Sections A & B of the Windsor Report as the way in which we would like to see the life of the Anglican Communion developed, as we respond in faithful discipleship to Christ. These sections speak of the central place Anglicans accord to the authority of scripture, and of “autonomy-in-communion” as the balanced exercise of the inter-dependence between the thirty-eight Provinces and their legitimate provincial autonomy. We therefore 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 these sections of the report.

9. We welcome the proposals in Section C for the future development of the Instruments of Unity (viii), although we recognise that serious questions about the content of the proposal for an Anglican Covenant (ix) and the practicalities of its implementation mean that this is a longer term process. We were glad to be reminded of the extensive precedents for covenants that many Anglican churches have established with ecumenical partners, and that even within our Communion the Chicago/Lambeth Quadrilateral has already been effectively operating as a form of covenant that secures our basic commitment to scripture, the Nicene Creed, the two Sacraments of the Gospel and the Historic Episcopate. We therefore commend this proposal as a project that should be given further consideration in the Provinces of the Communion between now and the Lambeth Conference 2008. In addition, we ask the Archbishop of Canterbury to explore ways of implementing this.

10. We also have further questions concerning the development of the role of the Archbishop of Canterbury, and of a Council of Advice (x). While we welcome the ministry of the Archbishop of Canterbury as that of one who can speak to us as *primus inter pares* about the realities we face as a Communion, we are cautious of any development which would seem to imply the creation of an international jurisdiction which could override our proper provincial autonomy. We ask the Archbishop of Canterbury to explore ways of consulting further on these matters.

11. We accept the principle articulated in Section D of the Windsor Report concerning the universal nature of the ministry of a bishop within Anglican polity (xi). Although formidable practical problems would attend any formal process of wider consultation in the election and confirmation of bishops, we request that Provinces should themselves find an appropriate place for the proper consideration of the principle of inter-dependence in any process of election or confirmation.

12. We as a body continue to address the situations which have arisen in North America with the utmost seriousness. 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.

13. We are persuaded however that in order for the recommendations of the Windsor Report to be properly addressed, time needs to be given to the Episcopal Church (USA) and to the Anglican Church of Canada for consideration of these recommendations according to their constitutional processes.
14. Within the ambit of the issues discussed in the Windsor Report and in order to recognise the integrity of all parties, we request that the Episcopal Church (USA) and the Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council for the period leading up to the next Lambeth Conference. 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)
15. 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 (xii). Equally, during this period we commit ourselves neither to encourage nor to initiate cross-boundary interventions.
16. Notwithstanding the request of paragraph 14 of this communiqué, we encourage the Anglican Consultative Council to organise a hearing at its meeting in Nottingham, England, in June 2005 at which representatives of the Episcopal Church (USA) and the Anglican Church of Canada, 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.
17. 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 Anglican Consultative Council 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.
18. In the meantime, we 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.
19. These strategies are intended to restore the full trust of our bonds of affection across the Communion.
20. In the second half of our meeting we addressed some issues of practical ministry which have been on our agenda now for the last couple of years. We received a report of the present situation in relation to the ministry of African churches in particular amongst people living with HIV/AIDS; the dying, the bereaved, and orphaned children. We noted that this serious challenge is faced by all of our churches. We now accept, however, that our concerns must be broadened to include those suffering from TB and malaria. We know that this year 3 million people will die of AIDS, 2 million of TB, and 1 million of malaria. We have also been called to support the General Secretary of the United Nations, Kofi Annan, and world leaders in developing effective strategies for achieving the Millennium Development Goals (MDGs) by 2015 (xiii). In addition to the commitment to combat HIV/AIDS, TB and malaria, these MDGs include reducing absolute poverty by half and reducing hunger by half by 2015. In the longer term we must eradicate both. Other MDGs include lowering child mortality and improving maternal health, universal primary education, access to clear drinking water, and the building of sustainable development partnerships between rich and poor. Accordingly we call upon the people of God in all the

Provinces of our Communion to encourage leaders of government to pursue these goals with vigour, and to pray for the strengthening of their resolve to achieve the MDGs by 2015.

21. Two whole sessions of our meeting were devoted to the important work of the discernment of theological truth and the development and improvement of theological education through the sharing of resources across the Communion. The Archbishop of Canterbury has identified this as a priority concern during the period of his leadership. The work of TEAC (Theological Education for the Anglican Communion) which was established at our meeting in Kanuga in 2001 was reviewed, including the four separate Target Groups which are now engaged with the development of specific education and training programmes for bishops; for priests and transitional deacons; for vocational deacons, catechists and licensed lay readers; and for the laity. In all this particular attention is being paid to the distinctively Anglican component in theological education. This mandate is of concern because some theological education across the Communion needs to take more account of Anglican history, formularies or spirituality. The discernment and definition of the “Anglican Way” is being intentionally pursued by a dedicated Target Group. It is planned to hold a Consultation for theological educators later this year in Canterbury, and it is anticipated that this work will be a significant item of consideration at the Lambeth Conference in 2008.

22. Our common commitment to the pursuit of projects such as these, together with our recent very positive experience of close practical co-operation in response to the tsunami disaster, convince us of the enormous importance of our shared work together as Provinces of the Anglican Communion. Indeed, in the course of our meeting, we have become even more mindful of the indissoluble link between Christian unity and Christian mission, as this is expressed in Jesus’ own prayer that his disciples should be one that the world may believe (John 17.21). Accordingly, we pray for the continuing blessing of God’s unity and peace as we recommit ourselves to the mission of the Anglican Communion, which we share with the whole people of God, in the transformation of our troubled world.

“Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.” (Romans 12.2)

“All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation” (2 Corinthians 5.18)

- i) Absent from the meeting were the primate of Burundi, following a family bereavement, of Hong Kong, following health problems, and the Moderator of United Church of North India, because of unavoidable business.
- ii) This Commission was established by the Archbishop of Canterbury at the request of the Primates at their meeting in Lambeth Palace in October 2003.
- iii) Namely, the authorisation of a Public Rite of Blessing for Same-sex Unions within a diocese of the Anglican Church of Canada in May 2003, and the Consecration of a Bishop in a committed same-sex relationship in the Episcopal Church (USA) in November later that year.
- iv) This group had been established by the Primates’ Standing Committee on publication of the Windsor Report in October 2004 to receive and review responses and reactions to the Windsor Report from within the Anglican Communion and from our ecumenical partners.
- v) The presentations by Archbishop Robin and Primus Bruce, together with the submissions to the Reception Reference Group may be found at www.aco.org/windsor2004/presentation.cfm [for the Eames presentation] and www.aco.org/commission/reception/report.cfm [for the Cameron presentation] and associated documents.
- vi) In the statement of October 2003, we wrote “The Presiding Bishop of the Episcopal Church (USA) has explained to us the constitutional framework within which the election and confirmation of a

new bishop in the Episcopal Church (USA) takes place. As Primates, it is not for us to pass judgement on the constitutional processes of another province. We recognise the sensitive balance between provincial autonomy and the expression of critical opinion by others on the internal actions of a province.”

- vii) See the Windsor Report, paragraph 146.
- viii) The Windsor Report, paragraphs 105 – 107.
- ix) The Windsor Report, paragraphs 113 – 120.
- x) The Windsor Report, paragraphs 108 – 112.
- xi) The Windsor Report, paragraphs 124 – 132.
- xii) “ ... we call on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates.”
- xiii) These Millennium Development Goals may be found at www.developmentgoals.org

APPENDIX B

RESOLUTIONS OF ANGLICAN CONSULTATIVE COUNCIL #13

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| 1. The Appointment of the Archbishop of York | 26. Inter-Anglican Standing Commission on Mission and Evangelism |
| 2. The Instruments of Unity (Communion) | 27. The Covenant for Communion in Mission |
| 3. ACC Constitution (Change of Status to charitable company) | 28. Resolution on recommendations from IASCOME |
| 4. ACC Constitution (Recommendations of the Windsor Report) | 29. The Anglican Communion Observer at the UN |
| 5. ACC Procedures | 30. The Office of the UN Observer |
| 6. Standing Committee Procedures | 31. The 49th Session of the UN Commission on the Status of Women |
| 7. Inter-Anglican Finance and Administration Committee | 32. Anglican Communion Environmental Network |
| 8. Inter-Anglican Finance and Administration Committee | 33. International Anglican Family Network |
| 9. Provisions at Meetings of the ACC | 34. Anglican Indigenous Network |
| 10. Response to the Primates' Statement at Dromantine | 35. The Network for Inter Faith Concerns |
| 11. Supplementary Resolution of Thanks | 36. The Israeli Palestinian Conflict (APJN) |
| 12. Listening Process | 37. Refugee Situations in Africa (APJN) |
| 13. The Anglican Gathering | 38. Conflict Resolution (APJN) |
| 14. Anglican - Baptist Relations | 39. Theological Education (APJN) |
| 15. Anglican - Roman Catholic Relations | 40. Inter Faith Relations (APJN) |
| 16. Anglican - Lutheran Relations | 41. The Environment (APJN) |
| 17. Anglican - Methodist Relations | 42. International Anglican Women's Network |
| 18. Anglican - Old Catholic Relations | 43. International Anglican Youth Network |
| 19. Anglican - Oriental Orthodox Relations | 44. The Province of the Anglican Church of the Congo |
| 20. Anglican - Eastern Orthodox Relations | 45. The Extra-provincial Diocese of Cuba |
| 21. Regional Ecumenical Developments | 46. Corruption |
| 22. Multilateral Ecumenical Instruments | 47. Drought in Africa |
| 23. The Inter-Anglican Standing Commission on Ecumenical Relations | 48. Fair Trade |
| 24. The Inter-Anglican Theological and Doctrinal Commission | 49. Korea |
| 25. The Department of Ecumenical Affairs and Theological Studies | 50. Protection of Children and Vulnerable Adults |
| | 51. Zimbabwe |
| | 52. The Compass Rose Society |
| | 53. Regional Episcopal Meetings |
| | 54. Prayers and Greetings |
| | 55. Resolution of Thanks |

1. The Appointment of the Archbishop of York

The Anglican Consultative Council:

- o notes with pleasure the news of the appointment of the Bishop of Birmingham, Dr John Sentamu, as Archbishop of York, and offers its prayers and good wishes for a fruitful and happy ministry.

2. The Instruments of Unity (Communion)

The Anglican Consultative Council:

- a. notes with approval the suggestion of the Windsor Report that the Archbishop of Canterbury be regarded as the focus for unity and that the Primates' Meeting, the Lambeth Conference, the Anglican Consultative Council be regarded more appropriately as the "Instruments of Communion"
- b. resolves that henceforth it will use this terminology for those bodies currently known as "the Instruments of Unity".

3. Constitutional Change (ACC to be a charitable company)

The Anglican Consultative Council:

- a. notes and approves the draft memorandum and articles proposed by the Standing Committee in order to reconstitute the work of the Council within the framework of a limited liability company as requested by ACC 11 and ACC 12
- b. authorises the Standing Committee to make such final amendments to the documentation as may be needed in the light of this Council's discussions and the views of the Primates Meeting, and in accordance with legal advice and any further comments received from the Charity Commissioners
- c. requests the Standing Committee to establish such a body with charitable status in accordance with the such approved draft Memorandum and Articles as amended as a result of any such views, advice or comments
- d. resolves to transfer to the new charitable company all the Council's assets and liabilities in due course and to wind up the affairs of the existing legal entity once the new arrangements are in place.

4. Constitutional Change (in the light of the Windsor Report)

The Anglican Consultative Council:

- a. takes note that the Secretary General has taken appropriate steps to implement and respond to the recommendations of Appendix One of the Windsor Report insofar as they relate to the administration of the Anglican Communion Office, and thanks him for this work
- b. requests that the Standing Committee of the Council and the Archbishop of Canterbury give consideration to convening a meeting of the Standing Committee at the same time and in the same place as the next meeting of the Primates, and that they facilitate the opportunity for joint sessions of business and consultation
- c. requests that the Schedule of Membership of the Council be amended to make the members of the Primates' Standing Committee for the time being *ex officio* members of the Anglican Consultative Council in accordance with the text set out in *Appendix One*
- d. resolves that the Constitution of the Council be amended by the deletion of existing Article 7(a) and replacing it with the text set out in *Appendix Two*
- e. requests that the Schedule of Membership of the Council be amended to provide that the Primates and Moderators of the Churches of the Provinces of the Anglican Communion shall be additional *ex officio* members of the Council, and that in order to achieve

appropriate balance between the orders of bishops, clergy and laity in the Council that the representative members shall thereafter be only from either the priestly and diaconal orders or from the laity of the appropriate Provinces as set out in *Appendix Three*, the execution of this amendment being subject to

- i. the Primates' assent to such a change at their next meeting
- ii. two thirds of the Provinces of the Anglican Communion giving their approval of such a change by resolution of the appropriate constitutional body
- iii. final amendment (if any) and approval by the Standing Committee in the light of such deliberations
- iv. such provisions taking effect in relation to existing members of the Council only upon the occasion of the next vacancy arising in the membership.

Appendix One

The Schedule of Membership shall be amended by adding the new category:

“(e) Ex officio members

Five members of the body known as the Standing Committee of the Primates of the Anglican Communion in each case for so long as they shall remain members of such Standing Committee.”

and that the remaining categories in the schedule be redesignated accordingly.

Appendix Two

Article 7(a) of the Constitution shall be amended to read as follows:

“7(a) The Council shall appoint a Standing Committee of fourteen members, which shall include the Chairman and the Vice-Chairman of the Council, and the members listed in category (e) to the schedule to the Constitution. The Secretary General shall be the Secretary of the Standing Committee.”

Appendix Three

The Schedule of Membership shall be amended as follows:

“(b) Three from each of the following, either two clergy (priests or deacons) and one lay person, or one priest or deacon and two lay persons.”

“(c) Two from each of the following, consisting of one priest or deacon and one lay person.”

“(d) one lay person from each of the following:”

5. ACC Procedures

The Anglican Consultative Council, within the context of the present review of the Constitution and Procedures of the Council, requests the Standing Committee to:

- a. examine circumstances in which it might be appropriate for the Council to vote by Orders
- b. clarify the circumstances in which it might be appropriate to use secret ballots and to require majorities other than a simple majority
- c. examine means by which, for the time being, those Provinces which appoint only one member in addition to their Primate may be persuaded to regard the appointment of lay members as normative
- d. ensure that for the appointments of Chair and Vice-Chair one shall be clerical and one lay
- e. bring forward suggestions and proposals regarding these matters to ACC-14
- f. provide that there be a meeting of the Lay Members early in each meeting of the Council, as part of the introductory process.

6. Standing Committee Procedures

The Anglican Consultative Council requests:

- requests the Standing Committee to circulate the agendas of Standing Committee meetings to all members of the Council prior to meetings, and the minutes of the Standing Committee meetings to all members of the Council as soon as possible following the meetings.

7. Inter-Anglican Finance and Administration Committee

The Anglican Consultative Council:

- adopts and approves the Statement of Accounts for the fifteen months ending 31 December 2003 and the year ending 31 December 2004

8. Inter-Anglican Finance and Administration Committee

The Anglican Consultative Council:

- adopts and approves the Budgets presented to the meeting for the years 2006-2008.

9. Provisions at Meetings of the ACC

The Anglican Consultative Council resolves, at all future plenary meetings of the Council, the Joint Standing Committee and the Inter-Anglican Finance and Administration Committee, where possible and practicable:

- a. to serve only fairly-traded beverages, fruit and other products
- b. to provide drinking water only from suppliers offering financial support for water-supply and irrigation projects in the developing world.

10. Response to the Primates' Statement at Dromantine

The Anglican Consultative Council:

- a. takes note of the decisions taken by the **Primates at their recent meeting in Dromantine**, Northern Ireland, in connection with the recommendations of the Windsor Report 2004
- b. notes further that the Primates there 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”
- c. endorses and affirms those decisions
- d. consequently endorses the Primates' request that “in order to recognise the integrity of all parties, the Episcopal Church (USA) and the Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council, for the period leading up to the next Lambeth Conference”
- e. interprets reference to the Anglican Consultative Council to include its Standing Committee and the Inter-Anglican Finance and Administration Committee.

11. Supplementary Resolution of Thanks

The Anglican Consultative Council:

- a. notes with appreciation the response of the Episcopal Church (USA) and the Anglican Church of Canada to the request of the Primates' Dromantine Statement
- b. expresses its thanks for the presentations made on Tuesday, 21st June; and requests the observers from those Provinces to convey those thanks back to their Provinces
- c. reminds all parties to have regard for the admonitions in paragraphs 156 and 157 of the Windsor Report.

The Windsor Report, paragraphs 156 and 157

156. We call upon all parties to the current dispute to seek ways of reconciliation, and to heal our divisions. We have already indicated (paragraphs **134** and **144**) some ways in which the

Episcopal Church (USA) and the Diocese of New Westminster could begin to speak with the Communion in a way which would foster reconciliation. We have appealed to those intervening in provinces and dioceses similarly to act with renewed respect. We would expect all provinces to respond with generosity and charity to any such actions. It may well be that there need to be formal discussions about the path to reconciliation, and a symbolic Act of Reconciliation, which would mark a new beginning for the Communion, and a common commitment to proclaim the Gospel of Christ to a broken and needy world.

157. There remains a very real danger that we will not 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. We would much rather not speculate on actions that might need to be taken if, after acceptance by the primates, our recommendations are not implemented. However, we note that there are, in any human dispute, courses that may be followed: processes of mediation and arbitration; non-invitation to relevant representative bodies and meetings; invitation, but to observer status only; and, as an absolute last resort, withdrawal from membership. 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. The real challenge of the gospel is whether we live deeply enough in the love of Christ, and care sufficiently for our joint work to bring that love to the world, that we will “make every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4.3). As the primates stated in 2000, “to turn from one another would be to turn away from the Cross”, and indeed from serving the world which God loves and for which Jesus Christ died.

12. The Listening Process

In response to the request of the bishops attending the Lambeth Conference in 1998 in **Resolution 1.10** to establish "a means of monitoring the work done on the subject of human sexuality in the Communion" and to honour the process of *mutual* listening, including “listening to the experience of homosexual persons” and the experience of local churches around the world in reflecting on these matters in the light of Scripture, Tradition and Reason, the Anglican Consultative Council encourages such listening in each Province and requests the Secretary General:

- a. to collate relevant research studies, statements, resolutions and other material on these matters from the various Provinces and other interested bodies within those Provinces
- b. to make such material available for study, discussion and reflection within each member Church of the Communion
- c. to identify and allocate adequate resources for this work, and to report progress on it to the Archbishop of Canterbury, to the next Lambeth Conference and the next meeting of this Council, and to copy such reports to the Provinces.

13. The Anglican Gathering

The Anglican Consultative Council:

- a. remains enthusiastic about the concept of holding an Anglican Gathering
- b. thanks the Design Group for the proposed Anglican Gathering in 2008, and all others involved, for their work for the proposed gathering in association with the Lambeth Conference
- c. acknowledge that they have followed the advice of the Joint Standing Committee in October 2004 and acted responsibly with their decision that plans for the Anglican Gathering should be cancelled

- d. offers sincere thanks to the Archbishop of Cape Town and the South African team for all their work in preparation for the Gathering, and are sorry that it was not possible to proceed
- e. asks the Standing Committee to consider the viability, concept and funding for a future Anglican Gathering.

14. Anglican - Baptist Relations

The Anglican Consultative Council:

- a. welcomes the publication “*Conversations Around the World*” as the report of the conversations between representatives of the Anglican Communion and the Baptist World Alliance, and commends it to the parishes, dioceses and provinces of the Anglican Communion as a resource for study and reflection on the nature of mission and of the way in which Baptists and Anglicans can co-operate
- b. encourages Anglicans to meet with Baptists at the appropriate level and locality and reflect on this report and on their common mission to bear witness to the salvation found in Christ
- c. offers its congratulations to the members of the Continuation Committee, especially the co-chairs, Professor Paul Fiddes and Professor Bruce Matthews, on the completion of their work, and to all those who contributed to the regional meetings
- d. requests the Director of Ecumenical Affairs to explore ways in which the conversation at international level may be developed in the future.

15. Anglican - Roman Catholic Relations

The Anglican Consultative Council:

- a. welcomes the publication of the Agreed Statement of the Anglican - Roman Catholic International Commission (ARCIC), *Mary, Grace and Hope in Christ*, and the completion of the second phase of the Commission’s work
- b. expresses its gratitude to all the members of ARCIC over the last thirty-five years for their outstanding contribution to Anglican - Roman Catholic dialogue
- c. offers its thanks for the ongoing work of the members of the International Anglican - Roman Catholic Commission on Unity and Mission (IARCCUM), and encourages them to proceed with the work of drafting a Common Statement of Faith (which can represent the ‘harvesting’ of the convergence in faith discerned in the work of ARCIC) and with the other initiatives of common witness being developed by IARCCUM
- d. asks the Director of Ecumenical Studies to ensure that Provinces are invited to undertake a process of study of all the Agreed Statements of the second phase of ARCIC, and, in particular, that they have the opportunity to evaluate the way in which any Common Statement of Faith produced by IARCCUM might represent an appropriate manner in which to recognise the convergence of Christian Faith between the Anglican Communion and the Roman Catholic Church expressed in the work of ARCIC
- e. respectfully requests His Holiness the Pope and His Grace the Archbishop of Canterbury to proceed to the commissioning of a third phase of ARCIC and of theological dialogue between the Anglican Communion and the Roman Catholic Church in pursuit of the full visible unity of Christ’s Body here on earth, which is the stated goal for the ecumenical quest in both traditions.

16. Anglican - Lutheran Relations

The Anglican Consultative Council:

- a. welcomes the news of the continuing establishment of closer relations between Anglican and Lutheran churches across the globe, contained in the Report of the Director of Ecumenical Affairs

- b. offers its encouragement to the newly established Anglican - Lutheran International Commission as it begins its work
- c. encourages the All Africa Anglican - Lutheran Commission to resume its work at the earliest opportunity.

17. Anglican - Methodist Relations

The Anglican Consultative Council:

- a. welcomes the news of the establishment of closer relations between Anglican and Methodist churches across the globe, and particularly in England, contained in the Report of the Director of Ecumenical Affairs
- b. requests the Director of Ecumenical Affairs to pursue the establishment of an appropriate instrument of dialogue between the Anglican Communion and the World Methodist Council.

18. Anglican - Old Catholic Relations

The Anglican Consultative Council:

- a. extends its greetings to the Archbishop of Utrecht on behalf of all the churches of the Union
- b. gives thanks to God for seventy-five years of shared life in communion with the Churches of the Union of Utrecht
- c. celebrates the seventy-fifth anniversary of the Bonn Agreement
- d. offers its thanks to all the members of the outgoing Anglican - Old Catholic International Co-ordinating Council for the work over the past five years, and welcomes the establishment of a new Council.

19. Anglican - Oriental Orthodox Relations

The Anglican Consultative Council:

- a. gives thanks to God for the work already achieved by the Anglican - Oriental Orthodox International Commission (AOOIC) in their draft Christological Agreement, and urgently requests those Provinces which have not done so to offer their reflections upon it to the Inter-Anglican Standing Commission for Ecumenical Relations, in order to enable its ratification by the Lambeth Conference in 2008
- b. receives with regret the news that the work of the AOOIC is currently suspended
- c. asks the Director of Ecumenical Affairs to report to the representatives of the Oriental Orthodox churches that the Primates have now twice reaffirmed the 1998 Resolution of the Lambeth Conference 1.10 as “the standard of Christian teaching on matters of human sexuality ..., which should command respect as the position overwhelmingly adopted by the bishops of the Anglican Communion” together with the affirmation of this Council, presently meeting in Nottingham, and trusts that this will provide a sufficient basis for the resumption of the work of the AOOIC
- d. asks the AOOIC to consider whether it might examine the relationship between universal and local churches, and the processes of decision making in the life of the churches.

20. Anglican - Eastern Orthodox Relations

The Anglican Consultative Council:

- a. receives with pleasure the news in the Director’s Report of the forthcoming completion of the work of the International Commission for Anglican - Orthodox Theological Dialogue (**ICAOTD**), and thanks its members for their long-standing contribution to the quest for the full visible unity of the Church of Christ

- b. encourages the ICAOTD to move towards the publication of their Agreed Statements at the earliest convenient moment.

21. Regional Developments

The Anglican Consultative Council:

- a. welcomes the establishment of the Communion of Churches in India, and looks forward to seeing the fruits of further co-operation between the United Churches of North and South India and the Mar Thoma Syrian Church of Malabar
- b. welcomes the covenant and Agreed Statement commitments made in Papua New Guinea between the Anglican Church of Papua New Guinea, the Roman Catholic Church and the Evangelical Lutheran Church in Papua New Guinea, and believes that they have offered a benchmark in ecumenical relations
- c. welcomes the recent covenant between the Church of the Province of Southern Africa (CPSA) and the Ethiopian Episcopal Church (EEC), and
 - i. awaits further developments in this relationship with interest
 - ii. encourages CPSA to continue to develop its links with EEC
 - iii. looks forward to the time when CPSA may be able to recommend that EEC become a church in communion with the wider Anglican Communion.

22. Multilateral Ecumenical Instruments

The Anglican Consultative Council:

- a. sends its greetings to the World Council of Churches, which will meet in plenary Assembly in February 2006 in Porto Alegre, Brazil, and its congratulations to its new General Secretary, Dr Samuel Kobia
- b. adopts the Message to the World Council of Churches drafted by IASCER, meeting in Jamaica in 2004, which stresses the priority of Faith and Order work in the ecumenical movement
- c. requests the World Council of Churches to find ways by which the Anglican Communion can enhance its participation as a Communion in the life of the World Council, and in which Anglicans can play a full part in its life and work
- d. affirms the work of the Global Christian Forum, and encourages all Provinces to support the programme being developed by it for mutual listening across the whole breadth of the Christian family.

23. The Inter-Anglican Standing Commission on Ecumenical Relations

The Anglican Consultative Council:

- o receives the Report of the Director of Ecumenical Affairs on the work of the Inter-Anglican Standing Commission on Ecumenical Relations (**IASCER**), adopts its resolutions as set out in Appendix Five (pages 27 - 41) of the Report, particularly the Guidelines on Ecumenical Participation in Ordinations, and commends these resolutions to the Provinces for study and reflection.

24. The Inter-Anglican Theological and Doctrinal Commission

The Anglican Consultative Council:

- a. receives the Report of the Director of Ecumenical Affairs and Theological Studies on the work of the Inter-Anglican Theological and Doctrinal Commission (**IATDC**), and thanks the Commission for its ongoing study of Communion
- b. encourages the Inter-Anglican Finance and Administration Committee to provide the resources to enable IATDC to meet again in 2006

- c. asks IATDC to integrate an evaluation of the Windsor Report 2004 into its continuing studies and work, and to complete its work in time to be able to report to the Lambeth Conference in 2008
- d. commends the fruitful interactive process adopted by IATDC to the Communion, and encourages full participation in its future work.

25. The Department of Ecumenical Affairs and Theological Studies

The Anglican Consultative Council:

- a. expresses its heartfelt thanks to those who have in past years dedicated themselves on its behalf in the area of Ecumenical Affairs, gratefully recalling the work of Bishop David Hamid, Bishop John Baycroft and Ms Frances Hiller
- b. offers its gratitude to Canon Gregory K Cameron, Director of Ecumenical Affairs since 2003, for his Report to the Council, and its good wishes for his ongoing work
- c. offers thanks and good wishes to Mrs Christine Codner and to the Revd Terrie Robinson for their continuing work in the Department.

26. Inter-Anglican Standing Commission on Mission and Evangelism

The Anglican Consultative Council:

- a. receives the report from the Inter-Anglican Standing Commission on Mission and Evangelism (**IASCOME**) entitled “Communion in Mission”
- b. expresses its appreciation to IASCOME and thanks its members for their work and dedication
- c. adopts as the mandate for the next IASCOME the text set out in their Report
- d. encourages IASCOME in its work over its next term.

27. The Covenant for Communion in Mission

This Anglican Consultative Council:

- a. commends the *Covenant for Communion in Mission* to the churches of the Anglican Communion for study and application as a vision for Anglican faithfulness to the mission of God
- b. forwards the *Covenant for Communion in Mission* to those bodies of the Anglican Communion tasked to consider an Anglican Covenant as commended by the Windsor Report and the Statement of the February 2005 Primates’ Meeting
- c. requests the next Inter-Anglican Standing Commission on Mission and Evangelism to monitor responses to the *Covenant for Communion in Mission* and evaluate its effectiveness across the Communion.

28. Resolution on recommendations from IASCOME

The Anglican Consultative Council:

- a. receives the *Guidelines for Evangelism Co-ordinators* and recommends them to the Provinces for their use and guidance
- b. gives thanks for the Consultation of Provincial Co-ordinators of Mission and Evangelism held in Nairobi, Kenya, in 2002, and the Second Anglican Conference for Mission Organisations held in Larnaca, Cyprus, in 2003, and asks IASCOME to give consideration to holding further consultations of this kind in the future
- c. asks IASCOME to address the question of the colonial and post-colonial past and present of Anglican mission in its future work, and advise on how Anglicans may be helped to explore such issues in mission relationships

- d. receives the recommendations of IASCOME for a Mission Consultation for Network representatives, and asks the Standing Committee to explore how best to take forward this suggestion
- e. encourages IASCOME and TEAC to discern together ways in which their work may be integrated and mutually supported.

29. The Anglican Observer at the UN

The Anglican Consultative Council:

- a. gratefully receives the Report of the Office of the **Anglican Observer at the United Nations**(ACC-UN)
- b. seeks the full implementation of the Millennium Development Goals (MDGs) within the Provinces of the Anglican Communion
- c. encourages the churches of the Anglican Communion to identify link provincial contacts for the ACC-UN office.

30. The Office of the UN Observer

- a. expresses its gratitude to Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea for her dedicated service over the last four years as Anglican Observer at the United Nations and to the members of the Advisory Council for their invaluable work in support of the Office of the Anglican Observer at the United Nations
- b. asks the Secretary General and the Chairman of the ACC to explore whether the Office of the Anglican Observer at the UN can be continued, and in particular to consider the following matters:
 - i. the role of the Observer, the number of staff and the location of the Office
 - ii. an agreed job description for the appointment of the next Observer
 - iii. clear lines of accountability and line management arrangements through the Secretary General of the Communion
 - iv. possible ecumenical cooperation
 - v. the role of the Advisory Council, and appointment by the Standing Committee of the Chairperson of that Council
 - vi. a working budget for the next five years, and
 - vii. contributions to that budget.
- c. authorises an Appointment Committee consisting of representatives of the Archbishop of Canterbury, the Chair of the ACC, the Secretary General and a representative of the Advisory Council to select and appoint a new Observer for a term not to exceed five years, Subject to the Standing Committee being satisfied on the matters set out in clause (b) above, and
- d. requests that budgetary provision for the Office should be continued on the basis of the recommendation of the Inter Anglican Finance and Administration Committee.

31. The 49th Session of the UN Commission on the Status of Women

The Anglican Consultative Council:

- a. receives and adopts the Report of the ACC Provincial Delegation to the 49th UN Commission on the Status of Women (**UNCSW**), and affirms the work of the International Anglican Women's Network (IAWN) in responding to the Beijing Platform for Action and the Millennium Developments Goals (MDG), thereby carrying forward the full flourishing of God's Creation
- b. acknowledges the MDG goal for equal representation of women in decision making at all levels, and so requests:

- i. the Standing Committee to identify ways in which this goal may appropriately be adapted for incorporation into the structures of the Instruments of Unity, and other bodies to which the Anglican Consultative Council nominates or appoints
- ii. all member churches to work towards the realisation of this goal in their own structures of governance, and in other bodies to which they nominate or appoint and to report on progress to ACC-14.
- c. recommends that a study of the place and role of women in the structures of the Anglican Communion be undertaken by the Standing Committee in line with the objects of the ACC “to keep in review the needs that may arise for further study, and, where necessary, to promote inquiry and research”
- d. requests that each Province give consideration to the establishment of a women’s desk for that Province
- e. thanks those Provinces which sent participants to the 49th Session of UNCSW, and encourages those who did not to review their decision in time for the 50th Session in 2006 in solidarity with all women of the Anglican Communion.

32. Anglican Communion Environmental Network

The Anglican Consultative Council notes the Statement to the Anglican Communion from the **ACEN**, and

- a. endorses its recommendation that all Anglicans be encouraged to:
 - i. recognise that global climatic change is real and that we are contributing to the despoiling of creation
 - ii. commend initiatives that address the moral transformation needed for environmentally sustainable economic practices such as the Contraction and Convergence process championed by the Archbishop of Canterbury
 - iii. understand that, for the sake of future generations and the good of God’s creation, those of us in the rich nations need to be ready to make sacrifices in the level of comfort and luxury we have come to enjoy
 - iv. expect mission, vision and value statements to contain commitment to environmental responsibility at all levels of church activity
 - v. educate all church members about the Christian mandate to care for creation
 - vi. work on these issues ecumenically and with all faith communities and people of good will everywhere
 - vii. ensure that the voices of women, indigenous peoples and youth are heard
 - viii. press government, industry and civil society on the moral imperative of taking practical steps towards building sustainable communities.
- b. Asks Provinces to take the following steps urgently:
 - i. Include environmental education as an integral part of all theological training.
 - ii. Take targeted and specific actions to assess and reduce our environmental footprint, particularly greenhouse gas emissions. Such actions could include energy and resource audits, land management, just trading and purchasing, socially and ethically responsible investment.
 - iii. Promote and commit ourselves to use renewable energy wherever possible.
 - iv. Revise our liturgies and our calendar and lectionaries in ways that more fully reflect the role and work of God as Creator.
 - v. Press for urgent initiation of discussions, which should include all nations, leading to a just and effective development beyond the Kyoto Protocol.
 - vi. Support the work of the World Council of Churches Climate Change Action Group.

- vii. Bring before governments the imperative to use all means, including legislation and removal of subsidies, to reduce greenhouse gases.

33. International Anglican Family Network

The Anglican Consultative Council:

- a. receives the report of the **International Anglican Family Network**
- b. thanks the members of the Network for their ongoing contribution to the life of the Anglican Communion.

34. Anglican Indigenous Network

The Anglican Consultative Council

- a. gratefully receives the report of the **Anglican Indigenous Network** [AIN]
- b. notes the AIN resolutions for its own work, contained in the Report of the AIN Gathering at Pala in 2005
- c. requests the Provinces of the Communion to support those resolutions where appropriate.

35. The Network for Inter Faith Concerns

The Anglican Consultative Council:

- a. receives the report of the **Network for Inter Faith Concerns**
- b. commends its insights to the Provinces for reflection in the period leading up to the Lambeth Conference 2008
- c. asks the Standing Committee to give consideration to the NIFCON request for Commission status.

36. The Israeli Palestinian Conflict (APJN)

The Anglican Consultative Council:

- a. welcomes the September 22nd 2004 statement by the **Anglican Peace and Justice Network on the Israeli/Palestinian Conflict**
- b. commends the resolve of the Episcopal Church (USA) to take appropriate action where it finds that its corporate investments support the occupation of Palestinian lands or violence against innocent Israelis, and
 - i. commends such a process to other Provinces having such investments, to be considered in line with their adopted ethical investment strategies
 - ii. encourages investment strategies that support the infrastructure of a future Palestinian State
- c. requests the Office of the Anglican Observer to the United Nations, through or in association with the UN Working Committee on Peace in the Middle East, as well as through this Council, and as a priority of that Office, to support and advocate the implementation of UN Resolutions 242 and 338 directed towards peace, justice and co-existence in the Holy Land.

37. Refugee Situations in Africa (APJN)

The Anglican Consultative Council:

- a. supports initiatives aimed at ensuring that Burundian refugees returning from the Democratic Republic of the Congo, Tanzania and elsewhere, as well as displaced persons within Burundi, are assisted and cared for during their rehabilitation and integration by agencies of the United Nations, the European Union, the African Union and other appropriate governmental and non-governmental organisations

- b. supports the peacemaking process in Burundi, and assures the people of Burundi of our prayers during the period of their ongoing elections
- c. calls for the provision of necessary care from the international community to Congolese refugees gathered in Burundi and Rwanda border areas and other countries of Africa, and calls upon those involved in the conflict to end the killing of civilians.

38. Conflict Resolution (APJN)

The Anglican Consultative Council:

- a. encourages representatives of the Communion to effect pastoral visits to regions of conflict and instability, especially the African Great Lakes Region, central Asian States and South Asia, Sri Lanka, West Africa, Sudan, the Korean Peninsula, and the Middle East in order to encourage the Churches in those regions to carry on with the mission of peacemaking and reconciliation, and providing care for persons displaced by conflict in those regions
- b. requests that the training of Church leaders in peace and justice and conflict transformation throughout the Communion be made a priority theological education project.

39. Theological Education (APJN)

The Anglican Consultative Council:

- o notes the recommendations of the Anglican Peace and Justice Network on Theological Education set out at paragraphs G, H, I, J and K of its 2004 report and refers them to the Theological Education for the Anglican Communion Network (TEAC) for consideration and appropriate action, taking gender into serious consideration.

40. Inter Faith Relations (APJN)

The Anglican Consultative Council:

- o notes the recommendations of the Anglican Peace and Justice Network on Interfaith Relations set out at paragraphs L, M, N, O, P and Q of its 2004 report and refers them to the Network for Interfaith Concerns for the Anglican Communion (NIFCON) for consideration and appropriate action.

41. The Environment (APJN)

The Anglican Consultative Council:

- o notes the recommendations of the Anglican Peace and Justice Network on the environment set out at paragraphs R, S and T of its 2004 report and refers them to the Anglican Communion Environmental Network for consideration and appropriate action.

42. International Anglican Women's Network

The Anglican Consultative Council:

- a. receives the Report of the **International Anglican Women's Network**
- b. affirms the developing work of the Network
- c. encourages each Primate to maintain regular communication with the woman or team appointed as a link with the region in which his Province is located.

43. International Anglican Youth Network

The Anglican Consultative Council:

- a. receives the Report of the International Anglican Youth Network, and thanks the Network for its ongoing work in support of the witness of young people across the Communion
- b. recommends that dioceses and Provinces review their provision for ministry amongst young people and ensure appropriate budgetary provision

- c. asks the Standing Committee in consultation with the Secretary General to consider ways of funding the work of the Network and providing part-time administrative assistance at the Anglican Communion Office.

44. The Province of the Anglican Church of the Congo

The Anglican Consultative Council:

- a. receives the report of the Province of the Anglican Church of the Congo
- b. recognises that the Province faces a grave social crisis which deserves the special attention of all Churches of the Communion, and especially the Networks of this Council
- c. encourages the Province to pursue its mission of evangelisation in Congo Brazzaville as a new step in the growth of Anglican faith in the francophone world.

45. The Extra-provincial Diocese of Cuba

The Anglican Consultative Council:

- a. notes with pleasure the presence for the first time at a meeting of the Council of a member from the Extra-Provincial Diocese of Cuba
- b. resolves to assist that Diocese in its missionary work by making available to it resource materials on the history of Anglicanism, theological education and Anglican liturgy
- c. calls on all Provinces of the Communion to contribute, as their resources allow, to the development of Anglicanism in Cuba.

46. Corruption

The Anglican Consultative Council:

- a. notes with concern the fact that corruption in all its forms is still present in many governments, corporations and organisations
- b. commends those governments, corporations and organisations which have taken steps to tackle the issue of corruption
- c. supports the position that no person or organisation is above the law
- d. encourages all governments to fight corruption at all levels and to strive for good governance
- e. to that end calls on them to take appropriate measures including removing statutory immunities and other legal barriers which prevent those guilty of corruption from being called to account
- f. recognises with shame incidents of corrupt behaviour within the church, commits itself to the highest standards of integrity in church government and encourages Provinces of the Communion to identify and strive to eradicate corruption from church, state and society.

47. Drought in Africa

The Anglican Consultative Council:

- a. notes with concern the ongoing serious drought in Central and South Africa and the effect of this on populations of the region
- b. offers its prayers to the communities thus affected
- c. asks Provinces to consider ways in which aid and support can be offered.

48. Fair Trade

The Anglican Consultative Council:

- a. gratefully recognises the efforts so far made by developed countries, in particular the G8 states, to assist developing countries with their programmes aimed at providing better health and education, as well as clean water, to their populations

- b. believes however that developed countries can assist further in the realisation of these objectives by the establishment and promotion of fair terms of trade between developed and developing countries
- c. requests the Archbishop of Canterbury, in his capacity as President of the Council, to convey to the leaders of the G8 states prior to their meeting in July 2005, a reminder of their responsibility towards the eradication of poverty in the world and the promotion of fair terms of international trade.

49. Korea

The Anglican Consultative Council:

- a. expresses its profound concern about the deepening crisis in the Korean peninsula, consequent upon the announcements by the Democratic People's Republic of Korea [DPRK] that it is developing nuclear weapons and by the United States of America [USA] that it is contemplating the use of military force against the DPRK in order to prevent this
- b. believes that, for the sake of peace in North East Asia and the world, armed conflict in the Korean peninsula must be prevented, and to that end the DPRK and the USA should renounce the acquisition of nuclear weapons and the use of military force respectively, and endeavour to resolve the present crisis through dialogue and negotiation
- c. recognises that the origin of the present crisis threatening peace in the Korean peninsula and North East Asia lies in the division of the Korean peninsula into two states, and therefore supports and encourages the Anglican Church in Korea and other churches and organisations in Korea in their work for reunification of the two Koreas
- d. asks Anglican Church leaders in nations with influence on the North East Asia situation to consider visiting the DPRK and the Republic of Korea and contribute in whatever ways they can to the reunification of the two Koreas.

50. Protection of Children and Vulnerable Adults

The Anglican Consultative Council,

- a. takes to heart the admonition in Matthew 18.6 and the priority given in Jesus' ministry to children and to the vulnerable of society; and therefore
- b. commits itself to the highest standards of care for all young and vulnerable people, seeking to ensure their protection, safety and well-being, and requests similar pledges of commitment from all the Provinces and churches of the Communion
- c. notes the recommendation from the Anglican Church of Australia that ACC establish a Safe Ministry Task Force to promote the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, within the member churches of the Anglican Communion, and
- d. refers the recommendation and proposed action plan to the Standing Committee for evaluation and recommendations on the further action that may be taken by this Council and the Provinces of the Communion.

(Matthew 18.6 reads: Whoever causes the downfall of one of these little ones who believe in me,-it would be better for him if a heavy millstone were hung around his neck and he were drowned in the depths of the sea!)

51. Zimbabwe

The Anglican Consultative Council acknowledges the social and historical imbalances that the people of Zimbabwe have experienced in the tenure of their land, their implications for the current crisis and the need for them to be addressed. However, the Council:

- a. notes with profound sorrow and concern, and condemns, the recent political developments in Zimbabwe where hundreds of thousands of persons have had their homes destroyed and have become displaced persons within their own country, and where:
 - i. after up to two years of drought many families are dependent on relief but food distribution is often refused to those who do not support the political party in power
 - ii. those suffering from HIV/AIDS and orphans do not receive appropriate help from the government
 - iii. there are serious restrictions on democracy
 - iv. there is little freedom of speech or tolerance, and human rights are denied
 - v. politicians and uniformed forces act as if they are above the law
 - vi. people are arrested, imprisoned without fair trial, and tortured.
- b. asks the government of Zimbabwe to reverse its policies of destruction and begin to engage in development that eradicates poverty
- c. calls upon the leadership of the African Union to persuade the government of Zimbabwe to consider the humanitarian aspects of the situation in that country, and to act to remedy the suffering of the people of Zimbabwe
- d. supports the Church of England in its approaches to the government of the United Kingdom to reconsider its policy of repatriation of refugees to Zimbabwe
- e. welcomes the proposed pastoral visit of church leaders from South Africa to Zimbabwe to take place in the near future
- f. assures the Christian churches and the people of Zimbabwe of its prayers in this time of national disaster.

52. **The Compass Rose Society**

The Anglican Consultative Council:

- a. gratefully acknowledges the excellent fundraising and mission support work of the **Compass Rose Society**
- b. thanks the Society for its generous financial support of the Council
- c. assures the Society of its prayers in its continued work.

53. **Regional Episcopal Meetings**

The Anglican Consultative Council:

- a. applauds the initiative taken in 2004 by the Africa Anglican Bishop's Conference to hold a conference of African bishops in Nigeria in order to discuss problems faced by the African dioceses and to find local solutions thereto
- b. recommends this initiative to other regions.

54. **Prayers and Greetings**

This Anglican Consultative Council send its greetings and assurances of prayer to:

The Bishop of Rome, His Holiness Pope Benedict XVI, with prayers for his apostolic, evangelical and ecumenical ministry among Christians everywhere, and with thanks for the greetings from Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, delivered on his behalf by the Revd Don Bolen.

The Ecumenical Patriarch, His All Holiness Bartholomew I, with prayers for the apostolic See of Constantinople New Rome, and with thanks for the long-standing fraternal relationships between the Orthodox Churches and the Churches of the Anglican Communion and the presence of His Grace Bishop Kallistos of Diokleia, who delivered the greetings of the Ecumenical Patriarchate.

The General Secretary of the Lutheran World Federation, the Revd Dr Ishmael Noko, and with thanks for the greetings delivered on his behalf by the Rt Revd Walter Jagucki.

The Most Revd Joris Vercammen, Archbishop of Utrecht, and the Most Revd Dr Philipose Mar Chrysostom for ensuring the presence of representatives from Churches in Communion – The Revd Wietse Van der Velde and the Rt Revd Dr Euyakim Mar Coorilos, who delivered greetings on their behalf.

Dr Samuel Kobia, General Secretary of the World Council of Churches, with thanks for the representation from Ms Teny Simonian from the WCC Office of Church and Ecumenical Relations,

The Revd Esme Beswick President of Churches Together in England, and the Revd Mark Fisher; The Revd William R. Morrey, President of the Conference of the Methodist Church of Britain; The Revd Dr Paul Fiddes, Principal, Regent's Park College in the University of Oxford, and representative of the Baptist World Alliance.

55. Resolution of Thanks

The Anglican Consultative Council thanks God for the ministry of so many whose dedication and service have enabled the Council to do the work of the Church:

For our President the Most Revd and Rt Hon Dr Rowan Williams, Archbishop of Canterbury; for His Grace's confident proclamation of the Word; his love, vision and scholarship, and we express our heartfelt gratitude for his stimulating reflections upon the Acts of the Apostles at our daily Bible Studies.

For Mrs Jane Williams' presence among us in Nottingham and the Archbishop's involvement in the daily life of the Council which constantly inspires the Communion which looks forward to his continued spiritual support and example.

For the invaluable presence of members of the Primates' Standing Committee: the Most Revd Peter Kwong, the Most Revd Bernard Malango, the Most Revd Barry Morgan, the Most Revd Orlando Santos de Oliveira and the Most Revd James Terom.

For our Chair, the Rt Revd John Paterson, Bishop of Auckland, who also chairs the Inter-Anglican Finance and Administration Committee; for his eirenic and encouraging guidance of our debates; for his vigilant and proficient stewardship of the successful refurbishment of St Andrews House, the headquarters of the Anglican Communion Office.

For our Vice-Chair Professor George Koshy whose enthusiastic commitment to the work of the Council has helped shape our deliberations.

For the Design Group led by Professor George Koshy, assisted by the Rt Revd John Paterson, the Rt. Revd James Tengatenga, the Rt Revd Robert Thompson and Ms Fung-Yi Wong, who enabled us diligently to discharge our responsibility to the Communion in addressing the agenda before us.

For the Standing Committee, the Most Revd Peter Akinola, Mrs Jolly Bambirukamu, the Rt Revd Riah Abu El-Assal, the Very Revd John Moses, the Rt Revd James Tengatenga, the Rt Revd Robert Thompson and Ms Fung-Yi Wong

For the Inter-Anglican Finance and Administration Committee, formerly chaired by the Most Revd Robin Eames and presently chaired by the Rt Revd John Paterson, assisted by the Most Revd Peter Kwong, the Most Revd Peter Akinola, the Most Revd Clive Handford, Canon Elizabeth Paver, the Revd Bob Sessum and Ms Fung-Yi Wong for their conscientiousness and insights on financial matters.

For the Nomination Committee led by the Rt Revd James Tengatenga, assisted by the Very Revd John Moses and Ms Candice Payne who helped us discern our future leaders.

For the Resolutions Committee led by Mr. Bernard Georges, assisted by Mrs Philippa Amable, the Very Revd Michael Burrows, Dr Tony Fitchett, the Rt Revd David Vunagi and Ms Fung-Yi Wong who helped us express our minds and priorities clearly, and for the staff support offered through the Revd Canon Gregory Cameron.

For the Bible Studies group leaders: the Rt Revd Mauricio de Andrade, the Rt Revd Riah Abu El-Assal, the Ven Kay Goldsworthy, the Very Revd Dr David Chidiebele Okeke, Mr Humphrey Peters, Miss Sylvia Scarf, the Rt Revd James Tengatenga, Miss Kate Turner, and Mr Luis Roberto Vallee.

For the dedication and service of those members for whom ACC-13 is their last meeting.

The Anglican Communion Office

For the Secretary General, the Revd Canon Kenneth Kearon who, at his first Meeting of the Council, has led a dedicated and professional team of colleagues from the Anglican Communion Office with outstanding leadership and diplomacy.

For the Director of Ecumenical Affairs and Deputy Secretary General the Revd Canon Gregory K Cameron for assisting the ACC with the work of the Council and leading us through its ecumenical and doctrinal agenda, with astonishing grasp of detail.

For the Communications team led by Canon Jim Rosenthal with assistance from Mr Rob Bergner, and from the Church of England, Gavin Drake, Steve Jenkins and David Johnson, together with Rachel Farmer from the Diocese of Southwell, and the international team of Alex Allotey, Lynn Ross, Joe Mdhela, and the Revd Alistair Macdonald Radcliffe.

For the United Nations Observer for the Anglican Communion, Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavavea, and her presentation of our mission and opportunities for service at this international organisation.

For the Executive Assistant to the Secretary General, Mrs Deirdre Martin, and for Marjorie Murphy, Director of Mission and Evangelism, who not only supported the presentation of the work of IASCOME, but also undertook the management of the Meeting of the Council.

For Mr Andrew Franklin, Director of Finance and Administration, and the team from the Anglican Communion Office, Ms Lynne Butt, Mrs Christine Codner, Mrs Gill Harris-Hogarth; Mr Ian Harvey, and the Revd Dorothy Penniecooke.

For the Legal Adviser, the Revd Canon John Rees, for his counsel and assistance on legal and constitutional matters.

For Mrs Clare Amos, the Revd Eric Beresford, Mrs Susanne Mitchell, Ms Sue Parks, and Dr Sally Thompson, who assist the Networks and meetings of the Communion.

For the other staff at the Anglican Communion Office, and their support: for Mr Michael Ade, Ms Maggie Anderson, Mrs Clara Giraldo, Ms Ann Quirke and the Revd Terrie Robinson.

For the Archbishop of Canterbury's staff: Mr Chris Smith, Chief of Staff, the Revd John Corrie, the Revd Jonathan Jennings, Miss Fiona Millican, the Revd Andrew Norman, the Revd David Peck, and Mrs Sarah Walker.

For our guest speakers and presenters;

The Rt Hon Hilary Benn MP, the Revd Joel Edwards, the Rt Revd Malcolm McMahan, the Rt Revd Sebastian Bakare, the Rt Revd Michael Jackson, the Rt Revd Michael Nazir-Ali, and the Rt Revd Tom Wright,

Mr William Anderson, Dr Albert Gooch, the Revd Alice Medcof, the Revd Canon Robert Paterson, Dr Bill Sachs, and Dr Jennie Te Paa.

For our Hosts;

Bishop George Cassidy and the Diocese of Southwell, the Lord Mayor and Council of the City of Nottingham; for their warm hospitality and the reception at the Council House on Sunday 26th June 2005.

For the Volunteers and Local Organising Committee, splendidly organised by the Revd Canon Andrew Deuchar; Wendy Pearce and all the office Staff, for the Revd Helen Walker, Dr Esther Eliot, the Revd Alison Maddocks and all the volunteers, and for Carol and all the Brownies of the 1st Wollaton St. Leonard Brownies for the wonderful banner of welcome that greeted us when we arrived at Newark Hall.

For the Worship team, the Revd Ian Tarrant, Mr Adam Pullen, Mr Peter Price, the musicians, and all those others involved with the services here on the campus and at St.

Mary's, St. Peters and the Minster.

For Mr Peter Siepmann and other volunteers who assisted with the technical and administrative support.

For the Organisers of the Local Visits to Capital One, The Malt Cross project, Emmanuel Church of England Secondary School, Thorney Abbey Farm, and Mansfield Woodhouse. on Thursday and for the Dean and Chapter of Southwell Minster for their hospitality in the evening.

For the local Parishes who so warmly welcomed us on Sunday 26th June: The Revd Chris Moody – at the World Mission Day, Diocese of Leicester; the Revd David Bignell and Holy Rood, Edwalton; the Ven Ian Russell, and the Southern Cluster of the Southwell Deanery; the Revd Graham Burton and Hyson Green Ecumenical Group; the Revd Philip Thomas and St. Mark's Woodthorpe; the Revd George Butler and St. Mark's Mansfield; the Revd Graham Pigott and St. Paul's Wilford Hill; the Revd Tony Cardwell and St. Mary's Eastwood; the Revd Canon Janet Henderson and St. Patrick's Nuthall; the Revd Simon Cansdale and St. Giles' West Bridgeford; the Revd Glynis Hetherington and St. Mary's East Leake; the Revd Jerry Lepine and St. Leonards Wollaton; the Revd Michael Knight and St. Mary's Chesterfield; the Revd Canon Robert Parsons and St Peter's Belper; the Revd John Fisher and St. Helen's Burton Joyce; the Revd Philip Nott and St. Martha's Broxtowe.

For the interpreters: Ben Andréo, Katie Attwood, Karine Orbaum, Carissa Richards and Judy Rous.

For the staff of Nottingham University and all who assisted in the Chapel, plenary hall, dining room, the Bible study foyer, the corridors, and shepherding us to the correct venues, the amenities and facilities rooms.

APPENDIX C

A COVENANT FOR COMMUNION IN MISSION

The Lambeth Commission in its *Windsor Report* ‘recommended and urged the primates to consider the adoption by the churches of the Communion of 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’.[1]

The Inter Anglican Standing Commission on Mission and Evangelism (IASCOME) has discussed ways to take forward mission imperatives in the Communion following the Partners in Mission process and the Decade of Evangelism. The idea of a Covenant for Communion in Mission has emerged as a key proposal. We believe that a Covenant enshrining the values of common mission that could be used as a basis for outward-looking relationships among the churches, mission organisations and societies, and networks of the Communion would provide a significant focus of unity in mission for the Anglican Communion.

In Scripture, covenants are central in the Old Testament to God’s relationship to Noah, Abraham, Moses, and to the people of Israel. Jeremiah and Ezekiel foretell the coming of a new covenant – in which God will give God’s people a new heart and new life and will walk with them, and they with him. In the New Testament Jesus inaugurates this New Covenant. It was marked by the breaking of his body and the shedding of his blood, celebrated in the central Christian meal of the Eucharist and effected through the Resurrection of Jesus the Christ for all people for all time.

IASCOME considered in depth the nature of covenant. We recognised that within our cultures a covenant is a serious and significant agreement. Covenants are fundamentally about relationships to which one gives oneself voluntarily, while contracts can be seen as a legally binding document under a body of governing principle. Covenants are free-will voluntary offerings from one to another while contracts are binding entities whose locus of authority is external to oneself. Covenants are relational: relational between those who are making the covenant and relational with and before God.

As Anglican churches, we have a tradition of covenants that help to clarify our relationships with other ecumenical churches, such as the Porvoo Agreement between Anglican Churches of Britain and Ireland, Spain and Portugal with the Lutheran Churches of the Baltic and Nordic countries. Another example is the Called to Common Mission covenant between the Episcopal Church and the Evangelical Lutheran Church in America.

We recommend for consideration by the ACC and testing within the Communion the following nine-point covenant. We believe it provides a basis for agreements between Anglican churches at the national level – but local parish/congregations, mission movements and networks, companion diocese links, etc, may also use it. We believe the Covenant for Communion in Mission can provide a focus for binding the Communion together in a way rather different from that envisaged by the Windsor Report.

A Covenant For Communion In Mission

This Covenant signifies our common call to share in God’s healing and reconciling mission for our blessed but broken and hurting world.

In our relationships as Anglican sisters and brothers in Christ, we live in the hope of the unity that God has brought about through Jesus in the power of the Holy Spirit.

The preamble recognises that the world is one that has been graced by God but that God’s work through Jesus, empowered by the Holy Spirit, is to seek to heal its hurts and reconcile its brokenness.

The preamble reminds us that as Christians we are called to share our relationships in the mission of God to the wider world, bearing witness to the kingdom of love, justice and joy that Jesus inaugurated.

The nine points of the covenant are predicated on Scripture and the Sacraments providing the nourishment, guidance and strength for the journey of the covenant partners together.

Nourished by Scripture and Sacrament, we pledge ourselves to:

1. **Recognise Jesus in each other's contexts and lives**
The nine points begin with Jesus Christ, the source and inspiration of our faith and calls for those covenanting for mission to look for, recognise, learn from and rejoice in the presence of Christ at work in the lives and situations of the other.
2. **Support one another in our participation in God's mission**
Point two acknowledges that we cannot serve God's mission in isolation and calls for mutual support and encouragement in our efforts.
3. **Encourage expressions of our new life in Christ**
Point three asks those who enter into the covenant to encourage one another as we develop new understandings of our identities in Christ.
4. **Meet to share common purpose and explore differences and disagreements**
Point four provides for face-to-face meetings at which insights and learnings can be shared and difficulties worked through.
5. **Be willing to change in response to critique and challenge from others**
Point five recognises that as challenges arise changes will be needed as discipleship in Christ is deepened as a result of both experience in mission and encounters with those with whom we are in covenant.
6. **Celebrate our strengths and mourn over our failures**
Point six calls for honouring and celebrating our successes and acknowledging and naming our sadness and failures in the hopes of restitution and reconciliation.
7. **Share equitably our God-given resources**
Point seven emphasises that there are resources to share – not just money and people, but ideas, prayers, excitement, challenge, enthusiasm. It calls for a move to an equitable sharing of such resources particularly when one participant in the Covenant has more than the other.
8. **Work together for the sustainability of God's creation**
Point eight underscores that God's concern is for the whole of life – not just people, but the whole created order – and so we are called to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.
9. **Live into the promise of God's reconciliation for ourselves and for the world**
This last point speaks of the future hope towards which we are living, the hope of a reconciled universe – in which 'God's will be done on earth as it is in heaven' for which Jesus taught us to pray.

We make this covenant in the promise of our mutual responsibility and interdependence in the Body of Christ.

The conclusion provides a strong reminder that we need each other. We are responsible for each other and we are mutually interdependent in the Body of Christ.

IASCOME proposes that the ACC commend the Covenant for Communion in Mission to the churches of the Communion for study and action and remits it to the next IASCOME for evaluation of its

reception in the Anglican Communion. IASCOME further proposes that the ACC advance the Covenant for Communion in Mission to the bodies of the Anglican Communion tasked to continue consideration of covenants for the Anglican Communion as commended by the Windsor Report and the “Communiqué” of the February 2005 Primates’ Meeting. To that end, IASCOME presents the following resolution for adoption by ACC-13:

ACC RESOLUTION - This Anglican Consultative Council:

1. **Commends the Covenant for Communion in Mission to the churches of the Anglican Communion for study and application as a vision for Anglican faithfulness to the mission of God;**
2. **Advances the Covenant for Communion in Mission to the bodies of the Anglican Communion tasked to continue consideration of covenants for the Anglican Communion as commended by the Windsor Report and the “Communiqué” of the February 2005 Primates’ Meeting;**
3. **Remits the Covenant for Communion in Mission to the next Inter-Anglican Standing Commission on Mission and Evangelism for monitoring responses to and evaluating effectiveness of the Covenant for Communion in Mission across the Anglican Communion.**

The covenant is deliberately general in its principles. In its understanding of mission it builds on the Five Marks of Mission of the 1984 and 1990 Anglican Consultative Councils^[2]. It provides a framework within which those entering into the covenant can identify specific tasks and learnings that relate to their particular situations.

^[1] The Windsor Report 2004. London: Anglican Communion Office, 2004, Pp. 62-64.

^[2] To proclaim the good news of the Kingdom of God; To teach, baptise and nurture new believers; To respond to human need by loving service; To seek to transform unjust structures of society; To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

APPENDIX D

UNITED NATIONS MILLENNIUM DEVELOPMENT GOALS

Goal 1: Eradicate extreme poverty and hunger

- Reduce by half the proportion of people living on less than a dollar a day
- Reduce by half the proportion of people who suffer from hunger

Goal 2: Achieve universal primary education

- Ensure that all boys and girls complete of full course of primary education

Goal 3: Promote gender equality and empower women

- Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015

Goal 4: Reduce Child mortality

- Reduce by two thirds the mortality rate among children under five

Goal 5: Improve maternal health

- Reduce by three quarters the maternal mortality ratio

Goal 6: Combat HIV/AIDS, malaria and other diseases

- Halt and begin to reverse the spread of HIV/AIDS
- Halt and begin to reverse the incidence of malaria and other major diseases

Goal 7: Ensure environmental sustainability

- Integrate the principles of sustainable development into country policies and programmes; reverse loss of environmental resources
- Reduce by half the proportion of people without sustainable access to safe drinking water
- Achieve significant improvement in lives of at least 100 million slum dwellers, by 2020

Goal 8: Develop a global partnership for development

- Develop further an open trading and financial system that is rule-based, predictable and non-discriminatory, includes a commitment to good governance, development and poverty reduction—nationally and internationally
- Address the least developed countries' special needs. This includes tariff- and quota-free access for their exports; enhanced debt relief for heavily indebted poor countries; cancellation of official bilateral debt; and more generous official development assistance for countries committed to poverty reduction
- Address the special needs of landlocked and small island developing States
- Deal comprehensively with developing countries' debt problems through national and international measures to make debt sustainable in the long term
- In cooperation with the developing countries, develop decent and productive work for youth
- In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries
- In cooperation with the private sector, make available the benefits of new technologies—especially information and communications technologies

APPENDIX E

CARING FOR ALL THE CHURCHES

A Response of the House of Bishops of the Episcopal Church to an expressed need of the Church

The church is the Body of Christ. Our life in this Body is a continuing action of God's grace among us, by whose power alone we are "joined together" in Christ and grow "into a holy temple in the Lord" (Eph. 2:21). Through the church's common life in Christ, God intends to signify to the world the beginning of a new and reconciled creation.

We know the unity with God that Christ has won for humanity, he won through the victory of his passion. We are mindful of the suffering of Jesus who, on the Cross and through his resurrection, reaches into every corner of alienated human life, reconciling and restoring to the household of God all who come to him in faith. By God's grace the church is continually called, in repentance and hope, to be a trustworthy sign to the world of this costly reconciling power of God. We understand that, in obedience to Christ and putting our whole trust in him, we may share in his unity with the Father through the Holy Spirit. Communion in the Trinity is the salvation of the world. The church, thus, exists for the sake of the world. Therefore, for the sake of the world, we have been called "to serve before God day and night in the ministry of reconciliation", (BCP, p.521) which is to be carried out "with all humility and gentleness, with patience, bearing one another in love, making every effort to maintain the unity of the Spirit in the bond of peace." (Eph. 4:2-3)

We as bishops are not of a common mind about issues concerning human sexuality. Different points of view on these matters also exist within our dioceses and congregations. In some instances there are significant differences between congregation(s) and the bishop and few of our congregations are themselves of one mind. As we exercise pastoral leadership in our dioceses, we pledge ourselves to work always towards the fullest relationship, seeking, as the Archbishop of Canterbury has said, "the highest degree of communion." We are grateful for his leadership and share the pastoral concerns expressed by the Primates of the Anglican Communion in their statement of October 2003, "for those who in all conscience feel bound to dissent from the teaching and practice of their province in such matters." We have committed ourselves to living through this time of disagreement in love and charity and with sensitivity to the pastoral needs of all members of our church.

In the circumstance of disagreement regarding the actions of the 74th General Convention on issues of human sexuality, we commit ourselves to providing and to making provision for pastoral care for dissenting congregations, and we recognize that there may be a need for a bishop to delegate some pastoral oversight. Oversight means the episcopal acts performed as part of a diocesan bishop's ministry either by the diocesan bishop or by another bishop to whom such responsibility has been delegated by the diocesan bishop. In other Anglican Provinces, the term "pastoral oversight" signifies what we mean by "pastoral care." In our Episcopal Church polity, "oversight" does not confer "jurisdiction." We are aware of current examples of the delegation of pastoral oversight in the gracious accommodations which have occurred in some dioceses.

As we together commit to a process for Delegated Episcopal Pastoral Oversight, we also recognize the constitutional and canonical authority of bishops and the integrity of diocesan boundaries. We are in accord with the statement of the primates: "Whilst we affirm the teaching of successive Lambeth Conferences that bishops must respect the autonomy and territorial integrity of dioceses and provinces other than their own, we call on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates."

Sensitive pastoral care does not presuppose like-mindedness. Bishops and congregations have frequently disagreed about particular articulations and interpretations of scripture and the Creeds while being able to transcend their differences through common prayer and celebration of the sacraments of the new covenant. The notion that the bishop's views must be in accord with those of a particular rector or congregation for the bishop to be received as chief pastor opens the way to undermining the bishop's pastoral ministry, which must embrace all and "support all baptized people in their gifts and ministries." Our theology and practice hold that ordination and consecration provide the gifts and grace necessary for the sacramental acts of a bishop to be effectual. (See article XXVI of the Articles of Religion: Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.)

As bishops we share a ministry of episcopé as stewards of the mystery of faith that none of us possesses alone. We believe it is our particular charge to nourish, guard and represent in the church this "unity of the Spirit in the bond of peace." We understand this to be for the sake of the world and in fidelity to our Lord who gave his life to restore all to unity with God. We recognize and repent of our failures of charity towards one another in this shared ministry of episcopé, and we pledge ourselves to a sacrificial ministry with one another, valuing in each the presence of the Crucified and Risen Christ. While our unity may be strained, we continue to strive for godly union and concord. Our task requires humility, charity, mutual respect and a willingness to make every effort to maintain the unity of the Spirit in the bond of peace.

In March of 2002 the House of Bishops adopted the following covenant:

"We believe that the present Constitution and Canons of The Episcopal Church are sufficient for dealing with questions of episcopal oversight, supplemental episcopal pastoral care, and disputes that may arise between the bishop and a congregation. We encourage that their provisions be used wisely and in the spirit of charity.

"The provision of supplemental episcopal pastoral care shall be under the direction of the bishop of the diocese, who shall invite the visitor and remain in pastoral contact with the congregation. This is to be understood as a temporary arrangement, the ultimate goal of which is the full restoration of the relationship between the congregation and their bishop."

Expanding on this previous agreement, and working always towards "the highest degree of communion," we offer the following recommendations in order to provide Delegated Episcopal Pastoral Oversight. We expect that the first priority in a relationship between a diocesan bishop and congregation is a striving for unity. As such, it is incumbent upon both the bishop and the rector/congregation to meet together, with a consultant, if needed, to find ways to work together. If for serious cause in the light of our current disagreements on issues of human sexuality, the bishop and rector/congregation cannot work together, we propose the following process for Delegated Episcopal Pastoral Oversight.

- 1) In the spirit of openness, the rector and vestry, or the canonically designated lay leadership shall meet with the bishop to seek reconciliation. After such a meeting, it is our hope that in most instances a mutually agreeable way forward will be found.
- 2) If reconciliation does not occur, then the rector and two-thirds of the vestry, or in the absence of a rector, two-thirds of the canonically designated lay leadership, after fully engaging the congregation, may seek from their diocesan bishop, (or the diocesan bishop may suggest) a conference regarding the appropriateness and conditions for Delegated Episcopal Pastoral Oversight.
- 3) After such a conference the bishop may appoint another bishop to provide pastoral oversight.
- 4) If no reconciliation is achieved, there may then be an appeal to the bishop who is president or vice-president of the ECUSA province in which the congregation is geographically located, for help in

seeking a resolution. Those making such an appeal must inform the other party of their decision to appeal.

5) When such an appeal has been made, the provincial bishop may request two other bishops, representative of the divergent views in this church, to join with the provincial bishop to review the situation, to consider the appeal, and to make recommendations to all parties. If an episcopal visitor is to be invited, that bishop shall be a member in good standing in this Church.

6) When an agreement is reached with respect to a plan, it shall be for the purpose of reconciliation. The plan shall include expectations of all parties, especially mutual accountability. The plan shall be for a stated period of time with regular reviews.

The provincial bishop shall periodically inform the Presiding Bishop, the Presiding Bishop's Council of Advice, and the House of Bishops at its regular meetings of the progress and results of this process.

As bishops of this church, we pledge ourselves to pray and work for patience and the generosity of spirit that can enable a pastoral resolution as we live with our differences. As well, we will strive for Godly union and concord as together we seek to be led by the Spirit of truth who, as Jesus tells us, "will guide us into all the truth." (John 16:13)

The House of Bishops of the Episcopal Church

23 March 2004

APPENDIX F

House of Bishops' Spring Meeting
Camp Allen, Texas
March 15, 2005

A COVENANT STATEMENT OF THE HOUSE OF BISHOPS

We have received the Windsor Report as a helpful contribution to our relationships with Anglican brothers and sisters across the world. We recognize its recommendations as coming from a broadly representative commission inclusive of bishops, clergy, and laity and as an attempt to speak as equals to equals. We experience it as being in the best tradition of autonomy within communion and as helpful in our efforts to live into communion. Likewise, we appreciate receiving the communiqué from the February meeting of the Primates and take seriously the perspectives and convictions stated therein.

It is our heartfelt desire to be responsive and attentive to the conversation we have already begun and to which we are being called and as a body offer the following points.

1. We reaffirm our commitment to the Chicago-Lambeth Quadrilateral of 1888 and each of its individual points. We reaffirm our earnest desire to serve Christ in communion with the other provinces of the Anglican family. We reaffirm our continuing commitment to remain in communion with the Archbishop of Canterbury and to participate fully in the Anglican Consultative Council, the Lambeth Conference, and the Primates' Meeting, and we earnestly reaffirm our desire to participate in the individual relationships, partnerships, and ministries that we share with other Anglicans, which provide substance to our experience of what it is to be in communion.
2. We express our own deep regret for the pain that others have experienced with respect to our actions at the General Convention of 2003 and we offer our sincerest apology and repentance for having breached our bonds of affection by any failure to consult adequately with our Anglican partners before taking those actions.
3. The Windsor Report has invited the Episcopal Church "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" (Windsor Report, para. 134). Our polity, as affirmed both in the Windsor Report and the Primates' Communiqué, does not give us the authority to impose on the dioceses of our church moratoria based on matters of suitability beyond the well-articulated criteria of our canons and ordinal. Nevertheless, this extraordinary moment in our common life offers the opportunity for extraordinary action. In order to make the fullest possible response to the larger communion and to re-claim and strengthen our common bonds of affection, this House of Bishops takes the following provisional measure to contribute to a time for healing and for the educational process called for in the Windsor Report. Those of us having jurisdiction pledge to withhold consent to the consecration of any person elected to the episcopate after the date hereof until the General Convention of 2006, and we encourage the dioceses of our church to delay episcopal elections accordingly. We believe that Christian community requires us to share the burdens of such forbearance; thus it must pertain to all elections of bishops in the Episcopal Church. We recognize that this will cause hardship in some dioceses, and we commit to making ourselves available to those dioceses needing episcopal ministry.
4. In response to the invitation in the Windsor Report that we effect a moratorium on public rites of blessing for same sex unions, it is important that we clarify that the Episcopal Church has not authorized any such liturgies, nor has General Convention requested the development of such rites. The Primates, in their communiqué "assure homosexual people that they are children of God, loved and valued by him, and deserving of the best we can give of pastoral care and friendship" (Primates'

Communiqué, para. 6). Some in our church hold such "pastoral care" to include the blessing of same sex relationships. Others hold that it does not. Nevertheless, we pledge not to authorize any public rites for the blessing of same sex unions, and we will not bless any such unions, at least until the General Convention of 2006.

5. We pledge ourselves not to cross diocesan boundaries to provide episcopal ministry in violation of our own canons and we will hold ourselves accordingly accountable. We will also hold bishops and clergy canonically resident in other provinces likewise accountable. We request that our Anglican partners "effect a moratorium on any further interventions" (Windsor Report, para. 155; see also 1988 Lambeth Conference Resolution 72 and 1998 Lambeth Conference Resolution III.2) and work with us to find more creative solutions, such as the initiation of companion diocese relationships, to help us meet the legitimate needs of our own people and still maintain our integrity.
6. As a body, we recognize the intentionality and seriousness of the Primates' invitation to the Episcopal Church to refrain voluntarily from having its delegates participate in the Anglican Consultative Council meetings until the Lambeth Conference of 2008. Although we lack the authority in our polity to make such a decision, we defer to the Anglican Consultative Council and the Executive Council of the Episcopal Church to deliberate seriously on that issue.

The bonds of affection are not ends in themselves but foundations for mission. Therefore, we re-commit ourselves to work together throughout the communion to eradicate HIV/AIDS, tuberculosis, malaria, and other diseases, to achieve the Millennium Development Goals, and to address the other efforts mentioned by the Primates' Communiqué (para. 20). We dedicate ourselves to full and open dialogue in every available venue through invitations for mutual visitation, intentional exploration of the theological perspectives and spiritual gifts that our diverse cultures offer, and collaborative partnerships for the purpose of shared mission in Christ.

APPENDIX G

EXECUTIVE COUNCIL LETTER TO ANGLICAN CONSULTATIVE COUNCIL CHAIR

April 13, 2005

A letter to the Rt. Rev. John C. Paterson, Chair of the Anglican Consultative Council, from the Most Rev. Frank T. Griswold and the Very Rev. George L. W. Werner on behalf of the Executive Council of the Episcopal Church.

The Executive Council met in special session at the University of St. Mary of the Lake in Mundelein, Illinois, to consider the request of the Primates to “voluntarily withdraw” our members for a time from participation in the Anglican Consultative Council. This is a weighty matter for the Episcopal Church since the ACC is the primary instrument of communion in which the fullness of the Body of Christ is represented. Representative consultation is an essential component of our life as a church. We struggled to discern how best to respond to the request.

We are acutely aware that we meet in a time of great distress and need in the wider world. War, famine and disease stalk the earth. We express our passionate commitment to the mission of the church and especially to the United Nations Millennium Development Goals endorsed by our General Convention.

We are unanimous in our desire to do all that we can to preserve and further the bonds of affection in the “new humanity” created by Christ Jesus (Eph. 2:15). This in our view constitutes the very essence of our life together as Anglican Christians. We firmly believe that the only way to address the things that divide us is for “Christians of good will... to engage honestly and frankly with each other” (Windsor Report, paragraph 146). We are therefore heartened by the decision of the Chair of the ACC, responding to the Primates’ communiqué to include in the program for the upcoming meeting in Nottingham an opportunity for a consultation at which major contributions will come from the Episcopal Church and the Anglican Church of Canada.

We are mindful that Christ has made us members of one body, and that no part can say to any other “I have no need of you.” At the same time we wish to express our openness to the concerns and beliefs of others. In the spirit of the Covenant Statement recently adopted by our House of Bishops, we voluntarily withdraw our members from official participation in the ACC as it meets in Nottingham. As an expression of our desire “to bear one another’s burdens” (Galatians 6:2), we are asking our members to be present at the meeting to listen to reports on the life and ministry we share across the Communion and to be available for conversation and consultation.

Please be assured of our prayers and continuing support for the mission we share in the Risen Christ.