

## **A Most Agonizing Journey towards Lambeth 2008 - Abp Peter Akinola August 20, 2007**

*I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. (Eph. 4:1,3)*

We have been on this journey for ten long years. It has been costly and debilitating for all concerned as most recently demonstrated by the tepid response to the invitations to the proposed Lambeth Conference 2008. At a time when we should be able to gather together and celebrate remarkable stories of growth and the many wonderful ways in which our God has been at work in our beloved Communion as lives are transformed new churches built and new dioceses established there is little enthusiasm to even meet.

There are continual cries for patience, listening and understanding. And yet the record shows that those who hold to the "faith once and for all delivered to the saints" have shown remarkable forbearance while their pleas have been ignored, their leaders have been demonized, and their advocates marginalized. We made a deliberate, prayerful decision in 1998 with regard to matters of Human Sexuality. It was supported by an overwhelming majority of the bishops of the Communion. It reflected traditional teaching interpreted with pastoral sensitivity. And yet it has been ignored and those who uphold it derided for their stubbornness. However, we have continued to meet and pray and struggle to find ways to maintain the unity of the Spirit in the bond of peace.

The journey started in February 1997 in Kuala Lumpur. It was here, during the 2nd Encounter of the Global South Anglican Communion that a [statement was issued](#) (1) in which concern was expressed about the apparent setting aside of biblical teaching by some provinces and dioceses. The statement pleaded for dialogue in 'a spirit of true unity' before any part of the Communion embarks on radical changes to Church discipline and moral teaching.

Sadly, this plea, and several similar warnings, have been ignored and ten years later, in February 2007, the Primates of the Anglican Communion met in Dar es Salaam, Tanzania, and experienced an agonizing time trying to repair the Communion that has been so badly broken. Their earlier prediction at the Primates Meeting at Lambeth Palace In 2003, that rejection of the faith committed to us would tear "the fabric of our Communion at its deepest level," has proven to be accurate. In [Dar es Salaam the Primates proposed](#), (2) as one last attempt to restore unity, a period of seven months for those who have brought our Communion to the brink of destruction to reconsider their actions and put a stop to the harmful actions that have so polarized our beloved church.

With about seven weeks to go, hope for a unified Communion is not any brighter than it was seven months or ten years ago. Rather, the intransigence of those who reject Biblical authority continues to obstruct our mission and it now seems that the Communion is being forced to choose between following their innovations or continuing on the path that the church has followed since the time of the Apostles.

We have made enormous efforts since 1997 in seeking to avoid this crisis, but without success. Now we confront a moment of decision. If we fail to act we risk leading millions of people away from the faith revealed in the Holy Scriptures and also, even more seriously, we face the real possibility of denying our Saviour, the Lord Jesus Christ.

The leadership of The Episcopal Church USA (TECUSA) and the Anglican Church of Canada (ACoC) seem to have concluded that the Bible is no longer authoritative in many areas of human experience especially in salvation and sexuality. They claim to have 'progressed' beyond the clear teaching of the Scriptures and they have not hidden their intention to lead others to these same conclusions. They have even boasted that they are years ahead of others in fully understanding the truth of the Holy Scriptures and the nature of God's love.

Both TECUSA and ACoC have been given several opportunities to consult, discuss and prayerfully respond through their recognized structures. While they produced carefully nuanced, deliberately ambiguous statements, their actions have betrayed them. Their intention is clear; they have chosen to walk away from the Biblically based path we once all walked together. The unrelenting persecution of the remaining faithful among them shows how they have used these past few years to isolate and destroy any and all opposition.

We now confront the seriousness of their actions as the year for the Lambeth Conference draws near. Sadly, this Conference is no longer designed as an opportunity for serious theological engagement and heartfelt reconciliation but we are told will be a time of prayer, fellowship and communion. These are commendable activities, but this very Communion, however, has been broken by the actions of the American and Canadian churches. The consequence is most serious because, even if only one province

chooses not to attend, the Lambeth Conference effectively ceases to be an Instrument of Unity. The convener's status as an instrument or focus of unity also becomes highly questionable. Repentance and reversal by these provinces may yet save our Communion. Failure to recognize the gravity of this moment will have a devastating impact.

### **Scorned Opportunities**

Following the 1997 warning, the 1998 Lambeth Conference issued [Resolution 1.10](#) (3) that affirmed the teaching of the Holy Scriptures with regard to faithfulness in marriage between a man and a woman in lifelong union and declared that homosexual practice was incompatible with Biblical teaching. At their meeting in Porto, Portugal, in March 2000 the [Primates reaffirmed the supremacy of Scripture](#) (4) as the "decisive authority in the life of our Communion."

The General Convention of the Episcopal Church USA responded in July 2000 by approving [Resolution D039](#) (5) acknowledging relationships other than marriage "in the Body of Christ and in this Church" and that those "who disagree with the traditional teaching of the Church on human sexuality, will act in contradiction to that position!" The Convention only narrowly avoided directing the Standing Commission on Liturgy and Music to begin preparation of official rites for the blessing of "these relationships ... other than marriage."

In 2001, the Primates' meeting in Kanuga, North Carolina issued a [pastoral letter](#) (6) acknowledging estrangement in the Church due to changes in theology and practice regarding human sexuality, and calling on all provinces of the Communion to avoid actions that might damage the "credibility of mission in the world." In April, 2002 meeting at Canterbury the Primates further issued a pastoral letter recognizing responsibility of all bishops to articulate the fundamentals of faith and maintain the Church truth.

In what appeared to be deliberate defiance the Diocese of New Westminster in Canada voted in June 2002 to [approve the blessings of same-sex unions](#) (7) with the enthusiastic support of their Bishop Michael Ingham. Later that year ACC-12 meeting in Hong Kong in October 2002 approved a [resolution \[34\]](#) (8) urging dioceses and bishops to refrain from unilateral actions and policies that would strain communion.

The following year ECUSA met in General Convention in Minneapolis in July/August 2003. Among their many actions they chose to reject a [Resolution \[B001\]](#) affirming the authority of Scripture and other basic elements of Christian faith [ ] while [approving the election as bishop \[C045\]](#) (9) someone living in an unashamedly sexual relationship outside marriage.

The Primates' meeting at [Lambeth Palace in October 2003 issued a pastoral statement](#) (10) condemning ECUSA's decisions at General Convention describing them as actions that "threaten the unity of our own Communion as well as our relationships with other parts of Christ's Church, our mission and witness, and our relations with other faiths, in a world already confused in areas of sexuality, morality and theology and polarized Christian opinion." They also declared that if the consecration proceeds "the future of the Communion itself will be put in jeopardy" and that the action will "tear the fabric of our communion at its deepest level, and may lead to further division on this and further issues as provinces have to decide in consequence whether they can remain in communion with provinces that choose not to break communion with the Episcopal Church (USA)." They also called 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." ECUSA responded the following month by proceeding with the consecration of Gene Robinson thereby tearing the fabric of our Communion and forcing Nigeria along with many other provinces to sever communion with ECUSA.

Earlier, in June 2003, we in the [Church of Nigeria had cut our links with the diocese of New Westminster](#) (11) and sent a clear warning of reconsidering our relationship with ECUSA should Gene Robinson be consecrated. As always, we were ignored.

During 2004 there was a growing number of so-called 'blessings' of same-sex unions by American and Canadian priests even though the Windsor Report released in September 2004 reaffirmed [Lambeth 1.10](#) and the authority of Scripture as central to Anglican Common Life. [The Windsor Report](#) also called for moratoria on public rites of same-sex blessings and on the election and consent of any candidate to the episcopate living in a same-sex union.

One consequence of this continuing intransigence by ECUSA was the alienation of thousands of faithful Anglicans who make their home in the USA. The attempts by the Primates to provide for their protection through the Panel of Reference proved fruitless. So the desire of these faithful Anglicans for alternatives for their spiritual home led to many impassioned requests to the Church of Nigeria and a number of other provinces within the Global South. The Standing Committee of the Church of Nigeria (CofN) recognizing this urgent need during their meeting in Ilesa in March 2004 and as a result initiated a process for the

provision of pastoral care through the formation of a Convocation within the USA.

During the [African Anglican Bishops Conference \(AABC\) in October 2004 the Primates present released a statement](#) (12) that among other things urged the Episcopal Church USA and the Anglican Church of Canada to take seriously the need for "repentance, forgiveness and reconciliation enjoined on all Christians by Christ." It called on Episcopal Church USA and the Anglican Church of Canada to move beyond informal expressions of regret for the effect of their actions to a genuine change of heart and mind.

Although the [Primates in February 2005 at their meeting in Dromantine](#), (13) Northern Ireland, advised the withdrawal of both ECUSA and the ACoC from the ACC the continued influence of these churches on the Communion and their renewed efforts to make others adopt their intransigent line frustrated any genuine reconciliation attempts. The agonizing journey towards unity and faith seemed unending.

The failure of resolve by the Archbishop of Canterbury and the unwillingness of the other Instruments of Unity to effect discipline on those who had rejected the mind of the Communion prompted the Church of Nigeria to [effect a change in her constitution](#) (14) during a General Synod held in Onitsha in September 2005. This constitutional change not only protects the Church of Nigeria from being led into error by any Church in the Communion but also makes full constitutional provision for the Convocation of Anglicans in North America (CANA).

The [Third Anglican South-to-South Encounter in Egypt October 2005](#) (15) issued a very strong indictment of ECUSA and the ACoC and called for a common "Anglican Covenant" among churches remaining true to Biblical Christianity and historic Anglicanism.

Ignoring all the calls for repentance, homosexual unions and nominations for episcopacy continued in the USA with the Archbishop of Canterbury expressing "deep unease" with such nominations in California in February 2006. (Article describing reaction by Archbishop Rowan to California election is found in Church of England Newspaper, February 24th, 2006.)

A much-awaited ECUSA General Convention in 2006 proved to be a disappointment as resolutions expressing regret for the harm done to the communion were rejected as well as one that tried to emphasize the necessity of Christ for salvation. Approved were resolutions promoting homosexual relationships as well one apologizing to homosexuals for the Anglican Communion following Biblical principles. A pledge to include openly homosexual persons was requested "of our sister churches in the Anglican Communion and Anglican Communion bodies as evidence of the apology". Finally someone who does not regard homosexual behaviour a sin, and does not consider Jesus the One way to the Father, [was elected as Presiding Bishop](#) (16). The agony of a frustrated communion was visible worldwide except among those already prepared to embrace this dangerous path departing from the faith.

Nigeria needed no further prodding to proceed with the election in June 2006 and the August 2006 consecration of the Rt. Rev. Martyn Minns to give Episcopal oversight to CANA. The Nigerian House of Bishops also declared a reluctance to participate in the 2008 Lambeth Conference with an unrepentant ECUSA and Canada. (see Minutes of the Church of Nigeria House of Bishops meeting June 2006.)

The Global South Anglican Primates meeting in Kigali, September 2006 recognizing that ECUSA appears to have no intention of changing direction and once again embracing the 'faith once delivered' said in their [communiqué](#) (17): "We are convinced that the time has now come to take initial steps towards the formation of what will be recognized as a separate ecclesiastical structure of the Anglican Communion in the USA . . . . We believe that we would be failing in our apostolic witness if we do not make this provision for those who hold firmly to a commitment to historic Anglican faith."

The Anglican Communion Primates meeting in Dar es Salaam in February 2007 reaffirmed the 1998 Lambeth resolution and called on ECUSA (now TEC) to consider definite actions, which could heal the communion as well as reassure those who have been alienated of adequate pastoral care. By June 2007, both the ACoC and TEC indicated unwillingness to comply but a desire to remain part of the Communion they have hurt so much. As the deadline approaches, we fail to see how these positions can be reconciled. The situation has been made even more incoherent by the decision, made earlier this year, to extend an invitation to the Lambeth Conference of those responsible for this crisis with no call to repentance, whilst rejecting bishops who have stood firm for the Faith.

### **All journeys must end someday**

*"We are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for of running a race."  
(Hebrews 12:1)*

These past ten years of distraction have been agonizing and the cost has been enormous. The time and financial resources spent on endless meetings whose statements and warnings have been consistently ignored is a tragic loss of resources that should have been used otherwise. It now appears, however, that the journey is coming to an end and the moment of decision is almost upon us. But this is not a time to lose heart or fail to maintain vigilance. It would be an even greater tragedy if while trying to bring others back to the Godly path, we should miss the way or lose the race.

- We want unity but not at the cost of relegating Christ to the position of another 'wise teacher' who can be obeyed or disobeyed.
- We earnestly desire the healing of our beloved Communion but not at the cost of re-writing the Bible to accommodate the latest cultural trend.

As stated in "[The Road to Lambeth](#)" (18): "We Anglicans stand at a crossroads. One road, the road of compromise of biblical truth, leads to destruction and disunity. The other road has its own obstacles [faithfulness is never an easy way] because it requires changes in the way the Communion has been governed and it challenges [all] our churches to live up to and into their full maturity in Christ."

The first road, the one that follows the current path of The Episcopal Church USA and the Anglican Church of Canada, is one that we simply cannot take because the cost is too high. We dare not sacrifice eternal truth for mere appeasement; we cannot turn away from the source of life and love for a temporary truce.

The other road is the only one that we can embrace. It is not an easy road because it demands obedience and faithfulness from each one of us. It requires a renewed commitment to the Historic Biblical Faith. For those who have walked away from this commitment, especially The Episcopal Church USA and the Anglican Church of Canada, it requires repentance, a reversal of current unscriptural policies and credible assurances concerning such basic matters as:

- a The Authority and Supremacy of Scripture.
- b The Doctrine of the Trinity
- c The person, work and resurrection of Jesus the Christ
- d The acknowledgement of Jesus as Divine and the One and only means of salvation
- e The doctrines of sin, forgiveness, reconciliation, and transformation by the Holy Spirit through Christ.
- f The sanctity of marriage and teaching about morality that is rooted in the Bible.

These are not onerous burdens or tiresome restrictions but rather they are God's gift, designed to set us free from the bondage of sin and give us the assurance of life eternal.

It is our hope and fervent prayer that in the coming months, all those in leadership will be directed towards the restoration of true unity in the Body of Christ by an unconditional embrace of the One who says to all who will listen, "If you love me, you will obey what I command."

John Bunyan, author of *Pilgrim's Progress*, describes the Christian life as a journey from the City of Destruction to the Celestial City. On his journey, Pilgrim is confronted by numerous decisions and many crossroads. The easy road was never the right road. This is our moment of truth.

*This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the LORD your God, listen to his voice, and hold fast to him. (Deuteronomy 30:19,20a)*

**+ Peter Abuja**

**(1) The Kuala Lumpur Statement on Human Sexuality  
2nd Encounter in the South  
10 to 15 Feb 97**

God's glory and loving purposes have been revealed in the creation of humankind (Rom. 1:18; Gen. 1:36, 27). Among the multiplicity of his gifts we are blessed with our sexuality.

- 1 Since the Fall (Gen. 3), life has been impaired and God's purposes spoiled. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus' teaching about lust in the Sermon on the Mount (Matt. 5:27-30) makes it clear that sexual sin is a real danger and temptation to us all.
- 2 It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North - specifically, the ordination of practicing homosexuals and the blessing of same-sex unions.
- 3 While acknowledging the complexities of our sexual nature and the strong drives it places within us, we are quite clear about God's will in this area which is expressed in the Bible.
- 4 The Scripture bears witness to God's will regarding human sexuality which is to be expressed only within the life long union of a man and a woman in (holy) matrimony.
- 5 The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices between men or women, as well as heterosexual relationships outside marriage.
- 6 We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries.
- 7 We find no conflict between clearer biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God's name we need his wisdom and truth. We see this in the ministry of Jesus, for example his response to the adulterous women, "...neither do I condemn you. Go and sin no more." (John 8:11)
- 8 We encourage the Church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ's compassion and love towards them. We wish to stand alongside and welcome them into a process of being whole and restored within our communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.
- 9 We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.
- 10 This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses, we need to learn how to seek each other's counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to Church discipline and moral teaching.
- 11 We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.

**(2) Primates Meeting Communique ACNS 4253  
Dar es Salaam, 19 February 2007**

1. We, the Primates and Moderators of the Anglican Communion, gathered for mutual consultation and prayer at Dar es Salaam between 15th and 19th February 2007 at the invitation of the Archbishop of Canterbury and as guests of the Primate of Tanzania, Archbishop Donald Leo Mtetemela. The meeting convened in an atmosphere of mutual graciousness as the Primates sought together to seek the will of God for the future life of the Communion. We are grateful for the warm hospitality and generosity of Archbishop Donald and his Church members, many of whom have worked hard to ensure that our visit has been pleasant and comfortable, including our travel to Zanzibar on the Sunday.

2. The Archbishop of Canterbury welcomed to our number fourteen new primates, and on the Wednesday before our meeting started, he led the new primates in an afternoon of discussion about their role. We give thanks for the ministry of those primates who have completed their term of office.

3. Over these days, we have also spent time in prayer and Bible Study, and reflected upon the wide range of mission and service undertaken across the Communion. While the tensions that we face as a Communion commanded our attention, the extensive discipleship of Anglicans across the world reminds us of our first task to respond to God's call in Christ. We are grateful for the sustaining prayer which has been offered across the Communion as we meet.

4. On Sunday 18th February, we travelled to the island of Zanzibar, where we joined a celebration of the Holy Eucharist at Christ Church Cathedral, built on the site of the old slave market. The Archbishop of Canterbury preached, and commemorated the 200th anniversary of the abolition of the slave trade in the United Kingdom, which had begun a process that led to the abolition of the slave market in Zanzibar ninety years later. At that service, the Archbishop of Canterbury admitted Mrs Hellen Wangusa as the new Anglican Observer at the United Nations. We warmly welcome Hellen to her post.

5. We welcomed the presence of the President of Zanzibar at lunch on Sunday, and the opportunity for the Archbishop of Canterbury to meet with the President of Tanzania in the course of the meeting.

### **The Millennium Development Goals**

6. We were delighted to hear from Mrs Wangusa about her vision for her post of Anglican Observer at the United Nations. She also spoke to us about the World Millennium Development Goals, while Archbishop Ndungane also spoke to us as Chair of the Task Team on Poverty and Trade, and the forthcoming conference on Towards Effective Anglican Mission in South Africa next month. We were inspired and challenged by these presentations.

### **Theological Education in the Anglican Communion**

7. We also heard a report from Presiding Bishop Gregory Venables and Mrs Clare Amos on the work of the Primates' Working Party on Theological Education in the Anglican Communion. The group has focussed on developing "grids" which set out the appropriate educational and developmental targets which can be applied in the education of those in ministry in the life of the Church. We warmly commend the work which the group is doing, especially on the work which reminds us that the role of the bishop is to enable the theological education of the clergy and laity of the diocese. We also welcome the scheme that the group has developed for the distribution of basic theological texts to our theological colleges across the world, the preparations for the Anglican Way Consultation in Singapore in May this year, and the appointment of three Regional Associates to work with the group. The primates affirmed the work of the Group, and urged study and reception of its work in the life of the Communion.

### **The Hermeneutics Project**

8. We agreed to proceed with a worldwide study of hermeneutics (the methods of interpreting scripture). The primates have joined the Joint Standing Committee in asking the Anglican Communion Office to develop options for carrying the study forward following the Lambeth Conference in 2008. A report will be presented to the Joint Standing Committee next year.

### **Following through the Windsor Report**

9. Since the controversial events of 2003, we have faced the reality of increased tension in the life of the Anglican Communion – tension so deep that the fabric of our common life together has been torn. The Windsor Report of 2004 described the Communion as suffering from an "illness". This "illness" arises from a breakdown in the trust and mutual recognition of one another as faithful disciples of Christ, which should be among the first fruits of our Communion in Christ with one another.

10. The Windsor Report identified two threats to our common life: first, certain developments in the life and ministry of the Episcopal Church and the Anglican Church of Canada which challenged the standard of teaching on human sexuality articulated in the 1998 Lambeth Resolution 1.10; and second, interventions in the life of those Provinces which arose as reactions to the urgent pastoral needs that certain primates perceived. The Windsor Report did not see a "moral equivalence" between these events, since the cross-boundary interventions arose from a deep concern for the welfare of Anglicans in the face of innovation. Nevertheless both innovation and intervention are central factors placing strains on our common life. The Windsor Report recognised this (TWR Section D) and invited the Instruments of Communion [1] to call for a moratorium of such actions [2] .

11. What has been quite clear throughout this period is that the 1998 Lambeth Resolution 1.10 is the standard of teaching which is presupposed in the Windsor Report and from which the primates have worked. This restates the traditional teaching of the Christian Church that "in view of the teaching of Scripture, [the Conference] upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage", and applies this to several areas which are discussed further below. The Primates have reaffirmed this teaching in all their recent meetings [3], and indicated how a change in the formal teaching of any one Province would indicate a departure from the standard upheld by the Communion as a whole.

12. At our last meeting in Dromantine, the primates called for certain actions to address the situation in our common life, and to address those challenges to the teaching of the Lambeth Resolution which had been raised by recent developments. Now in Dar es Salaam, we have had to give attention to the progress that has been made.

### **The Listening Process**

13. The 1998 Lambeth Resolution 1.10, committed the Provinces "to listen to the experience of homosexual persons" and called "all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals". The initiation of this process of listening was requested formally by the Primates at Dromantine and commissioned by ACC-13. We received a report from Canon Philip Groves, the Facilitator of the Listening Process, on the progress of his work. We wish to affirm this work in collating various research studies, statements and other material from the Provinces. We look forward to this material being made more fully available across the Communion for study and reflection, and to the preparation of material to assist the bishops at 2008 Lambeth Conference.

### **The Panel of Reference**

14. We are grateful to the retired Primate of Australia, Archbishop Peter Carnley for being with us to update us on the work of the Archbishop of Canterbury's Panel of Reference. This was established by the Archbishop in response to the request of the Primates at Dromantine "to supervise the adequacy of pastoral provisions made by any churches" for "groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their Provinces" [4]. Archbishop Peter informed us of the careful work which this Panel undertakes on our behalf, although he pointed to the difficulty of the work with which it has been charged arising from the conflicted and polarised situations which the Panel must address on the basis of the slender resources which can be given to the work. We were grateful for his report, and for the work so far undertaken by the Panel.

### **The Anglican Covenant**

15. Archbishop Drexel Gomez reported to us on the work of the Covenant Design Group. The Group met in Nassau last month, and has made substantial progress. We commend the Report of the Covenant Design Group for study and urge the Provinces to submit an initial response to the draft through the Anglican Communion Office by the end of 2007. In the meantime, we hope that the Anglican Communion Office will move in the near future to the publication of the minutes of the discussion that we have had, together with the minutes of the Joint Standing Committee's discussion, so that some of the ideas and reflection that have already begun to emerge might assist and stimulate reflection throughout the Communion.

16. The proposal is that a revised draft will be discussed at the Lambeth Conference, so that the bishops may offer further reflections and contributions. Following a further round of consultation, a final text will be presented to ACC-14, and then, if adopted as definitive, offered to the Provinces for ratification. The covenant process will conclude when any definitive text is adopted or rejected finally through the synodical processes of the Provinces.

### **The Episcopal Church**

17. At the heart of our tensions is the belief that The Episcopal Church [5] has departed from the standard of teaching on human sexuality accepted by the Communion in the 1998 Lambeth Resolution 1.10 by consenting to the episcopal election of a candidate living in a committed same-sex relationship, and by permitting Rites of Blessing for same-sex unions. The episcopal ministry of a person living in a same-sex relationship is not acceptable to the majority of the Communion.

18. In 2005 the Primates asked The Episcopal Church to consider specific requests made by the Windsor Report [6]. On the first day of our meeting, we were joined by the members of the Standing Committee of the Anglican Consultative Council as we considered the responses of the 75th General Convention. This is the first time that we have been joined by the Standing Committee at a Primates' Meeting, and we

welcome and commend the spirit of closer co-operation between the Instruments of Communion.

19. We are grateful for the comprehensive and clear report commissioned by the Joint Standing Committee. We heard from the Presiding Bishop and three other bishops [7] representing different perspectives within The Episcopal Church. Each spoke passionately about their understanding of the problems which The Episcopal Church faces, and possible ways forward. Each of the four, in their own way, looked to the Primates to assist The Episcopal Church. We are grateful to the Archbishop of Canterbury for enabling us on this occasion to hear directly this range of views.

20. We believe several factors must be faced together. First, the Episcopal Church has taken seriously the recommendations of the Windsor Report, and we express our gratitude for the consideration by the 75th General Convention.

21. However, secondly, we believe that there remains a lack of clarity about the stance of The Episcopal Church, especially its position on the authorisation of Rites of Blessing for persons living in same-sex unions. There appears to us to be an inconsistency between the position of General Convention and local pastoral provision. We recognise that the General Convention made no explicit resolution about such Rites and in fact declined to pursue resolutions which, if passed, could have led to the development and authorisation of them. However, we understand that local pastoral provision is made in some places for such blessings. It is the ambiguous stance of The Episcopal Church which causes concern among us.

22. The standard of teaching stated in Resolution 1.10 of the Lambeth Conference 1998 asserted that the Conference "cannot advise the legitimising or blessing of same sex unions". The primates stated in their pastoral letter of May 2003,

"The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites."

23. Further, some of us believe that Resolution B033 of the 75th General Convention [8] does not in fact give the assurances requested in the Windsor Report.

24. The response of The Episcopal Church to the requests made at Dromantine has not persuaded this meeting that we are yet in a position to recognise that The Episcopal Church has mended its broken relationships.

25. It is also clear that a significant number of bishops, clergy and lay people in The Episcopal Church are committed to the proposals of the Windsor Report and the standard of teaching presupposed in it (cf paragraph 11). These faithful people feel great pain at what they perceive to be the failure of The Episcopal Church to adopt the Windsor proposals in full. They desire to find a way to remain in faithful fellowship with the Anglican Communion. They believe that they should have the liberty to practice and live by that expression of Anglican faith which they believe to be true. We are deeply concerned that so great has been the estrangement between some of the faithful and The Episcopal Church that this has led to recrimination, hostility and even to disputes in the civil courts.

26. The interventions by some of our number and by bishops of some Provinces, against the explicit recommendations of the Windsor Report, however well-intentioned, have exacerbated this situation. Furthermore, those Primates who have undertaken interventions do not feel that it is right to end those interventions until it becomes clear that sufficient provision has been made for the life of those persons.

27. A further complication is that a number of dioceses or their bishops have indicated, for a variety of reasons, that they are unable in conscience to accept the primacy of the Presiding Bishop in The Episcopal Church, and have requested the Archbishop of Canterbury and the Primates to consider making provision for some sort of alternative primatial ministry. At the same time we recognise that the Presiding Bishop has been duly elected in accordance with the Constitution and Canons of The Episcopal Church, which must be respected.

28. These pastoral needs, together with the requests from those making presentations to this meeting, have moved us to consider how the primates might contribute to healing and reconciliation within The Episcopal Church and more broadly. We believe that it would be a tragedy if The Episcopal Church was to fracture, and we are committed to doing what we can to preserve and uphold its life. While we may support such processes, such change and development which is required must be generated within its own life.

## **The Future**

29. We believe that the establishment of a Covenant for the Churches of the Anglican Communion in the longer term may lead to the trust required to re-establish our interdependent life. By making explicit what Anglicans mean by the "bonds of affection" and securing the commitment of each Province to those bonds, the structures of our common life can be articulated and enhanced.

30. However, an interim response is required in the period until the Covenant is secured. For there to be healing in the life of the Communion in the interim, it seems that the recommendations of the Windsor Report, as interpreted by the Primates' Statement at Dromantine, are the most clear and comprehensive principles on which our common life may be re-established.

31. Three urgent needs exist. First, those of us who have lost trust in The Episcopal Church need to be reassured that there is a genuine readiness in The Episcopal Church to embrace fully the recommendations of the Windsor Report.

32. Second, those of us who have intervened in other jurisdictions believe that we cannot abandon those who have appealed to us for pastoral care in situations in which they find themselves at odds with the normal jurisdiction. For interventions to cease, what is required in their view is a robust scheme of pastoral oversight to provide individuals and congregations alienated from The Episcopal Church with adequate space to flourish within the life of that church in the period leading up to the conclusion of the Covenant Process.

33. Third, the Presiding Bishop has reminded us that in The Episcopal Church there are those who have lost trust in the Primates and bishops of certain of our Provinces because they fear that they are all too ready to undermine or subvert the polity of The Episcopal Church. In their view, there is an urgent need to embrace the recommendations of the Windsor Report and to bring an end to all interventions.

34. Those who have intervened believe it would be inappropriate to bring an end to interventions until there is change in The Episcopal Church. Many in the House of Bishops are unlikely to commit themselves to further requests for clarity from the Primates unless they believe that actions that they perceive to undermine the polity of The Episcopal Church will be brought to an end. Through our discussions, the primates have become convinced that pastoral strategies are required to address these three urgent needs simultaneously.

35. Our discussions have drawn us into a much more detailed response than we would have thought necessary at the beginning of our meeting. But such is the imperative laid on us to seek reconciliation in the Church of Christ, that we have been emboldened to offer a number of recommendations. We have set these out in a Schedule to this statement. We offer them to the wider Communion, and in particular to the House of Bishops of The Episcopal Church in the hope that they will enable us to find a way forward together for the period leading up to the conclusion of the Covenant Process. We also hope that the provisions of this pastoral scheme will mean that no further interventions will be necessary since bishops within The Episcopal Church will themselves provide the extended episcopal ministry required.

### **Wider Application**

36. The primates recognise that such pastoral needs as those considered here are not limited to The Episcopal Church alone. Nor do such pastoral needs arise only in relation to issues of human sexuality. The primates believe that until a covenant for the Anglican Communion is secured, it may be appropriate for the Instruments of Communion to request the use of this or a similar scheme in other contexts should urgent pastoral needs arise.

### **Conclusion**

37. Throughout this meeting, the primates have worked and prayed for the healing and unity of the Anglican Communion. We also pray that the Anglican Communion may be renewed in its discipleship and mission in proclaiming the Gospel. We recognise that we have been wrestling with demanding and difficult issues and we commend the results of our deliberations to the prayers of the people. We do not underestimate the difficulties and heart-searching that our proposals will cause, but we believe that commitment to the ways forward which we propose can bring healing and reconciliation across the Communion.

### **Notes**

1. Namely, the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates' Meeting.

2. Cf The Windsor Report and the Statement of the Primates at Dromantine.
3. Gramado, May 2003; Lambeth, October 2003; Dromantine, February 2005.
4. Dromantine Statement, paragraph 15.
5. The Episcopal Church is the name adopted by the Church formerly known as The Episcopal Church (USA). The Province operates across a number of nations, and decided that it was more true to its international nature not to use the designation USA. It should not be confused with those other Provinces and Churches of the Anglican Communion which share the name "Episcopal Church".
6. (1) the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire, and for the consequences which followed, and that such an expression of regret would represent the desire of the Episcopal Church (USA) to remain within the Communion  
(2) the Episcopal Church (USA) be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges. (TWR §134)  
(3) we call for a moratorium on all such public Rites, and recommend that bishops who have authorised such rites in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorisation. (TWR §144)  
A fourth request (TWR §135) was discharged by the presentation of The Episcopal Church made at ACC-13 in Nottingham, UK, in 2005.
7. Bishop Robert Duncan, Bishop of Pittsburgh and Moderator of the Network of Anglican Communion Dioceses and Parishes; Bishop Christopher Epting, Deputy for Ecumenical Affairs in The Episcopal Church; Bishop Bruce McPherson, Bishop of Western Louisiana, President of the Presiding Bishop's Council of Advice, and a member of the "Camp Allen" bishops.
8. Set out and discussed in the Report of the Communion Sub-Group presented at the Meeting.

## **Schedule**

### **The Key Recommendations of the Primates**

#### **Foundations**

The Primates recognise the urgency of the current situation and therefore emphasise the need to:

- affirm the Windsor Report (TWR) and the standard of teaching commanding respect across the Communion (most recently expressed in Resolution 1.10 of the 1998 Lambeth Conference);
- set in place a Covenant for the Anglican Communion;
- encourage healing and reconciliation within The Episcopal Church, between The Episcopal Church and congregations alienated from it, and between The Episcopal Church and the rest of the Anglican Communion;
- respect the proper constitutional autonomy of all of the Churches of the Anglican Communion, while upholding the interdependent life and mutual responsibility of the Churches, and the responsibility of each to the Communion as a whole;
- respond pastorally and provide for those groups alienated by recent developments in the Episcopal Church.

In order to address these foundations and apply them in the difficult situation which arises at present in The Episcopal Church, we recommend the following actions. The scheme proposed and the undertakings requested are intended to have force until the conclusion of the Covenant Process and a definitive statement of the position of The Episcopal Church with respect to the Covenant and its place within the life of the Communion, when some new provision may be required.

#### **A Pastoral Council**

- The Primates will establish a Pastoral Council to act on behalf of the Primates in consultation with The Episcopal Church. This Council shall consist of up to five members: two nominated by the Primates, two by the Presiding Bishop, and a Primate of a Province of the Anglican Communion nominated by the Archbishop of Canterbury to chair the Council.
- The Council will work in co-operation with The Episcopal Church, the Presiding Bishop and the leadership of the bishops participating in the scheme proposed below to
  - negotiate the necessary structures for pastoral care which would meet the requests of the Windsor Report (TWR, §147–155) and the Primates' requests in the Lambeth Statement of October 2003 [1];

- authorise protocols for the functioning of such a scheme, including the criteria for participation of bishops, dioceses and congregations in the scheme;
- assure the effectiveness of the structures for pastoral care;
- liaise with those other primates of the Anglican Communion who currently have care of parishes to seek a secure way forward for those parishes within the scheme;
- facilitate and encourage healing and reconciliation within The Episcopal Church, between The Episcopal Church and congregations alienated from it, and between The Episcopal Church and the rest of the Anglican Communion (TWR, §156);
- advise the Presiding Bishop and the Instruments of Communion;
- monitor the response of The Episcopal Church to the Windsor Report;
- consider whether any of the courses of action contemplated by the Windsor Report §157 should be applied to the life of The Episcopal Church or its bishops, and, if appropriate, to recommend such action to The Episcopal Church and its institutions and to the Instruments of Communion;
- take whatever reasonable action is needed to give effect to this scheme and report to the Primates.

#### **A Pastoral Scheme**

- We recognise that there are individuals, congregations and clergy, who in the current situation, feel unable to accept the direct ministry of their bishop or of the Presiding Bishop, and some of whom have sought the oversight of other jurisdictions.
- We have received representations from a number of bishops of The Episcopal Church who have expressed a commitment to a number of principles set out in two recent letters **[2]**. We recognise that these bishops are taking those actions which they believe necessary to sustain full communion with the Anglican Communion.
- We acknowledge and welcome the initiative of the Presiding Bishop to consent to appoint a Primatial Vicar.

On this basis, the Primates recommend that structures for pastoral care be established in conjunction with the Pastoral Council, to enable such individuals, congregations and clergy to exercise their ministries and congregational life within The Episcopal Church, and that

- the Pastoral Council and the Presiding Bishop invite the bishops expressing a commitment to “the Camp Allen principles” **[3]**, or as otherwise determined by the Pastoral Council, to participate in the pastoral scheme ;
- in consultation with the Council and with the consent of the Presiding Bishop, those bishops who are part of the scheme will nominate a Primatial Vicar, who shall be responsible to the Council;
- the Presiding Bishop in consultation with the Pastoral Council will delegate specific powers and duties to the Primatial Vicar.

Once this scheme of pastoral care is recognised to be fully operational, the Primates undertake to end all interventions. Congregations or parishes in current arrangements will negotiate their place within the structures of pastoral oversight set out above.

We believe that such a scheme is robust enough to function and provide sufficient space for those who are unable to accept the direct ministry of their bishop or the Presiding Bishop to have a secure place within The Episcopal Church and the Anglican Communion until such time as the Covenant Process is complete. At that time, other provisions may become necessary.

Although there are particular difficulties associated with AMiA and CANA, the Pastoral Council should negotiate with them and the Primates currently ministering to them to find a place for them within these provisions. We believe that with goodwill this may be possible.

#### **On Clarifying the Response to Windsor**

The Primates recognise the seriousness with which The Episcopal Church addressed the requests of the Windsor Report put to it by the Primates at their Dromantine Meeting. They value and accept the apology and the request for forgiveness made **[4]**. While they appreciate the actions of the 75th General Convention which offer some affirmation of the Windsor Report and its recommendations, they deeply regret a lack of clarity about certain of those responses.

In particular, the Primates request, through the Presiding Bishop, that the House of Bishops of The Episcopal Church

1. make an unequivocal common covenant that the bishops will not authorise any Rite of Blessing for same-sex unions in their dioceses or through General Convention (cf TWR, §143, 144); and
  2. confirm that the passing of Resolution B033 of the 75th General Convention means that a candidate for episcopal orders living in a same-sex union shall not receive the necessary consent (cf TWR, §134);
- unless** some new consensus on these matters emerges across the Communion (cf TWR, §134).

The Primates request that the answer of the House of Bishops is conveyed to the Primates by the Presiding Bishop by 30th September 2007.

If the reassurances requested of the House of Bishops cannot in good conscience be given, the relationship between The Episcopal Church and the Anglican Communion as a whole remains damaged at best, and this has consequences for the full participation of the Church in the life of the Communion.

### **On property disputes**

The Primates urge the representatives of The Episcopal Church and of those congregations in property disputes with it to suspend all actions in law arising in this situation. We also urge both parties to give assurances that no steps will be taken to alienate property from The Episcopal Church without its consent or to deny the use of that property to those congregations.

### *Appendix One*

#### **“The Camp Allen Principles”**

The commitments expressed in the letter of 22nd September 2006 were:

- an acceptance of Lambeth 1998 Res. I.10 as expressing, on its given topic, the mind of the Communion to which we subject our own teaching and discipline;
- an acceptance of the Windsor Report, as interpreted by the Primates at Dromantine, as outlining the Communion’s “way forward” for our own church’s reconciliation and witness within the Communion;
- a personal acceptance by each of us of the particular recommendations made by the Windsor Report to ECUSA, and a pledge to comply with them;
- a clear sense that General Convention 2006 did not adequately respond to the requests made of ECUSA by the Communion through the Windsor Report;
- a clear belief that we faithfully represent ECUSA in accordance with this church’s Constitution and Canons, as properly interpreted by the Scripture and our historic faith and discipline;
- a desire to provide a common witness through which faithful Anglican Episcopalians committed to our Communion life might join together for the renewal of our church and the furtherance of the mission of Christ Jesus.

The principles expressed in the letter of 11th January 2007 were:

1. It is our hope that you will explicitly recognize that we are in full communion with you in order to maintain the integrity of our ministries within our dioceses and the larger Church.
2. We are prepared, among other things, to work with the Primates and with others in our American context to make provision for the varying needs of individuals, congregations, dioceses and clergy to continue to exercise their ministries as the Covenant process unfolds. This includes the needs of those seeking primatial ministry from outside the United States, those dioceses and parishes unable to accept the ordination of women, and congregations which sense they can no longer be inside the Episcopal Church.
3. We are prepared to offer oversight, with the agreement of the local bishop, of congregations in dioceses whose bishops are not fully supportive of Communion teaching and discipline.
4. We are prepared to offer oversight to congregations who are currently under foreign jurisdictions in consultation with the bishops and Primates involved.
5. Finally, we respectfully request that the Primates address the issue of congregations within our dioceses seeking oversight in foreign jurisdictions. We are Communion-committed bishops and find the option of turning to foreign oversight presents anomalies which weaken our own diocesan families and places strains on the Communion as a whole.

Notes:

1. Whilst we reaffirm 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 (Lambeth, October 2003)
2. Namely, a letter of 22nd September 2006 to the Archbishop of Canterbury and a further letter of 11th 2007 to the Primates setting out a number of commitments and proposals. These commitments and principles are colloquially known as “the Camp Allen principles”. (see Appendix One)
3. As set out in Appendix One.

4. Resolved, That the 75th General Convention of The Episcopal Church, mindful of "the repentance, forgiveness, and reconciliation enjoined on us by Christ" (Windsor Report, paragraph 134), express its regret for straining the bonds of affection in the events surrounding the General Convention of 2003 and the consequences which followed; offer its sincerest apology to those within our Anglican Communion who are offended by our failure to accord sufficient importance to the impact of our actions on our church and other parts of the Communion; and ask forgiveness as we seek to live into deeper levels of communion one with another. The Communion Sub-Group added the comment: "These words were not lightly offered, and should not be lightly received."

**Editors Note:** The Communique is now available as a PDF Document here:  
[http://www.aco.org/primates/downloads/communique2007\\_english.pdf](http://www.aco.org/primates/downloads/communique2007_english.pdf)

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### **(3) Lambeth Conference 1998: Resolution 1.10 Human Sexuality**

This Conference:

1

commends to the Church the subsection report on human sexuality;

2

in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;

3

recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

4

while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;

5

cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;

6

requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;

7

notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

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### **(4) A Communiqué from the Primates of the Anglican Communion (ACNS 2094 Portugal 7) Portugal, 28 March 2000**

We, the Primates of the Anglican Communion and Moderators of the United Churches, meeting in Porto, Portugal between 22 and 29 March 2000, give thanks to God for the opportunity which we have enjoyed to pray together, to study scripture and to reflect on some of the major issues facing the world and our Communion at the beginning of the new millennium. We have been enriched by a study of Ephesians led by David Ford, Regius Professor of Divinity at Cambridge University, which explored dimensions of the mystery of the Church and the holiness of our vocation and ministry.

We have been challenged and moved by the experiences of Primates from every Continent:

From the Philippines where the Province's missionary strategy is to be "a Church for the unchurched", seeking to empower congregations and communities through programmes of development, human rights and peace building.

From Madagascar where the Church, struggling with a sense of isolation and with few material resources, is responding to human need in the wake of recent devastating cyclones.

From Sudan where the Archbishop Joseph Marona, soon to be enthroned, assumes leadership of a Church in a nation where war has left over 2,000,000 dead and a people deeply divided.

From Canada where the Church is facing a crisis in relations with indigenous people as a result of a heritage from past missionary policies of assimilation.

From Bangladesh, beset by poverty, and natural disasters, where the Church strives to be a sign of hope against hope and tirelessly seeks "to wash the feet of the nation in the humility of our Lord."

In every place, God is speaking to us and challenging us and the Church is seeking to respond in faith.

We recognise that as a Communion we face a huge challenge to become an effective force alongside other churches, faith communities and many people of goodwill to ensure that the sea-change in international development which has been achieved largely through the Jubilee 2000 campaign, is sustained and strengthened. During our meeting the Secretary of State for International Development in the British Government, the Right Honourable Clare Short, expressed her admiration for the churches' role in addressing these issues and her belief that they, with other faith communities, could form the core of an "international conspiracy" to insist on adherence to the UN targets to halve abject world poverty by 2015. We commit ourselves to this challenge.

We warmly received the communiqué from the CAPA/World Bank Conference on the Alleviation of Poverty in Africa, held in Nairobi in March, and commend it for study and action in all our Provinces. We heard particular appeals for support from the Archbishops of Sudan and Burundi and wish also to express deep concern about the HIV/AIDS pandemic particularly in sub-Saharan Africa, and the failure of many governments to address this with the urgency it demands.

The search for world peace, justice and development of a healthy civil society is one in which we all have responsibilities and in which we can all engage. We look to one another to enter into that engagement with all the resources at our command.

A living Church conscious of its mission will always be seeking fresh ways of teaching the faith in a rapidly changing world. To develop a strong sense of common mission in the Communion, and to avoid misunderstanding and division, we commit ourselves to engage in joint theological exploration. The proclamation of the Gospel must be pastorally and prophetically relevant to particular contexts on the one hand, and grounded in the wholeness of the truth which the Church throughout the ages has proclaimed on the other. We encourage the Archbishop of Canterbury, in collaboration with the Anglican Consultative Council and others, to support and encourage programmes at every level of the Church which deepen theological learning while nurturing a sense of unity and direction to the whole Church.

During our meeting two issues emerged as points of particular convergence.

First, Primates reporting from around the world on their work and their hopes unanimously underlined the priority of evangelism for their provinces, together with a deep sense of their responsibility to and for the whole social environment in which they find themselves. All agreed in giving priority not simply to the proclamation of the gospel in words but to the `holistic evangelism` that looks to transform the whole person.

Second, in a session on the use and authority of the Bible, there was an equally unanimous witness to the unique role of Holy Scripture in realising such a transformation, and a shared acknowledgement of Scripture's decisive authority in the life of our Communion.

It was in this context that we approached the deep problems arising from conflicting teaching and practice in relation to sexual ethics in different Provinces or in parts of Provinces of the Communion.

For some, new life in Jesus Christ, the movement from darkness to light, necessarily involves the recognition that homosexuality is part of the brokenness of human life which needs to be healed by the

power of the Gospel. Consequently, integrity and effectiveness in evangelism will require a clear stand on issues such as homosexuality. So, the differing views expressed or implied in the practice of other Provinces are experienced as actively hurtful to and undermining of mission.

For others, even if they share a traditional interpretation of Biblical ethics, this should not be identified as the question on which the Church's integrity depends. In their situations mission would be held back in a context where the Church is seen to be too concerned with sexual matters at the expense of other crucial issues.

We recognise the seriousness and sincerity behind both concerns, and the shared desire to be faithful to scripture and to strengthen our unity in Christ.

We believe that our call to faithfulness and unity makes demands on our life of interdependence in several ways:

We expect to see in one another a worshipping life, gratefully celebrating the sacraments given by the Lord Jesus and publicly proclaiming the Word of God in scripture.

We expect to see a passion to share the unique Good News of Jesus Christ.

We expect that, as we experience this worshipping life, we shall gratefully learn from each other aspects of the riches of Jesus Christ that no one local church could learn for itself in isolation.

We also expect that, when we see in each other what we believe to be failure or unfaithfulness, there will be freedom for plain speaking and "fraternal rebuke" (Mt 18.15ff; cf. Gal 2.11; Eph 4.25). We expect honesty and challenge from each other. But we also look for humility, self-examination and a willingness to preserve those bonds of communion that reflect the unity we share.

Within our ministry to each other and our learning from one another challenge and disagreement are not only made possible but can be life-giving because of our commitment to one another in the family of the Communion. As in any family, the assurance of love allows boldness of speech. We are conscious that we all stand together at the foot of the Cross of Jesus Christ, so we know that to turn away from each other would be to turn away from the Cross.

It is deeply difficult to balance the expectation of learning from each other with the expectation of honest challenge. But we recognise the freedom to call one another to account in the name of the Lord. This clearly poses the question of what would be sufficient grounds for a complete and definitive rupture of communion between Provinces in the Anglican family. We recognise that one Province's adoption of certain policies may result in severely impaired communion with some other Provinces or dioceses (as has already happened in relation to the ordination of women). We believe that the unity of the Communion as a whole still rests on the Lambeth Quadrilateral: the Holy Scriptures as the rule and standard of faith; the creeds of the undivided Church; the two Sacraments ordained by Christ himself and the historic episcopate. Only a formal and public repudiation of this would place a diocese or Province outside the Anglican Communion.

We believe that the disagreement over sexual ethics and differences in the reception of Lambeth Resolution I.10 that clearly exists within and among the Provinces does not necessarily amount to a complete and definitive rupture of communion. However, it has caused very great concern in many parts of the Communion that the Lambeth Resolution I.10 which was overwhelmingly adopted by bishops at Lambeth '98 has been rejected in some dioceses of our Church. Such clear and public repudiation of those sections of the Resolution related to the public blessing of same-sex unions and the ordination of declared non-celibate homosexuals, and the declared intention of some dioceses to proceed with such actions, have come to threaten the unity of the communion in a profound way. We strongly urge such dioceses to weigh the effects of their actions, and to listen to the expressions of pain, anger and perplexity from other parts of the Communion. We urge all bishops to recognise that further public actions of the kind mentioned above strain the reality of mutual accountability in a global Communion, where what may seem obvious and appropriate in one context may be harmful and unacceptable in another.

Nevertheless, Resolution I.10 and the Section Report which accompanied it also calls on us all to listen to the experience of homosexuals in the Church. We endorse the Archbishop of Canterbury's concern in his letter to the bishops of the Communion (Feb 17th 2000) to encourage dialogue between those who hold that the Church's historic teaching on this matter is so clearly evident in scripture as to be fixed and final and those who are not convinced that the Bible speaks at all clearly to the questions currently before us. Such listening does not prejudge the outcome for the Church. But a careful, patient and pastoral process must be encouraged; it is not created by the demonising of opponents or by overheated, politicised and polarised language in our conflicts. More than ever, in an age of rapid and abundant electronic

communication, our engagement with each other must be of the highest quality. As Primates we have first and foremost the responsibility to foster this engagement and to exercise pastoral care and support towards each other. We were reminded in our Bible studies of the central spiritual importance of how we talk to each other - of "a holy communication". We intend our meeting, in the words of Archbishop Coggan, to be for thought, prayer and deep consultation. It is to help our mutual ministering of Christ's truth, so that witness, sharing of gifts, rebuke, conflict and encouragement may all alike be exercised freely in face-to-face relation, in the atmosphere of common prayer and Bible study, within what Professor David Ford described as the 'space' defined by Jesus Christ.

It is precisely because of our commitment to this mutual and collegial ministry that we noted with deep concern the recent consecrations in Singapore intended to provide extended episcopal oversight for Anglicans in the USA who, for various reasons, believe that their pastoral needs and theological commitments are not provided for by the Episcopal Church, and who consequently feel alienated from its life. Despite the strength and sincerity of these feelings, such action taken without appropriate consultation poses serious questions for the life of the Communion.

The Archbishop of Canterbury's letter of 17th February 2000 to the bishops of the Communion expresses a view that is endorsed by this meeting. We are grateful for this clear and decisive response. It is also our view that any issues of extended oversight should be fairly and openly dealt with within a Province's structures and procedures in the light of the Province's pastoral care for all its members. We believe that a rapprochement and reconciliation concerning any regularising of the status of the bishops consecrated in Singapore must include discussion between the Primates of the three Provinces involved. It is our firm hope that in future no steps, damaging to our mutual trust, will be taken.

We have valued the opportunity in our meeting to discuss these issues openly and together. We are convinced that the practice of a collegial ministry requires that the Primates' Meeting become a more frequent occurrence, in which the challenges and opportunities of different Provinces can be discussed honestly and constructively, so that we may seek wisdom together.

We are grateful for the welcome we have received from Bishop Fernando Soares and the clergy and people of the Lusitanian Church which this year is celebrating 120 years since its constitutive synod. We have learnt of its courageous and sacrificial witness throughout years of isolation and difficulty. We rejoice in the signs of vibrant faith and life we have seen. We have been moved by the opportunities for worship and fellowship that we have shared. May God continue to bless the mission and ministry of this beloved part of the Anglican family in Portugal.

Porto, 28 March 2000

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#### **5. Resolution Number: 2000-D039 (ECUSA)**

**Title: Acknowledge Relationships Other Than Marriage and Existence of Disagreement on the Church's Teaching**

**Legislative Action Taken: Concurred as Substituted and Amended**

**Final Text:**

*Resolved, That the members of the 73rd General Convention intend for this Church to provide a safe and just structure in which all can utilize their gifts and creative energies for mission; and be it further*

*Resolved, That we acknowledge that while the issues of human sexuality are not yet resolved, there are currently couples in the Body of Christ and in this Church who are living in marriage and couples in the Body of Christ and in this Church who are living in other life-long committed relationships; and be it further*

*Resolved, That we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God; and be it further*

*Resolved, That we denounce promiscuity, exploitation, and abusiveness in the relationships of any of our members; and be it further*

*Resolved, That this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement, and pastoral care necessary to live faithfully by them; and be it further*

*Resolved, That we acknowledge that some, acting in good conscience, who disagree with the traditional teaching of the Church on human sexuality, will act in contradiction to that position; and be it further*

*Resolved, That in continuity with previous actions of the General Convention of this Church, and*

**in response to the call for dialogue by the Lambeth Conference, we affirm that those on various sides of controversial issues have a place in the Church, and we reaffirm the imperative to promote conversation between persons of differing experiences and perspectives, while acknowledging the Church's teaching on the sanctity of marriage.**

**Citation:**

General Convention, *Journal of the General Convention of...The Episcopal Church, Denver, 2000* (New York: General Convention, 2001), p. 287f.

**(6) A Pastoral Letter and Call to Prayer  
ACNS 2410 -- 8 March 2001**

The frequent gathering of Primates is one of the main ways by which the 38 provinces of the Anglican Communion, representing over 70,000,000 Christians, express and build their unity. We are grateful to the Archbishop of Canterbury for inviting us to gather for this time of prayer and deliberation, and to the Episcopal Church, USA for their hospitality at Kanuga Conference Center, North Carolina. We have gathered for a week in which we have reflected deeply on the blessing of life in the Spirit of Jesus Christ that unites us as a Communion. We have been conscious of the prayers and support of the faithful in our Churches. Through close attention to St Luke's Gospel and the Acts of the Apostles, we have together begun to learn, and invite every Anglican to learn with us, the deeper meaning of the Scriptures for life in the world today.

We have perceived the living reality of the cross and resurrection of Jesus Christ, as dialogue begins between the Church in Iran and the government; in Congo, as our brothers and sisters under the care of Archbishop Patrice Njojo live and witness amidst the violence that has driven them from their homes; in Sudan as we hear of Archbishop Joseph Marona's courageous travels in north and south, and attempts to mediate between warring forces; in India, in the wake of the tragic deaths of Bishops Vinod Peter and Gerald Andrews and the constant threat of communal violence; in the pain of all those caught up in conflict in the Holy Land; in Zimbabwe where Fr Peter Wagner was recently murdered in an escalating atmosphere of intimidation; and in the struggle of the churches of the West to be faithful to the gospel of Jesus Christ in the face of a secular and pluralist environment. In coming close to these and many other situations, we have discovered the unity among us, and we call on all Anglicans to discover the same closeness through their prayer and common action.

"Jesus increased in wisdom" (St Luke 2.52). We have deepened our sharing in the truth and holiness of Christ, and we call every one of our Churches to learn and grow in his wisdom. The lack of such wisdom leads to disunity. We have renewed our commitment to learn and share the wisdom of Christ, and we call on all our Churches to be transformed in the renewing of our minds by the Spirit of Christ.

It is this constant renewal that strengthens our communion with each other. This is a special calling of the Anglican Communion amongst the Churches. We believe that our unity is constantly renewed by the Spirit of Christ. We call on all our Churches, in their varied cultural and political settings, to find their unity in this same renewal, and to witness to it, along with our brothers and sisters of other Christian traditions, in the face of the fragmentations and conflicts of the world.

The full richness of the truth and holiness of God given to us as our communion with one another, and celebrated in our worship, overflows in shared mission. Again and again, strangers become brothers and sisters, all declaring in their own tongues the wonderful work of God who has called us together.

Our common mission is to proclaim the good news to all people in God's world. There are none we dare forget or ignore. Our great challenge, then, is to seek those the world forgets.

1

The Rev. Gideon Byamugisha of Uganda moved us profoundly in his presentation of the unimaginable scale of the HIV/AIDS pandemic, and we heard other reports from throughout the world. We are initiating intensive coordinated action. The potential of the churches in these areas is enormous.

2

We also considered again how many nations are rendered voiceless and enslaved by unpayable debt, by poverty and by the injustices of a globalised economy; and we developed plans for further action by which all of us - strong and weak - may be brought into the one communion of a forgiven and transformed humanity in Christ.

We have been reminded of alienated groups within the Church's own life. Some of our number spoke of the difficulties of those who are estranged from others because of changes in theology and practice - especially with regard to the acceptance of homosexual activity and the ordination of practicing homosexuals - that they believe to be unfaithful to the gospel of Christ. We have committed ourselves to

seek for ways to secure sustained pastoral care for all in our Communion. We also resolved, as we did at our meeting last year in Porto, to show responsibility toward each other, and to seek to avoid actions that might damage the credibility of our mission in the world.

We live in a time of widespread fragmentation. One of the great benefits of our meeting together was to address the problems of mission and evangelism, not in mutual isolation, but through the patience and generosity that are marks of the life of God amongst us.

In order to strengthen our common life, we have also committed ourselves:

- to explore the common principles by which our Churches are organised beginning with the way we ourselves meet as Primates;
- to enlarge and deepen our theological vision; and
- to collaborate and share our resources in theological education.

Work will be done on these issues, so that God's people will be more and more able to read the Bible with wisdom, seeking to be formed in the truth and holiness of God.

This is a crucial and testing time for our Communion, but also a time of vitality, generosity and growth. We are being challenged to become a deeper and stronger Communion in ways we have not yet fully grasped. Like the disciples of Jesus Christ after his Ascension, we know what has been done for us, but we look for fresh outpourings of the Spirit, so that the unity given in Christ will become for us a joyful task and calling in our common mission and evangelism. We thank God for those outpourings of the Spirit we have heard of and experienced this week. We have committed ourselves, and we call upon all our Churches, to pray anew for the coming of the Spirit of Christ among us, to renew our unity in common mission.

We ask now for the observance of a time of special prayer, across the Communion, between Ascension and Pentecost:

- to give thanks for the many signs of God's work among us,
- to pray that God will show us how to grow in the unity he desires,
- to pray for the Anglican Communion around the world,
- to pray and work for those enslaved by poverty or wealth,
- to pray and work for those living with HIV/AIDS,

and to dedicate ourselves to seeking and following the wisdom of God in our situations, in the confidence that he will bring to fulfillment the work he has begun in us.

We do not live to ourselves or die to ourselves. May God help us to show what a living, generous and faithful Communion might be.

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and Christ Jesus to all generations, for ever and ever. Amen."  
(Ephesians 3.20-21).

### **The Primates of the Anglican Communion**

Kanuga, North Carolina

8 March 2001

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### **(7) Diocese of New Westminster Diocesan Approval of the Same Sex Blessing**

In May of 2002, committed to ensuring that same sex couples who seek to be included in the Anglican Communion feel safe and respected, but faced with continuing differences within the diocese, Bishop Michael Ingham attempted to craft a compromise proposal.

After consultation, he proposed that he would authorize the blessing but – aware of the diversity in the diocese - only with a series of safeguards. No person or parish need participate, and no one would be discriminated for or against because of their position regarding the blessing.

The bishop's proposal was introduced at the June 2002 Diocesan Synod and voted on. It passed by a vote of 215 to 129 (62.5 per cent), and the bishop gave consent.

Before the rite of blessing was issued, the bishop amended his "Expectations for All Clergy" to state formally that no cleric need participate in the blessing of same sex unions.

Excerpt from Bishop's Expectations for All Clergy, (part of the Diocesan Policy Manual)

The diocese is an inclusive diocese. There are many varieties of opinion and position in theology, ecclesiology, and liturgy. A wide diversity of people is present within the diocese. The priest is expected to nurture and proper a healthy respect for and in all parts of our diocese, and to build unity.

Any priest or deacon holding or seeking the Bishop's license in this diocese, freely and without discrimination, may invoke the conscience clause applicable to the blessing of same-sex unions.

[The second paragraph above was added in August, 2002, by Bishop Michael Ingham.]

### **(8) Anglican Consultative Council 12, Hong Kong, October 2002 Resolution 34 Province-wide and Communion-wide consultation**

This Anglican Consultative Council, being concerned about a range of matters of faith and order which have arisen since we last met, and having in mind the constant emphasis on mutual responsibility and interdependence in the resolutions of successive Lambeth Conferences, from the call in 1867 for "unity in faith and discipline □ by due and canonical subordination of synods" (1867, IV) to the call in 1998 for a "common mind concerning ethical issues where contention threatens to divide □" (1998, IV 5 (c)) calls upon:

- 1 dioceses and individual bishops not to undertake unilateral actions or adopt policies which would strain our communion with one another without reference to their provincial authorities; and
- 2 provincial authorities to have in mind the impact of their decisions within the wider Communion; and
- 3 all members of the Communion, even in our disagreements to have in mind the "need for courtesy, tolerance, mutual respect and prayer for one another" (1998, III.2 (e)).

### **(9) General Convention, ECUSA, Minneapolis, USA, July/August 2003**

**Resolution Number:**

2003-C045

**Title:**

Consent to the Election of the Bishop Coadjutor-elect of New Hampshire

**Legislative Action Taken:**

Concurred

**Final Text:**

***Resolved, Pursuant to Article II, Section 2, and Canon III.22.3 of the Constitution and Canons of the General Convention, the House of Deputies consents to the ordination and consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of the Diocese of New Hampshire.***

**Citation:**

General Convention, *Journal of the General Convention of...The Episcopal Church, Minneapolis, 2003* (New York: General Convention, 2004), p. 222.

**LEGISLATIVE HISTORY**

**Author:**

Diocese of New Hampshire

**Originating House:**

House of Deputies

**Originating Committee:**

Committee on Consecration of Bishops

**House of Deputies**

The House of Deputies Committee on Consecration of Bishops presented its Report #8 on Resolution C045 (Consent to the Election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of the Diocese of New Hampshire) and moved adoption.

**Original Text of Resolution:**

(C045)

*Resolved, Pursuant to Article II, Section 2, and Canon III.22.3 of the Constitution and Canons of the*

General Convention, the House of Deputies consents to the ordination and consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of the Diocese of New Hampshire.

**Minority Report**

Believing that the work of Legislative Committee 07: Consecration of Bishops is, according to the Title III, Canon 22, more than merely a verification of correct procedure, but is equally concerned with the appropriateness of the candidate's wholeness of life (and consequently includes sexual behavior); And that this wholeness is not merely a model for an individual diocese, but also for the entire One, Holy, Catholic and Apostolic Church to which he would be ordained and consecrated; And whereas the approval of a bishop elect who is in a same-sex relationship, even if monogamous and loving, is in opposition to the clear teaching of Holy Scripture, the historic teaching of the church, and the promulgated teaching of this Body of Christ known as the Episcopal Church by previous General Conventions;

And whereas the approval of a bishop in said lifestyle would become a pretext upon which the church would de facto resolve the question of the appropriateness of homosexual behavior without due reordering of the church's teaching;

And whereas the approval of this consecration will bring profound consternation to many of our sisters and brothers at home and abroad, straining relationships within the Anglican Communion, and adversely affecting the mission and ministry of the church at home and abroad, the undersigned file this minority report and recommend rejection of C045.

Respectfully submitted,

(signed)

The Very Rev. Mark J. Lawrence

Anthony J. Clark

John E. Masters

The Chair of the House of Deputies Committee on Consecration of Bishops described the Committee's process and recommendation to the House.

Deputy Lawrence of San Joaquin spoke on behalf of the Minority Report from the House of Deputies Committee on Consecration of Bishops.

The President noted that the Special Order of Business called for up to five minutes of questions for the House of Deputies Committee on Consecration of Bishops. There being no questions, the President addressed the House regarding consideration of Resolution C045, reminding those present of the need for courtesy and undergirding love. The President stated that no public demonstrations would be allowed and a recess would follow the voting results.

After thirty minutes of debate, the President called for procedural motions.

Deputy Ross of Florida, on behalf of the Clergy Deputation of Florida, the Lay Deputation of Fort Worth, and the Lay Deputation of San Joaquin, called for a vote by orders on Resolution C045. The President ruled that request to be in order.

Debate continued.

Deputy Logan of South Carolina moved to extend debate by 15 minutes.

**Motion defeated**

Debate continued.

Deputy Dales of New Hampshire moved to extend debate by 15 minutes.

**Motion defeated**

Deputy Smith of the Youth Delegation moved to terminate debate. The President ruled the motion was out of order until 45 minutes of debate had elapsed.

Debate continued.

The President announced that the time for debate under the Special Order of Business had expired.

The Voting Secretary explained the procedure for a vote by orders.

Deputy Masters of Wyoming asked if the Committee on Credentials had included the deputation from the Diocese of Puerto Rico in its report for today.

The House of Deputies Committee on Credentials reported that Report #7 did not include the Puerto Rico deputation. The Voting Secretary updated the Credentials report, stating that there were 8 additional new deputies, 4 in the clerical order and 4 in the lay order, for a total of 9 new deputies, and a total of 416 clerical deputies and 419 lay deputies, and a total number of deputies of 835.

The President called on the Chaplain for prayer.

A Vote by Orders on Resolution C045 was taken.

**Ballot #1 taken by orders**

The Secretary read the results of no and divided votes on C045.

The President reminded the gallery that there would be no public demonstrations in the House.

The Secretary reported the results of Ballot #1 on Resolution C045.

**Type**

**Total**

**Necessary**

**Yes**

**No**

**Divided**

## **Results**

Lay

108

55

63

32

13

Carried

Clerical

108

55

65

31

12

Carried

## **Motion carried**

### **Resolution adopted**

(Communicated to the House of Bishops in HD Message #81)

### **House of Bishops**

The Presiding Bishop read a statement (see Appendix F–Day 6) regarding allegations against the Bishop-elect of New Hampshire.

- 1 Questions have been raised and a thorough investigation will be made.
- 2 The Bishop of Western Massachusetts will chair the committee to investigate this matter.
- 3 The balloting for consents will not take place at this time. The process is suspended pending the investigation.

The Bishop of New Hampshire read a statement (see Appendix G–Day 6) expressing that he and the diocese had asked for the investigation and have confidence in both the Bishop-elect of New Hampshire and in the Presiding Bishop's commitment to investigate fully these matters.

### **House of Deputies**

The President read a statement from the Presiding Bishop, regarding an investigation to be undertaken regarding Bishop-elect V. Gene Robinson before the House of Bishops votes on Resolution C045 (see Appendix F—House of Bishops Day 6).

Deputy Dales of New Hampshire read a statement [from the Bishop of New Hampshire and the President of the Standing Committee of New Hampshire] read in the House of Bishops (See Appendix G—House of Bishops Day 6).

Deputy Dales of New Hampshire read a statement from the Diocese of New Hampshire in regards to the consent to the election and consecration of V. Gene Robinson as Bishop Coadjutor-elect of the Diocese of New Hampshire. (See Appendix B–Day 8 [sic] for the Statement from the Diocese of Hampshire.)

The Secretary read the report of Bishop Scruton to the House of Bishops on the investigation regarding the allegations concerning Bishop Coadjutor-elect Robinson of New Hampshire (See House of Bishops, Appendix I—Day 7 for Report on Bishop-elect of New Hampshire). Bishop Scruton found no grounds for the House of Bishops not to proceed to vote on the consent to the election and consecration of Bishop Coadjutor-elect Robinson.

### **House of Bishops**

The Bishop of Western Massachusetts read the report pertaining to the allegations against the Bishop-elect of New Hampshire. (See Appendix I–Day 7 for the Report from the Bishop of Western Massachusetts.)

A one-hour period of comments by the House followed.

By show of hands the discussion was concluded.

Chaplain Battle led reflections followed by fifteen minutes of silence at 5:40 pm.

The House of Bishops Committee on Consecration of Bishops moved the resolution on the consent to the consecration of the Rev. Canon V. Gene Robinson, Bishop Coadjutor-elect of the Diocese of New Hampshire, and Ballot #7 was taken.

### **Ballot #7 taken**

The Presiding Bishop read the results of Ballot #7 for the consent to the consecration of Bishop Coadjutor-elect Robinson of the Diocese of New Hampshire. Of 107 bishops with jurisdiction, 62 have given consent.

### **The House concurred**

(Communicated to the House of Deputies in HB Message #175)

The Secretary announced a correction to the Report on the Consecration of Bishops for Ballot #7.

The vote of the Bishop of Western Massachusetts was incorrectly reported as a "yes." The bishop did not vote. This correction does not affect the report's total.

The Bishop of Pittsburgh and others came forward. The Bishop of Pittsburgh read a statement on behalf of the group. The Bishop Suffragan of South Carolina, read the statement in Spanish (see Appendix J–Day 7 for Statement of Bishops upon the Confirmation of Gene Robinson).

### **House of Deputies**

### **Personal Privilege**

Deputy Harmon of South Carolina spoke on behalf of members of the House who were against the consent to the election of Bishop Coadjutor-elect Robinson. Deputy Harmon stated that they disassociated themselves from the Church in this action, as they believed it was against the doctrine and discipline of this Church. He stated that they believed that the action violated the Thirty-nine Articles and that they joined the dissenting Bishops in asking the Archbishop of Canterbury to intervene. Deputy Harmon stated that they were not leaving the Episcopal Church, but rather, that the Episcopal Church was leaving them. He invited members of the House to sign their statement at the South Carolina deputation.

**Personal Privilege**

Deputy Lopez of Honduras, as an overseas deputy, expressed distress upon the consent to the election of Bishop Coadjutor-elect Robinson of New Hampshire. Deputy Lopez stated that he did not know its effect upon his ministry in his diocese.

Resolution Concurred by Both Houses, August 5.

**Abstract:**

The 74th General Convention consents to the election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of the Diocese of New Hampshire.

**Notes:**

V. Gene Robinson was elected on June 7, 2003 and consecrated to the office of Bishop Coadjutor of New Hampshire on November 2, 2003.

The presentation of resolution C045 was accompanied by a Special Order of Business regarding the conduct of the debate. Amendments were made to the Special Order. The full text of the Special Order can be found on pages 428-430 of the *Journal of General Convention 2003*.

For the Presiding Bishop's statement, see Appendix F, Day 6, *Journal of General Convention 2003*, page 195.

For the statement of the Bishop of New Hampshire [Douglas Theuner] to the House of Bishops, see Appendix G, Day 6, *Journal of General Convention 2003*, page 196.

Deputy Dales' reference to Appendix B occurs in Day 7, not Day 8. See *Journal of General Convention 2003*, page 528.

The statement of the Bishop of Western Massachusetts [Gordon Scruton] is found in Appendix I, Day 7, see *Journal of General Convention 2003*, pages 229-231.

For the Bishop of Pittsburgh's [Robert Duncan] statement to the House of Bishops, see Appendix J, Day 7, *Journal of General Convention 2003*, page 232.

**(10) A Statement by the Primates of the Anglican Communion meeting in Lambeth Palace ENGLAND -- 16 OCTOBER 2003 -- ACNS 3633**

The Primates of the Anglican Communion and the Moderators of the United Churches, meeting together at Lambeth Palace on the 15th and 16th October, 2003, wish to express our gratitude to the Archbishop of Canterbury, Dr Rowan Williams, for calling us together in response to recent events in the Diocese of New Westminster, Canada, and the Episcopal Church (USA), and welcoming us into his home so that we might take counsel together, and to seek to discern, in an atmosphere of common prayer and worship, the will and guidance of the Holy Spirit for the common life of the thirty-eight provinces which constitute our Communion.

At a time of tension, we have struggled at great cost with the issues before us, but have also been renewed and strengthened in our Communion with one another through our worship and study of the Bible. This has led us into a deeper commitment to work together, and we affirm our pride in the Anglican inheritance of faith and order and our firm desire to remain part of a Communion, where what we hold in common is much greater than that which divides us in proclaiming Good News to the world.

At this time we feel the profound pain and uncertainty shared by others about our Christian discipleship in the light of controversial decisions by the Diocese of New Westminster to authorise a Public Rite of Blessing for those in committed same sex relationships, and by the 74th General Convention of the Episcopal Church (USA) to confirm the election of a priest in a committed same sex relationship to the office and work of a Bishop.

These actions threaten the unity of our own Communion as well as our relationships with other parts of Christ's Church, our mission and witness, and our relations with other faiths, in a world already confused in areas of sexuality, morality and theology, and polarised Christian opinion.

As Primates of our Communion seeking to exercise the "enhanced responsibility" entrusted to us by successive Lambeth Conferences, we re-affirm our common understanding of the centrality and authority of Scripture in determining the basis of our faith. Whilst we acknowledge a legitimate diversity of

interpretation that arises in the Church, this diversity does not mean that some of us take the authority of Scripture more lightly than others. Nevertheless, each province needs to be aware of the possible effects of its interpretation of Scripture on the life of other provinces in the Communion. We commit ourselves afresh to mutual respect whilst seeking from the Lord a correct discernment of how God's Word speaks to us in our contemporary world.

We also re-affirm the resolutions made by the bishops of the Anglican Communion gathered at the Lambeth Conference in 1998 on issues of human sexuality as having moral force and commanding the respect of the Communion as its present position on these issues. We commend the report of that Conference in its entirety to all members of the Anglican Communion, valuing especially its emphasis on the need "to listen to the experience of homosexual persons, and...to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ"; and its acknowledgement of the need for ongoing study on questions of human sexuality.

Therefore, as a body we deeply regret the actions of the Diocese of New Westminster and the Episcopal Church (USA) which appear to a number of provinces to have short-circuited that process, and could be perceived to alter unilaterally the teaching of the Anglican Communion on this issue. They do not. Whilst we recognise the juridical autonomy of each province in our Communion, the mutual interdependence of the provinces means that none has authority unilaterally to substitute an alternative teaching as if it were the teaching of the entire Anglican Communion.

To this extent, therefore, we must make clear that recent actions in New Westminster and in the Episcopal Church (USA) do not express the mind of our Communion as a whole, and these decisions jeopardise our sacramental fellowship with each other. We have a particular concern for those who in all conscience feel bound to dissent from the teaching and practice of their province in such matters. Whilst we reaffirm 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.

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. Nevertheless, many Primates have pointed to the grave difficulties that this election has raised and will continue to raise. In most of our provinces the election of Canon Gene Robinson would not have been possible since his chosen lifestyle would give rise to a canonical impediment to his consecration as a bishop.

If his consecration proceeds, we recognise that we have reached a crucial and critical point in the life of the Anglican Communion and we have had to conclude that the future of the Communion itself will be put in jeopardy. In this case, the ministry of this one bishop will not be recognised by most of the Anglican world, and many provinces are likely to consider themselves to be out of Communion with the Episcopal Church (USA). This will tear the fabric of our Communion at its deepest level, and may lead to further division on this and further issues as provinces have to decide in consequence whether they can remain in communion with provinces that choose not to break communion with the Episcopal Church (USA).

Similar considerations apply to the situation pertaining in the Diocese of New Westminster.

We have noted that the Lambeth Conference 1998 requested the Archbishop of Canterbury to establish a commission to consider his own role in maintaining communion within and between provinces when grave difficulties arise. We ask him now to establish such a commission, but that its remit be extended to include urgent and deep theological and legal reflection on the way in which the dangers we have identified at this meeting will have to be addressed. We request that such a commission complete its work, at least in relation to the issues raised at this meeting, within twelve months.

We urge our provinces not to act precipitately on these wider questions, but take time to share in this process of reflection and to consider their own constitutional requirements as individual provinces face up to potential realignments.

Questions of the parity of our canon law, and the nature of the relationship between the laws of our provinces with one another have also been raised. We encourage the Network of Legal Advisers established by the Anglican Consultative Council, meeting in Hong Kong in 2002, to bring to completion the work which they have already begun on this question.

It is clear that recent controversies have opened debates within the life of our Communion which will not be resolved until there has been a lengthy process of prayer, reflection and substantial work in and alongside the Commission which we have recommended. We pray that God will equip our Communion to be equal to the task and challenges which lie before it.

"Now I appeal to the elders of your community, as a fellow elder and a witness to Christ's sufferings, and as one who has shared in the glory to be revealed: look after the flock of God whose shepherd you are." (1 Peter 5.1,2a)

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**(11) Church of Nigeria cuts ties with the Diocese of New Westminster  
NIGERIA -- 2 JUNE 2003 -- ACNS 3455**

The Church of Nigeria has issued a statement expressing deep sadness with the recent decision taken by the Diocese of New Westminster, Canada, to officially sanction same-sex union.

In light of the news that the diocese conducted the first same-sex blessing using an authorised public rite on Wednesday 28 May, the Primate of Nigeria, the Most Revd Peter Akinola, said, "Regrettably, the much desired reflection that will ease the strain on our Communion has been jettisoned. Furthermore, failure to ensure strict compliance with resolutions duly passed at our meetings clearly shows that Bishop [Michael] Ingham and his diocese see no value in being accountable to anybody."

In addition, Archbishop Akinola referred to a statement that he issued at the ACC-12 meeting in Hong Kong on 25 September 2002, saying:

"While I appreciate that the New Westminster diocese and the Church of Canada may not be, in numerical terms, especially large ecclesia bodies, we value them as dearly as we value all our partner Provinces. We have a growing fear for the sense of loss which any sustained departure by them from our common path and mind must risk. We urge and pray that reflection will lead to reconsideration. It is hard indeed to see any action, which threatens our Communion to be justified as a "local mission priority."

"But there is also a further context of which I must speak, painful though it is. Many of us from the two-thirds world feel that the global north still seeks to retain its disproportionate power and influence in our Church just as in the world. It is significant that those dioceses most tempted to indulge themselves with unilateral actions, taken without consulting the wider Communion, seem so often to be among those materially most advantaged and to be in the global north. Should this not occasion reflection? Do we not see here, in the ready assertion of superior wisdom, a new imperialism?"

The Archbishop of Nigeria, representing 17 million Anglicans in Nigeria spread over 80 dioceses, has stated that "it is this flagrant disregard for the Anglican Communion and what the vast majority of it stand for [and as a consequence] that has made it inevitable for the Province to sever communion with Bishop Ingham and the diocese of New Westminster."

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**(12) A Statement from the Primates gathered at the first African Anglican Bishop's Conference  
AFRICA -- 28 OCTOBER 2004 -- ACNS 3906**

We are gathered at an extraordinary and historic meeting of Anglican Bishops from all over Africa. We do so grateful for the Faith once delivered to the saints and the generosity of those who first brought the good news of Jesus Christ to the African continent.

We have come to celebrate the coming of age of the Church in Africa and we look forward to taking our rightful place in the various councils of the wider church. In that context we have received the Windsor Report prepared at the Primates' request and in preparation for our meeting in February we offer the following preliminary reflections:

- We are very grateful for the hard work of the Commission members and the dedicated servant leadership offered by the Most Reverend Robin Eames. We believe that the Windsor Report offers a way

- forward that has the potential of being marked with God's grace.
- We believe that the Windsor Report correctly points out that the Episcopal Church USA and the Diocese of New Westminster have pushed the Anglican Communion to the breaking point. The report rightly states that they did not listen to the clear voices of the Communion, rejected the Counsel of the four Instruments of Unity and ignored the plea of the Primates of the Global South in their statements issued on October 16th and November 2nd, 2003.
  - We call on the Episcopal Church USA and the Anglican Church of Canada to take seriously the need for "repentance, forgiveness and reconciliation enjoined on us by Christ" (Windsor Report [134]) and move beyond informal expressions of regret for the effect of their actions to a genuine change of heart and mind. Failure to do so would indicate that they have chosen to "walk alone" and follow another religion.
  - We note with approval that the Windsor Report calls for a moratorium on the election and consecration of any candidate to the episcopate who is living in same gender union and the use of rites for the blessing of same-sex unions. We urge the Episcopal Church USA and the Anglican Church of Canada to take this call to heart mindful of Lambeth Resolution 1.10 "We cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions." Failure to do so would indicate that they have chosen to "walk alone."
  - The Windsor Report acknowledges the great pain that has been inflicted upon faithful communities that have resisted doctrinal innovations within Episcopal Church USA and the Anglican Church of Canada. However, we reject the moral equivalence drawn between those who have initiated the crisis and those of us in the Global South who have responded to cries for help from beleaguered friends. To call on us to "express regret" and reassert our commitment to the Communion is offensive in light of our earlier statements. If the Episcopal Church USA had not willfully "torn the fabric of our communion at its deepest level" our actions would not have been necessary.
  - We note with approval the recognition that extraordinary episcopal care is needed for congregations alienated from their diocesan bishops. We remain convinced that the adequacy of that care should be determined by those who receive it, and we are looking for clear evidence that the Delegated Episcopal Pastoral Oversight proposal is effective by this measure.
  - We are encouraged by the suggestions offered for restructuring the various instruments of unity to strengthen our common life. We look forward to the day when the voices of the majority of the Anglican Communion are adequately represented in those various instruments.

We are committed to the future life of the Anglican Communion, one that is rooted in truth and charity, and faithfulness to the Gospel of Jesus Christ.

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### **(13) The Anglican Communion Primates' Meeting Communiqué, February 2005 Dromantine, Northern Ireland --24 FEBRUARY 2005 -- ACNS 3948**

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](http://www.aco.org/windsor2004/presentation.cfm) [for the Eames presentation] and [www.aco.org/commission/reception/report.cfm](http://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](http://www.developmentgoals.org)

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**(14) THE CHURCH OF NIGERIA (Anglican Communion)  
THE MOST REV. PETER J. AKINOLA, D.D. -- Archbishop, Metropolitan and Primate of All Nigeria  
15th September, 2005.**

**Press Release : CHURCH OF NIGERIA REDEFINES ANGLICAN COMMUNION**

With a careful rewording of her constitution, the Church of Nigeria (Anglican Communion) redefined her relationship with all other Anglican Churches.

All former references to 'communion with the see of Canterbury' were deleted and replaced with another

provision of communion with all Anglican Churches, Dioceses and Provinces that hold and maintain the 'Historic Faith, Doctrine, Sacrament and Discipline of the one Holy, Catholic, and Apostolic Church'.

Emphasis was also placed on the 1662 version of the Book of Common Prayer and the historic Thirty-Nine Articles of Religion.

The Constitutional change also allowed the Church to create Convocations and Chaplaincies of like-minded faithful outside Nigeria. This effectively gives legal teeth to the Convocation of Anglican Nigerians in Americas (CANA) formed to give a worshipping refuge to thousands in the USA who no longer feel welcomed to worship in the Liberal churches especially with the recent theological innovations encouraging practices which the Nigerians recognize as sin.

Excerpt of the minutes read;

At the General Synod of the Church of Nigeria Anglican Communion holding in Onitsha Diocese on the Niger on the 14th day of September, 2005, the Constitution of the Church of Nigeria (Anglican Communion) 2002 was amended as follows:

**Chapter 1 Section 3** was amended by deleting sub-sections 1, 2, and 3, and replaced with new section 3, thus.

**"The Church of Nigeria (Anglican Communion) hereinafter called "The Church of Nigeria" or "This Church" shall be in full communion with all Anglican Churches Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacrament and Discipline of the one Holy, Catholic, and Apostolic Church as the Lord has commanded in His holy word and as the same are received as taught in the Book of Common Prayer and the ordinal of 1662 and in the Thirty-Nine Articles of Religion."**

**Chapter IX Section 39 (a) – (f)**

Add a new sub-section (c) and re-number the section thus

**"(c) to create convocations, chaplaincies of like-minded faithful outside Nigeria and to appoint persons within or outside Nigeria to administer them and the Primate shall give Episcopal Oversight**

**Chapter 16 Section 75 add a new sub-section 8 thus**

**"(8) Convocation shall mean non-geographic collection of Churches and Mission".**

**And re-number the rest of the sub-section.**

To ensure adequate care for the existing Convocation, the Episcopal Synod which met on Wednesday after the Holy Communion Service set up an Advisory Committee comprising of eight bishops, one Priest, and the Registrar of the Church.

The Members are:

The Most Rev. Maxwell Anikwenwa	Dean and Archbishop Province of the Niger,
The Rt. Rev. Ikechi Nwosu	Bishop of Umuahia
The Rt. Rev. Emmanuel Chukwuma	Bishop of Enugu
The Rt. Rev. Segun Okubadejo	Bishop of Ibadan-North
The Rt. Rev. Benjamin Kwashi	Bishop of Jos
The Rt. Rev. Caleb Maduoma	Bishop of Ideato
The Rt. Rev. Peter Adebisi	Bishop of Lagos-west
Barrister Abraham Yisa	Registrar
Ven. Sola Igbari	The Director of Global Anglican Relations

They will initiate policy, and monitor implementation of the programmes of CANA under the supervision of the Primate of All Nigeria.

Signed:

The Rev. Canon AkinTunde Popoola

**Director Communication**

**(15) Third Trumpet: Communique from 3rd South to South Encounter  
The Third Anglican Global South to South Encounter  
Red Sea (Egypt), 25-30 October 2005**

***The Third Anglican South-to-South Encounter has graphically demonstrated the coming of age of the Church of the Global South. We are poignantly aware that we must be faithful to God's vision of one, holy, catholic and apostolic Church. We do not glory in our strengths but in God's strength. We do not shrink from our responsibility as God's people because of our weaknesses but we trust God to demonstrate His power through our weakness. We thank God for moving us forward to serve Him in such a time as this.***

**A. Preamble**

1. A total of 103 delegates of 20 provinces in the Global South (comprising Africa, South and South East Asia, West Indies and South America), representing approximately two-thirds of the Anglican Communion, met for the 3rd Global South to South Encounter from 25-30 October 2005 at Ain El-Sukhna by the Red Sea in Egypt. The theme of the Encounter was "One, Holy, Catholic and Apostolic Church: Being a Faithful Church for Such a Time As This."

2. We deeply appreciated the Archbishop of Canterbury for the time he spent with us, his listening ear and encouraging words. We took to heart his insight that the four marks of the Church are not attributes we possess as our own right, nor goals to attain by human endeavour, but they are expressed in us as we deeply focus on Jesus Christ, who is the Source of them all (John 17:17-21).

3. We were really warmed by the welcome that we received here by the President, the government and the people of Egypt. We valued the great efforts made by the state security personnel who are making the land of Egypt a secure and safe place to all her visitors. We were touched by the warm hospitality of the Diocese of Egypt.

4. We have witnessed in Egypt a wonderful model for warm relations between Christians and Muslims. We admire the constructive dialogue that is happening between the two faiths. We appreciated the attendance of the Grand Imam of Al-Azhar, Dr Mohammed Said Tantawi, the representative of Pope Shenouda III and other religious leaders at the State Reception to launch our Encounter. We were encouraged by their wise contributions.

**B. We Gathered**

5. We gathered to seek the face of God, to hear His Word afresh and to be renewed by His Spirit for total obedience to Christ who is Lord of the Church. That is why the gathering was called an "Encounter" rather than a conference. The vital question we addressed was: What does it mean to be one, holy, catholic and apostolic Church in the midst of all the challenges facing the world and the Church?

6. The world of the Global South is riddled with the pain of political conflict, tribal warfare and bloodshed. The moral and ethical foundations of several of our societies are being shaken. Many of our nations are beset by problems of poverty, ignorance and sickness, particularly the HIV and AIDS that threaten millions, especially in Africa. In addition to that, thousands of people have suffered from severe drought in Africa, earthquakes in South Asia, and hurricanes in the Americas—we offer our support and prayers to them.

7. Apart from the world condition, our own Anglican Communion sadly continues to be weakened by unchecked revisionist teaching and practices which undermine the divine authority of the Holy Scripture. The Anglican Communion is severely wounded by the witness of errant principles of faith and practice which in many parts of our Communion have adversely affected our efforts to take the Gospel to those in need of God's redeeming and saving love.

8. Notwithstanding these difficult circumstances, several parts of our Communion in the Global South are witnessing the transforming power of the Gospel and the growth of the Church. The urgency of reaching vast multitudes in our nations for Christ is pressing at our door and the fields are ready for harvest.

9. Surrounded by these challenges and seeking to discover afresh our identity, we decided to dig deeper into God's Word and into the tradition of the Church to learn how to be faithful to God's gift and call to be His one, holy, catholic and apostolic people. We deliberately chose to meet in Egypt for two reasons:

a. Biblically, Egypt features prominently in the formative period of the calling of God's people (Exodus 19). Moreover, Egypt was part of the cradle that bore the entry of the Savior into the world (Hosea 11:1;

Matthew 2:13-15).

b. Meeting by the Red Sea, we could not help but be inspired by the historic crossing of God's people into the realm where He purposed to make them a "light to the nations" (Isaiah 42:6). Part of that blessing was fulfilled when Alexandria became a center of early Christianity, where church fathers formulated and held on to the Christian faith through the early centuries.

### **C. We Discovered Afresh**

10. We discovered afresh the depth and richness of our roots in the one, holy, catholic and apostolic Church. Carefully researched papers were presented at the Encounter in the context of worship, prayer, Bible Study and mutual sharing. We recognize the dynamic way in which the four marks of the Church are inextricably interwoven. The salient truths we encountered inspired us and provided a basis for knowing what God requires of us.

#### **The Church is One**

11. The Church is called to be one. Our unity is willed by our Lord Jesus Christ Himself, who prayed that we "all might be one." (John 17:20-21) A great deal of confusion has arisen out of misunderstanding that prayer and the concept of unity. For centuries, the Church has found unity in the Person and teaching of Jesus Christ, as recorded in Scripture. We are one in Him, and that binds us together. The foundation and expression of our unity is found in Jesus Christ as Saviour and Lord.

12. While our unity may be expressed in institutional life, our unity is grounded in our living relationship with the Christ of Scripture. Unity is ever so much more than sharing institutionally. When we are "in Christ," we find that we are in fellowship with others who are also in Him. The fruit of that unity is that we faithfully manifest the life and love of Christ to a hurting and groaning world (Romans 8:18-22).

13. Christian unity is premised on truth and expressed in love. Both truth and love compel us to guard the Gospel and stand on the supreme authority of the whole Word of God. The boundary of family identity ends within the boundary of the authentic Word of God.

#### **The Church is Holy**

14. The Church of Jesus Christ is called to be holy. All Christians are to participate in the sanctification of their lives through submission, obedience and cooperation with the Holy Spirit. Through repentance the Church can regain her rightful position of being holy before God. We believe concurrently that holiness is imparted to us through the life, ministry, death and resurrection of our Lord Jesus Christ (Heb 10:21-23). He shares His holiness with us and invites us to be conformed to His likeness.

15. A holy Church is prepared to be a "martyr" Church. Witness unto death is how the Early Church articulated holiness in its fullest sense (Acts 22:20; Rev 2:13, 12:11).

#### **The Church is Catholic**

16. The Catholic faith is the universal faith that was "once for all" entrusted to the apostles and handed down subsequently from generation to generation (Jude 3). Therefore every proposed innovation must be measured against the plumb line of Scripture and the historic teaching of the Church.

17. Catholicity carries with it the notion of completeness and wholeness. Thus in the church catholic "when one part suffers, every part suffers with it" (1 Cor 12:26). The local church expresses its catholicity by its devotion to apostolic teaching, its attention to prayer and the sacrament, its warm and caring fellowship and its growth through evangelism and mission (Acts 2:42-47).

#### **The Church is Apostolic**

18. The Church is apostolic in its doctrine and teaching. The apostolic interpretation of God's salvation plan effected in Christ Jesus is binding on the Church. God established the Church on the "foundation of the apostles and prophets with Christ Jesus Himself as the chief cornerstone" (Eph 2:20).

19. The Church is apostolic in its mission and service. "As the Father has sent Me, so I send you." (John 20:21) In each generation He calls bishops in apostolic succession (Eph 4:11-12) to lead the Church out into mission, to teach the truth and to defend the faith. Accountability to God, to those God places over us and to the flock is an integral part of church leadership.

### **D. We Commit**

20. As a result of our Encounter, we emerge with a clearer vision of what the Church is called to be and to do, with a renewed strength to pursue that vision. Specifically, we made commitments in the following areas.

### **The Authority of the Word of God**

21. Scripture demands, and Christian history has traditionally held, that the standard of life, belief, doctrine, and conduct is the Holy Scripture. To depart from apostolic teaching is to tamper with the foundation and to undermine the basis of our unity in Christ. We express full confidence in the supremacy and clarity of Scripture, and pledge full obedience to the whole counsel of God's Word.

22. We in the Global South endorse the concept of an Anglican Covenant (rooted in the Windsor Report) and commit ourselves as full partners in the process of its formulation. We are seeking a Covenant that is rooted in historic faith and formularies, and that provides a biblical foundation for our life, ministry and mission as a Communion. It is envisaged that once the Covenant is approved by the Communion, provinces that enter into the Covenant shall be mutually accountable, thereby providing an authentic fellowship within the Communion.

23. Anglicans of the Global South have discovered a vibrant spiritual life based on Scripture and empowered by the Spirit that is transforming cultures and communities in many of our provinces. It is to this life that we seek to be formed and found fully faithful. We reject the expectation that our lives in Christ should conform to the misguided theological, cultural and sociological norms associated with sections of the West.

### **Mission and Ministry**

24. Churches in the Global South commit to pursue networking with one another to add strength to our mission and ministry. We will continue to explore appropriate structures to facilitate and support this.

25. Shared theological foundations are crucial to authentic fellowship and partnership in mission and ministry. In that light, we welcome the initiative to form the Council of Anglican Provinces of the Americas and the Caribbean (CAPAC). It is envisaged that CAPAC will not only provide a foundation on the historic formularies of Anglican faith but also provide a structure with which member churches can carry out formal ministry partnerships with confidence.

26. Global South is committed to provide our recognition, energy, prayers and experience to the Networks in the USA and Canada, the Convocation of Nigerian Anglicans in the USA, those who make Common Cause and the Missionary District that is gathering congregations that circumstances have pressed out of ECUSA. We are heartened by the bold witness of their people. We are grateful that the Archbishop of Canterbury publicly recognized the Anglican Communion Network in the USA and the Anglican Network in Canada as faithful members of the Anglican Communion.

27. As for the other provinces and dioceses around the world who remain steadfastly committed to this faith, we look forward to further opportunities to partner with them in the propagation of the Gospel. We will also support those orthodox dioceses and congregations which are under difficult circumstances because of their faithfulness to the Word. We appreciate the recent action of the Primate of the Southern Cone, who acted to stabilize the volatile situation in Recife, Brazil.

In this regard, we take this opportunity to acknowledge the immense contribution of the Primate of South East Asia to the development of the Global South and to the preservation of orthodoxy across the worldwide Anglican Communion.

### **Theological Education**

28. In order to provide teaching that preserves the faith and fits our context, it is crucial to update the curricula of our theological institutions in the Global South to reflect our theological perspective and mission priorities. We note from the All Africa Bishops Conference their concern that far too many Western theological education institutions have become compromised and are no longer suitable for training leaders for our provinces. We call for the realignment of our priorities in such a way as to hasten the full establishment of adequate theological education institutions across the Global South so that our leaders can be appropriately trained and equipped in our own context. We aim to develop our leaders in biblical and theological training, and seek to nurture indigenous theologians. We will provide information on institutions in the Global South, and we will encourage these institutions to explore ways to provide bursaries and scholarships.

### **The Current Crisis provoked by North American Intransigence**

29. The unscriptural innovations of North American and some Western provinces on issues of human sexuality undermine the basic message of redemption and the power of the Cross to transform lives. These departures are a symptom of a deeper problem, which is the diminution of the authority of Holy Scripture. The leaders of these provinces disregard the plain teaching of Scripture and reject the traditional interpretation of tenets in the historical Creeds.

30. This Encounter endorses the perspectives on communion life found in sections A & B of the Windsor Report, and encourages all Provinces to comply with the request from the Primates' Communiqué in February 2005 which states:

*"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."*

31. The Windsor Report rightly points out that the path to restoring order requires that either the innovating provinces/dioceses conform to historic teaching, or the offending provinces will by their actions be choosing to walk apart. Paragraph 12 of the Primates Communiqué says:

*"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."*

32. Regrettably, even at the meeting of the Anglican Consultative Council (ACC) in Nottingham in 2005, we see no evidence that both ECUSA and the Anglican Church of Canada are willing to accept the generally accepted teaching, nor is there evidence that they are willing to turn back from their innovations.

33. Further, the struggles of the Communion have only been exacerbated by the lack of concrete progress in the implementation of the recommendations of the Windsor Report. The slow and inadequate response of the Panel of Reference has trivialized the solemn charge from the Primates and has allowed disorder to multiply unnecessarily. We recognize with regret the growing evidence that the Provinces which have taken action creating the current crisis in the Communion continue moving in a direction that will result in their "walking apart." We call for urgent and serious implementation of the recommendations of the Windsor Report. Unscriptural and unilateral decisions, especially on moral issues, tear the fabric of our Communion and require appropriate discipline at every level to maintain our unity. While the Global South calls for the errant provinces to be disciplined, we will continue to pray for all who embrace these erroneous teachings that they will be led to repentance and restoration.

### **Spiritual Leadership**

34. Our ongoing participation in ministry and mission requires godly and able spiritual leadership at all times. We are encouraged that many inspirational leaders in our midst bear witness to the Scriptures and are effectively bringing the Gospel to surrounding cultures. We commit ourselves to identify the next generation of leaders and will seek to equip and deploy them wherever they are needed.

35. We need inspirational leaders and accountability structures. These mechanisms which we are looking into must ensure that leaders are accountable to God, to those over us in the Lord, to the flock and to one another in accordance to the Scriptures. This last aspect is in keeping with the principle of bishops and leaders acting in council. In this way, leaders become the role models that are so needed for the flock.

### **Youth**

36. The Global South emphasizes the involvement and development of youth in the life of the Church. The youth delegates encouraged the whole gathering by the following collective statement during the Encounter:

*"Many youths in the Global South are taking up the challenge of living in moral purity in the face of the rising influence of immoral values and practice, and the widening epidemic of HIV and AIDS. Young people will be ready to give their lives to the ministry of the Church if she gives them exemplary spiritual leadership and a purpose to live for. Please pray that we will continue to be faithful as the Church of 'today and tomorrow'. It is also our heart's cry that the Communion will remain faithful to the Gospel."*

### **Poverty**

37. As the church catholic we share a common concern for the universal problem of debt and poverty. The inequity that exists between the rich and the poor widens as vast sums borrowed by previous governments were not used for the intended purposes. Requiring succeeding generations of people who never benefited from the loans and resources to repay them will impose a crushing and likely insurmountable burden. We welcome and appreciate the international efforts of debt reduction and cancellation, for example, the steps recently carried out by G8 leaders.

38. A dimension of responsible stewardship and accountability is the clear call to be financially self-sustaining. We commend the new initiative for financial self-sufficiency and development being studied by the Council of Anglican Provinces of Africa (CAPA). This is not only necessary because of the demands of human dignity; it is the only way to have sustainable economic stability.

#### **HIV and AIDS**

39. A holy Church combines purity and compassion in its witness and service. The population of the world is under assault by the HIV and AIDS pandemic, but the people of much of the Global South are hit particularly hard because of poverty, lifestyle habits, lack of teaching and the paucity of appropriate medication. Inspired by the significant success of the Church in Uganda in tackling HIV and AIDS, all our provinces commit to learn and apply similar intentional programmes which emphasize abstinence and faithfulness in marriage. We call on governments to ensure that they are providing adequate medication and treatment for those infected.

#### **Corruption**

40. The holy Church will "show forth fruits that befit repentance" (Matt 3:8). Many of us live in regions that have been deeply wounded by corruption. Not only do we have a responsibility to live transparent lives of utmost honesty in the Church, we are called to challenge the culture in which we live (Micah 6:8). Corruption consumes the soul of society and must be challenged at all costs. Transparency and accountability are key elements that we must manifest in bearing witness to the cultures in which we live.

#### **Violent Conflict**

41. Many of us from across the Global South live juxtaposed with violent conflict, most egregiously manifest in violence against innocents. In spite of the fact that the conflicts which grip many of our provinces have resulted in many lives being lost, we are not defeated. We find hope in the midst of our pain and inspiration from the martyrs who have shed their blood. Their sacrifice calls us to faithfulness. Their witness provokes us to pursue holiness. We commit ourselves to grow to become faithful witnesses who "do not love their lives even unto death" (Rev 12:11).

#### **E. We Press On**

42. We emerge from the Encounter strengthened to uphold the supreme authority of the Word of God and the doctrinal formularies that have undergirded the Anglican Communion for over four and a half centuries. Communion requires alignment with the will of God first and foremost, which establishes our commonality with one another. Such expressions of the will of God which Anglicans should hold in common are: one Lord, one faith, one baptism; Holy Scripture; apostolic teaching and practice; the historic Creeds of the Christian Church; the Articles of Religion and the doctrinal tenets as contained in the 1662 Book of Common Prayer. Holding truth and grace together by the power of the Holy Spirit, we go forward as those entrusted "with the faith once delivered" (Jude 3).

43. By the Red Sea, God led us to renew our covenant with Him. We have committed ourselves to obey Him fully, to love Him wholly, and to serve Him in the world as a "kingdom of priests and a holy nation" (Exodus 19:6). God has also helped us to renew our bonds of fellowship with one another, that we may "stand firm in one spirit, contending as one man in the faith of the Gospel" (Phil 1:27).

44. We offer to God this growing and deepening fellowship among the Global South churches that we might be a servant-body to the larger Church and to the world. We see ourselves as a unifying body, moving forward collectively as servants of Christ to do what He is calling us to do both locally in our provinces and globally as the "scattered people of God throughout the world" (1 Peter 1:1).

45. Jesus Christ, "that Great Shepherd of the sheep" (Heb 13:20, Micah 5:4), is caring for His flock worldwide, and He is gathering into His one fold lost sheep from every tribe and nation. We continue to depend on God's grace to enable us to participate with greater vigour in Christ's great enterprise of saving love (1 Peter 2:25, John 10:14-16). We shall press on to glorify the Father in the power of the Spirit until Christ comes again. Even so, come Lord Jesus.

The Third Anglican Global South to South Encounter

Red Sea, Egypt, 25-30 October 2005

- [Print version](#)

**(16) Presiding Bishop-elect Katharine Jefferts Schori is welcomed by members of the House of Deputies, June 18, 2006**  
**By Pat McCaughan**  
**Sunday, June 18, 2006**

**[Episcopal News Service]** The Episcopal Church, 30 years after it allowed women to become priests and bishops, has elected a woman as its Presiding Bishop.

Katharine Jefferts Schori, 52, bishop of Nevada, was elected from a slate of seven nominees, on the fifth ballot June 18, as the 26th Presiding Bishop. She is the first woman to hold the top post in the church's nearly 400-year history. Her nine-year term officially begins November 1; she will be invested and seated November 4 during a liturgy at Washington National Cathedral.

Jefferts Schori breaks tradition in other ways. The airplane pilot and former oceanographer addressed deputies and visitors who gathered in the Columbus Convention Center in both Spanish and English. She thanked the other nominees and reassured the church of her passion for mission. She also offered a vision of reconciliation and actualization of the reign of God.

The other nominees were bishops J. Neil Alexander of Atlanta; Edwin F. Gulick Jr., of Kentucky; Henry N. Parsley, Jr. of Alabama; Stacy F. Sauls of Lexington; Charles E. Jenkins III, of Louisiana, and Francisco Duque-Gomez of Colombia.

"I give deep and abiding thanks for the ministry of the current Presiding Bishop," she said after an introduction by Presiding Bishop Frank Griswold. She added that she hoped his "gifts continue to be shared within the church and the world in years to come because he has very much to give us all."

Griswold, in a statement issued later, said "The decision today is the fruit of the witness and ministry of women bishops, priest, and deacons in the life of our church."

Enthusiastic applause, cheers and shouts of joy erupted in the House of Deputies as Arizona Deputy Matthew Chew, chair of the Consecration of Bishops committee, read Special Order E017, the committee's resolution asking the Deputies to confirm Jefferts Schori's election. A two-thirds majority of both clergy and lay deputies then confirmed her election.

Among the deputies who spoke in support of Jefferts Schori was Blanca Echeverry, wife of nominee Bishop Francisco Duque-Gomez of Colombia. "I stand before you to urge you to support her election," Echeverry told the gathering in Spanish, through an interpreter, before the vote was taken. She praised Jefferts Schori as someone who understands the church in Latin America with the assistance of the Rev. Yamily Bass-Choate, rector of La Iglesia Memorial de San Adreas, New York, former Province IV Coordinator of Hispanic Ministries, and a native of Colombia.

Sergio Carranza, bishop assistant in Los Angeles, agreed, adding: "Women and Latino bishops helped carry her election."

Ten of the 12 women bishops in the church joined Jefferts Schori in the House of Deputies. "This is an historic moment before the church, a wonderful moment before our church," Bishop Cate Waynick of Indianapolis said from the dais. She praised Jefferts Schori's leadership as "faithful and articulate. She has the ability to carry the vision and mission and to share it with the church and the world beyond us. My heart is bursting; I hope yours is, too."

However, Deputy Eddie Blue of Maryland, said he would not support Jefferts Schori's election. "I am shocked, dismayed and saddened by the choice of the House of Bishops," he told the House. Citing strains within the Anglican Communion concerning issues of gender and sexuality, he added: "We are acting as imperialists, as we often do."

Blue was the only deputy who spoke against Jefferts Schori, despite three invitations from the president of the Deputies for dissenters to add their voices to the discussion.

Similarly, the Rev. Canon David Anderson, president of the American Anglican Council (AAC), former rector of St. James, Newport Beach (a Los Angeles-area congregation now affiliated with the Anglican Church in Uganda), said he opposed the choice of Jefferts Schori during an AAC news conference at the Nationwide Arena. When asked if any of the nominees would have been acceptable to the AAC, Anderson said, "...all of them, for different reasons in each case, would not have been ones we would have preferred."

Anderson struck a more conciliatory note later in the briefing. "Yes, we will have to work with her; we will wish to work with her," he said. "However, this is a two-way street. She will undoubtedly need to work with us."

Jefferts Schori said, in a pre-Convention interview, the priorities for the next Presiding Bishop include bridge-building and boundary-crossing as well as "moving our sanctuaries into the streets to encounter and transform the bad news of this world." She added that implementing the United Nation's Millennium Development Goals (MDGs) of embracing and celebrating diversity, eradicating poverty and hunger, and creating an environmentally sustainable world are also priorities.

As the 26th Presiding Bishop, she will also face such challenges as boosting declining membership and reconciling the church nationally and globally over issues of human sexuality and mission.

The Rev. Margaret Rose, director of women's ministries for the Episcopal Church said, "The Holy Spirit works in ways that we cannot ask or imagine. We have to trust God that the work of reconciliation that is happening with women in the Anglican Communion will continue with our new primate.

"She is a woman of depth, a woman of inclusion, a woman of fairness, a woman of prayer, a woman who knows what it is to gather God's people together, and we will trust that God will help us to walk together in every way possible.

"Our men in the House of Bishops made this happen, so we have to thank those men and those prophetic voices that were helping that to happen. Around the Communion this is statement that we in fact can have more women in those positions and that will be true for women in Asia, in Africa, Latin American, and all around the world."

Jefferts Schori, who voted in 2003 to consent to the consecration of New Hampshire's Bishop Gene Robinson, has said she brings "different life experience" to the top job of the church, and also expressed a desire "to embrace and celebrate all the diverse cultures, languages, and origins of the many parts of the Episcopal Church—Haiti, Taiwan, Province IX, the churches in Europe, Virgin Islands, as well as the many cultures within the U.S.—First Nations, African-American, Spanish-speaking, Asian, and all Anglo varieties. None is more important than another; all are essential to the transforming work of the body of Christ."

Jefferts Schori was consecrated the ninth Bishop of Nevada on February 24, 2001. She serves a diocese of some 6,000 members in 35 congregations. In the House of Deputies she spoke of needing time to "leave Nevada well," and thanked her diocese for the wonderful ministries in which they engaged.

Her service to the wider church includes current membership on the Special Commission on the Episcopal Church and the Anglican Communion; the Board of Trustees, Church Divinity School of the Pacific in Berkeley, California; the CREDO Advisory Board; the House of Bishops peer coaching program; the General Board of Examining Chaplains; the Board for Church Deployment; the House of Bishops' Pastoral Development, Racism, and Planning Committees; the Court for Review of a Trial of a Bishop; the Episcopal visitor team for the Community of the Holy Spirit; and the Bishops of Small Dioceses group. From 2001-2003 she was a member of the 20/20 Strategy Group and served as secretary of the House of Bishops Ministry Committee at the 2003 General Convention.

She is the author of "When Conflict and Hope Abound," in "Vestry Papers" (March-April 2005); "Building Bridges/Widening Circles" in "Preaching Through Holy Days and Holidays: Sermons that Work XI," (Roger Alling and David J. Schlafer, eds., Morehouse, 2003); "Multicultural Issues in Preaching" in "Preaching Through the Year of Matthew: Sermons That Work X," (Roger Alling and David J. Schlafer, eds. Morehouse 2001); and "The Nag" in "Preaching Through the Year of Luke: Sermons That Work IX," (Roger Alling and David J. Schlafer, eds. Morehouse 2000). One of her Maundy Thursday sermons was included in "What Makes This Day Different?" (David Schlafer, Cowley 1998).

At the time of her election in Nevada, Jefferts Schori was assistant rector at the Episcopal Church of the Good Samaritan in Corvallis, Oregon, where she also served as pastoral associate, dean of the Good Samaritan School of Theology, and priest-in-charge, El Buen Samaritano, Corvallis. She was ordained deacon and priest in 1994. Prior to ordination, she was a visiting assistant professor in the Oregon State

University Department of Religious Studies; a visiting scientist at the Oregon State University Department of Oceanography; and an oceanographer with the National Marine Fisheries Service in Seattle. She is also an active, instrument-rated pilot, who has logged more than 500 flight-hours.

She received a B.S. in biology from Stanford University, 1974; an M.S. in Oceanography from Oregon State University, 1977; a Ph.D. from Oregon State University, 1983; an M.Div. from Church Divinity School of the Pacific, 1994; and a D.D. from Church Divinity School of the Pacific, 2001.

Jefferts Schori was born March 26, 1954, in Pensacola, Florida. She has been married to Richard Miles Schori, a retired theoretical mathematician (topologist), since 1979. They have one child, Katharine Johanna, 24, who is a second lieutenant and pilot in the U.S. Air Force.

The Presiding Bishop serves as spiritual leader to more than 2.4 million Episcopalians, is responsible for leading the church, and must oversee the planning, development, implementation and assessment of its programs.

The Presiding Bishop is elected every nine years to serve as the chief pastor and Primate of the church. Canon law (Title I Canon 1.2.4(a)(1)), charges the Presiding Bishop with responsibility for leadership in initiating and developing church policy and strategy, and for representing church policies, strategies and programs authorized by the General Convention.

The Presiding Bishop is also charged to speak God's word to the church and to the world, as the representative of this church and its episcopate in its corporate capacity (Title I, Canon 1.2.4(a)(2)). In addition to these key roles, the Presiding Bishop oversees and presides at meetings of the House of Bishops, provides for episcopal ministry in cases of vacancies and visits the dioceses of the church (Title I, Canon 1.2.4(a)(3-6)).

The Joint Nominating Committee for the Election of the Presiding Bishop, in its job description, "A Call for Discernment," noted the symbolic power in the office.

Bishop Duncan Gray, III, of Mississippi and a committee member, said the group sought "a Presiding Bishop who could clearly expand our mission into the domestic and wider culture, and address the reality of an increasingly diverse church as well as our Anglican Communion brothers and sisters."

The 29-member committee was elected by General Convention 2003 and included nine bishops, nine clergy and nine lay members representing each of the regional provinces of the church. Two youth members were appointed by the president of the House of Deputies.

Historically, the office of the Presiding Bishop was filled automatically by the most senior bishop in the House of Bishops, measured by date of consecration, beginning with the presidency of William White at the first session of the 1789 General Convention. That process changed in 1925 when the church elected the Rt. Rev. John Gardner Murray as the 16th Presiding Bishop. The process, considered costly, is under review by this convention.

Resolution A112, recommended by the Standing Commission on Structure asks the Convention to charge it to "review, study, and recommend to a future meeting of the General Convention resolutions concerning changes to the process by which the Presiding Bishop would be elected by both Houses of General Convention." Such a study, the explanation says, would begin considering an election process which would be "more inclusive of both Houses."

"As we elect a new Presiding Bishop, now is the time to examine the current process and make recommendations for the next election, nine years hence," the report of the Standing Commission said.

A total of seven nominees were formally entered into nomination at a 2:30 p.m. joint session of the Houses of Bishops and Deputies June 17 in the House of Deputies. The committee had selected its four candidates from an initial pool of 24 nominees. The candidates underwent a process of discernment, interviews and scrutiny, including medical and psychological screening, as well as background checks, according to committee co-chair Diane Pollard. The three additional candidates were subsequently nominated by petition, bringing the total slate to seven.

The Rt. Rev. Ken Price, Bishop of Southern Ohio, said the bishops agreed to accept no additional names after April 1, to allow adequate time for the same medical and psychological screening and background checks undergone by the other candidates.

The House of Bishops convened at 10:30 a.m. June 18 in executive session at Trinity Episcopal Church, near the Ohio state capital. After the election, bishops remained in session until the House of Deputies confirmed the election. The bishops certified the election and the Presiding Bishop-elect was formally

announced.

Price said office space and administrative support will be provided for the Presiding Bishop-elect at the convention center, and she will be invited to preach at the closing eucharist for Convention June 21.

Additionally, a transition committee has been formed to offer support to other nominees and their families, said Bishop Peter Lee of Virginia, a co-chair of the Joint Nominating Committee.

"The Transition Committee has a particular interest in the pastoral care and support of nominees and spouses," added Gray. "Each nominee has been assigned two shepherds to connect with them throughout the transition, whatever that might look like, to take seriously those who were not elected."

**-- The Rev. Pat McCaughan is senior correspondent for ENS and serves as associate rector at St. Mary's Church in Laguna Beach, California.**

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**(17) Kigali Communiqué, September 2006 (with updated links)  
Global South Primates' Meeting, The Anglican Communion  
Kigali, Rwanda September 2006 Communiqué**

1. As Primates and Leaders of the Global South Provinces of the Anglican Communion we gathered at the Hotel des Mille Collines in Kigali, Rwanda, between 19th and 22nd September 2006. We were called together by the Global South Steering Committee and its chairman, Archbishop Peter J. Akinola. Twenty provinces were represented at the meeting\*. We are extremely grateful for the warm welcome shown to us by the Right Honorable Bernard Makuza, Prime Minister of the Republic of Rwanda, and the hospitality provided by Archbishop Emmanuel Kolini, members of the House of Bishops of the Church of Rwanda and all of the members of the local organizing committee.
2. We have gathered in Rwanda twelve years after the genocide that tragically engulfed this nation and even its churches. During this time Rwanda was abandoned to its fate by the world. Our first action was to visit the Kigali Genocide Museum at Gisozi for a time of prayer and reflection. We were chastened by this experience and commit ourselves not to abandon the poor or the persecuted wherever they may be and in whatever circumstances. We add our voices to theirs and we say, "Never Again!"
3. As we prayed and wept at the mass grave of 250,000 helpless victims we confronted the utter depravity and inhumanity to which we are all subject outside of the transforming grace of God. We were reminded again that faith in Jesus Christ must be an active, whole-hearted faith if we are to stand against the evil and violence that threaten to consume our world. We were sobered by the reality that several of our Provinces are presently in the middle of dangerous conflicts. We commit ourselves to intercession for them.
4. We are very aware of the agonizing situation in the Sudan. We appreciate and commend the terms of the Sudanese Comprehensive Peace Agreement between the North and the South. We dare not, however, close our eyes to the devastating situation in Darfur. We are conscious of the complexities but there must be no continuation of the slaughter. We invite people from all of the Provinces of the Anglican Communion and the entire international community to stand in solidarity with the men, women and children in Darfur, Sudan.
5. We are here as a people of hope and we have been greatly encouraged as we have witnessed the reconciling power of God's love at work as this nation of Rwanda seeks to rebuild itself. We have been pleased to hear of positive developments in the neighboring country of Burundi as they have recently completed a cease-fire agreement between their government and the Palipehutu-FNL. We are also beginning to see an end to the conflict in Northern Uganda and we note that the Democratic Republic of the Congo is approaching a historic election that offers promise for a peaceful future. All of these developments are occasions for hope for the future.
6. We have met here as a growing fellowship of Primates and leaders of churches in the Global South representing more than 70 percent of the active membership of the worldwide Anglican Communion. We build on and reaffirm the work of our previous meetings, especially our most recent gathering in Egypt in October 2005. We are mindful of the challenges that face our Communion and recommit ourselves to the abiding truth of the Holy Scriptures and the faithful proclamation of the whole Gospel for the whole world. We recommit ourselves to the vision of our beloved Communion as part of the One, Holy, Catholic and Apostolic Church.

7. We recognize that because of the ongoing conflict in the Communion many people have lost hope that we will come to any resolution in the foreseeable future. We are grateful therefore, that one sign of promise is the widespread support for the development of an Anglican Covenant. We are delighted to affirm the extraordinary progress made by the Global South task group on developing an Anglican Covenant. For the past year they have labored on this important task and we look forward to submitting the result of their labor to the rest of the Communion. We are pleased that the Archbishop of Canterbury has recognized the exemplary scholarship and leadership of Archbishop Drexel Gomez in asking him to chair the Covenant Design Group and look forward with anticipation to the crucial next steps of this historic venture. We believe that an Anglican Covenant will demonstrate to the world that it is possible to be a truly global communion where differences are not affirmed at the expense of faith and truth but within the framework of a common confession of faith and mutual accountability.

8. We have come together as Anglicans and we celebrate the gift of Anglican identity that is ours today because of the sacrifice made by those who have gone before us. We grieve that, because of the doctrinal conflict in parts of our Communion, there is now a growing number of congregations and dioceses in the USA and Canada who believe that their Anglican identity is at risk and are appealing to us so that they might remain faithful members of the Communion. As leaders of that Communion we will work together to recognize the Anglican identity of all who receive, hold and maintain the Scriptures as the Word of God written and who seek to live in godly fellowship within our historic ordering.

9. We deeply regret that, at its most recent General Convention, The Episcopal Church gave no clear embrace of the minimal recommendations of the Windsor Report. We observe that a number of the resolutions adopted by the Convention were actually contrary to the Windsor Report. We are further dismayed to note that their newly elected Presiding Bishop also holds to a position on human sexuality – not to mention other controversial views – in direct contradiction of Lambeth 1.10 and the historic teaching of the Church. The actions and decisions of the General Convention raise profound questions on the nature of Anglican identity across the entire Communion.

10. We are, however, greatly encouraged by the continued faithfulness of the Network Dioceses and all of the other congregations and communities of faithful Anglicans in North America. In addition, we commend the members of the Anglican Network in Canada for their commitment to historic, biblical faith and practice. We value their courage and consistent witness. We are also pleased by the emergence of a wider circle of 'Windsor Dioceses' and urge all of them to walk more closely together and deliberately work towards the unity that Christ enjoins. We are aware that a growing number of congregations are receiving oversight from dioceses in the Global South and in recent days we have received requests to provide Alternative Primatial Oversight for a number of dioceses. This is an unprecedented situation in our Communion that has not been helped by the slow response from the Panel of Reference. After a great deal of prayer and deliberation, and in order to support these faithful Anglican dioceses and parishes, we have come to agreement on the following actions:

a. We have asked the Global South Steering Committee to meet with the leadership of the dioceses requesting Alternative Primatial Oversight, in consultation with the Archbishop of Canterbury, the Network and the 'Windsor Dioceses', to investigate their appeal in greater detail and to develop a proposal identifying the ways by which the requested Primatial oversight can be adequately provided.

b. At the next meeting of the Primates in February 2007 some of us will not be able to recognize Katharine Jefferts Schori as a Primate at the table with us. Others will be in impaired communion with her as a representative of The Episcopal Church. Since she cannot represent those dioceses and congregations who are abiding by the teaching of the Communion we propose that another bishop, chosen by these dioceses, be present at the meeting so that we might listen to their voices during our deliberations.

c. We are convinced that the time has now come to take initial steps towards the formation of what will be recognized as a separate ecclesiastical structure of the Anglican Communion in the USA. We have asked the Global South Steering Committee to develop such a proposal in consultation with the appropriate instruments of unity of the Communion. We understand the serious implications of this determination. We believe that we would be failing in our apostolic witness if we do not make this provision for those who hold firmly to a commitment to historic Anglican faith.

11. While we are concerned about the challenges facing our Anglican structures we are also very much aware that these issues can be a distraction from the work of the Gospel. At our meeting in Kigali we invested a great deal of our time on the day-to-day challenges that confront our various Churches including poverty eradication, HIV/AIDS, peace building and church planting. We were enormously encouraged by the reports of growth and vitality in the many different settings where we live and serve.

12. We received a preliminary report from the Theological Formation and Education (TFE) Task Force. We

were pleased to hear of their plans to provide opportunities for theological formation from the most basic catechism to graduate level training for new and existing Anglican leaders. We request that all Global South provinces share their existing Catechisms and other educational resources with the TFE Task Force for mutual enrichment. We were pleased by their determination to network with other theological institutions and theologians in the Global South as well as with scholars and seminaries who share a similar vision for theological education that is faithful to Scripture and tradition.

13. We were blessed by the presence of a number of Economic Officers (Advisors) from around the Communion. Their determination to find creative ways to offer means of Economic Empowerment at various levels throughout the provinces of the Global South was an inspiration to all of us and resulted in the issuing of a separate summary statement. We note especially their proposed Ethical Economic and Financial Covenant that we adopted as Primates and commended for adoption at all levels of our Provinces. We were impressed by their vision and fully support their proposal to convene an Economic Empowerment consultation in 2007 with participation invited from every Global South Province.

14. We received 'The Road to Lambeth,' a draft report commissioned by the Primates of the Council of Anglican Provinces of Africa (CAPA) which they have commended to their churches for study and response. It highlights the crisis that now confronts us as we consider the future of the Lambeth Conference. We commend this report for wider reflection.

15. We were challenged by a presentation on the interface between Christianity and Islam and the complex issues that we must now confront at every level of our societies throughout the Global South. We recognized the need for a more thorough education and explored a number of ways that allow us to be faithful disciples to Jesus Christ while respecting the beliefs of others. We condemn all acts of violence in the name of any religion.

16. Throughout our time together in Kigali we have not only shared in discussions such as these we have also spent time together in table fellowship, prayer and worship. We are grateful that because of the time that we have shared our lives have been strengthened and our love for Christ, His Church and His world confirmed. Accordingly, we pray for God's continued blessing on all members of our beloved Communion that we might all be empowered to continue in our mission to a needy and troubled world.

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy — to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen. (Jude 1:24-25)

\* Provinces Represented:

Bangladesh\*\*, Burundi, Central Africa, Church of South India, Congo, Indian Ocean, Jerusalem and Middle East, Kenya, Myanmar, Nigeria, Philippines\*\*, Rwanda, Southern Africa, South East Asia, Southern Cone, Sudan, Tanzania, Uganda, West Africa, West Indies (\*\* Not present but represented)

### **(18) The Road to Lambeth**

*The following draft report was commissioned by the Primates of the Council of Anglican Provinces in Africa (CAPA) in February 2006; it was received with gratitude by the CAPA Primates on 19 September 2006 and commended for study and response to the churches of the provinces in Africa.*

The Anglican Communion is at a crossroads. The idea of a crossroads – a meeting and parting of two ways – is woven into the fabric of Scripture. The people of Israel is confronted with the choice of ways – the way of the Covenant or the way of idolatry – and more often than not choose the latter (Jeremiah 6:16). So too Jesus describes a narrow road that leads to life and a broad avenue to perdition (Matthew 7:13). Hence the church must choose to walk in the light and turn from the darkness of sin and error (1 John 1:6-7).

### **The Church in Africa and the Anglican Communion**

We are the voice of the Anglican churches in Africa. We are grateful for our Anglican heritage, brought to us by missionaries committed to the Scriptures and inspired by our Lord's Great Commission to evangelize the nations. We are equally grateful to be sons and daughters of Africa, whose ancient cultures prepared a rich spiritual soil for the Gospel to blossom. We hope these two inheritances can be kept together, but events of the past decade have called this hope into question.

Although the Anglican Communion came into being at a time of theological and ecclesiastical crisis – the so-called Colenso case – the Lambeth Conference of bishops has by and large managed to avoid doctrinal disputes and disciplinary cases that might have led to controversy and even disunity. Instead the Communion has functioned under the broad umbrella of biblical faith, historic order and Anglican worship, as summarized in the Chicago-Lambeth Quadrilateral. Although there have been tensions from time to time, e.g., over the ordination of women, most Anglican churches have been content to live with what seemed to be secondary differences. Until now.

At the same time, huge shifts have occurred in the constituency of the Communion and the Lambeth Conference in the past half century. What began as a colonial council of expatriate bishops has become at least in theory a parliament of equals. Its members' complexion has changed from all-white and Anglo to largely non-white, Latino, African and Asian. Its Provinces have become self-governing. And its evangelical and spiritual dynamism is centred in what is now called the Global South or the majority world. While these changes have affected the demography of the Communion, they have not been reflected in its governance, which has stayed put or even gone in the opposite direction. In particular, the advent of the Anglican Communion Office has concentrated power in the hands of those who "pay the piper." It is remarkable, for example, how few Global South church leaders are appointed to positions of real authority in the Communion.

The growth of the global Communion has spawned a number of alternative structures. The foremost of these is the Primates' meeting, which has emerged in the past twenty years as the senate of the Communion. In addition, regional associations and gatherings, such as CAPA, CAPAC and the South-South Encounters are bringing together majority-world Anglicans to address their particular needs.

#### The Current Crisis

The opposing trends noted above – the growth of the churches of the Global South and the tight control of power by the Anglo-American bloc – came to a head at the Lambeth Conference in 1998. The presenting cause was the acceptance of homosexuality in the Western societies and churches. Despite a determined effort by the Communion bureaucracy to blunt the issue, the Global South bishops managed to get a Resolution to the floor which stated that homosexual practice is "contrary to Scripture" and "cannot be advised." Resolution 1.10 on Human Sexuality was approved by the Conference by an overwhelming majority.

The importance of this Resolution cannot be overstated. By using the phrase "contrary to Scripture," the bishops indicated that homosexual practice violates the first principle of the Communion's Quadrilateral and indeed the fundamental basis of Anglican Christianity (as expressed in Articles VI and XX). They were saying: "Here is an issue on which we cannot compromise without losing our identity as a Christian body." Such was the understanding of the Global South bishops, and hence they were taken aback when Resolution 1.10 was immediately ignored and denounced by bishops of the Episcopal Church.

In the subsequent Primates' meetings, the Global South bishops have repeatedly called on the Episcopal Church USA and now the Anglican Church of Canada to repent and bring their practice in line with Scripture and with the mind of the Lambeth Conference. The African attitude toward the actions of the North American churches has been consistent throughout this crisis. It is based on several assumptions:

- the supreme authority of Scripture as the ultimate standard of faith and life (C-LQ 1);
- the clarity of the Church's teaching on "the unchangeable Christian standard" of marriage between one man and one woman (Lambeth Resolution 66 [1920]);
- the practice of homosexuality as a sign of fallenness and a sin separating one from salvation (Romans 1:26-27; 1 Corinthians 6:9-11; Ephesians 5:3-5);
- the need for repentance by individuals who sin, even more so for those who teach sin as blessing (Matthew 5:19; 18:6); and
- the requirement that believers not associate with openly immoral church members (1 Corinthians 5:9-13; 2 Thessalonians 3:14).

The crisis reached fever pitch in 2003 when the Diocese of New Hampshire (USA) elected an openly gay bishop, V. Gene Robinson, the General Convention of the Episcopal Church confirmed him as Bishop, and the Presiding Bishop presided at his consecration. The Episcopal Church could not have sent a clearer signal that it was going its own way, and nothing would stop it.

After the Robinson election, many provinces chose the only instrument of discipline available: declaration

of impaired or broken Communion. In February 2004, thirteen Global South Primates, including eight from Africa, denounced the actions of the Episcopal Church as a "direct repudiation of the clear teaching of the Holy Scriptures, historic faith and order of the church." In April 2004, the CAPA bishops pledged to reject donations from pro-gay American diocese.

### **A Word to the Primates and the Archbishop of Canterbury**

The principal body through which the churches of the Global South have expressed their distress over these events has been the Primates' Meeting, where they are well-represented. The Primates of the Global South have not simply denounced the agenda of the North American churches. They have also sought to find a way forward. In 2002, two Primates proposed a careful scheme of inner-Communion discipline (*To Mend the Net*). The ecclesiastical politicians, seeking to avoid such discipline, managed to get this proposal sidelined.

They could not, however, avoid the storm of protest that followed the Robinson election. In response to this crisis, the Archbishop of Canterbury called an emergency Primates' meeting in London in October 2003. Many Global South Primates were ready at that point to excommunicate the violators, but in the end they agreed to Archbishop Williams's plan to form a Commission and receive a Report one year later. From the point of view of the African bishops, the Windsor Report was considered a vehicle by which the offending churches might realize the enormity of their actions and turn back. It was never seen by us as a process that would preempt the decisions of the Lambeth Conference or the Primates. And the Report, while restricted in its scope and cautious in its language, did present a thorough exposé of the ways in which the Episcopal Church arrogated to itself unilaterally a practice condemned in Scripture, tradition and the Resolutions of this Communion.

The churches in Africa, while grateful for the overall judgement of the Windsor Report, felt that it often did not go far enough in spelling out the needed steps of repentance and return. In various responses to the Windsor Report, member churches made the following points:

- That full repentance in word and action is called for by those who have violated God's holy will in Scripture;
- That this repentance would include the resignation or removal from office of Gene Robinson and the passage of legislation which would bar any similar ordinations of priests and consecrations of bishops;
- That this repentance would include a reaffirmation of the biblical standard of marriage as the lifelong union of one man and one woman and the exclusion of all other configurations as a violation of that standard;
- That responses from our provinces to requests for alternative oversight from churches in North America are of an emergency order and not to be compared to the full and blatant violations of biblical morality by the churches of North America.

We in CAPA want to say clearly and unequivocally to the rest of the Communion: the time has come for the North American churches to repent or depart. We in the Global South have always made repentance the starting point for any reconciliation and resumption of fellowship in the Communion. We shall not accept cleverly worded excuses but rather a clear acknowledgement by these churches that they have erred and "intend to lead a new life" in the Communion (2 Corinthians 4:2). Along with this open statement of repentance must come "fruits befitting repentance" (Luke 3:8). They must reverse their policies and prune their personnel.

It is clear from the actions of the recent General Convention of the Episcopal Church in the USA, including electing a Presiding Bishop whose stated position on sexuality – not to mention other controversial views – is in direct contradiction of Scripture and Lambeth 1.10, that that Province has refused to repent. Accordingly, we commend those churches and dioceses in the USA that have renounced the actions of the Convention and sought alternative oversight.

The current situation is a twofold crisis for the Anglican Communion: a crisis of doctrine and a crisis of leadership, in which the failure of the "Instruments" of the Communion to exercise discipline has called into question the viability of the Anglican Communion as a united Christian body under a common foundation of faith, as is supposed by the Chicago-Lambeth Quadrilateral. *Due to this breakdown of discipline, we are not sure that we can in good conscience continue to spend our time, our money and our prayers on behalf of a body that proclaims two Gospels, the Gospel of Christ and the Gospel of Sexuality.*

It grieves us to mention that the crisis is not limited to North America. The passage of the Civil Partnerships Act in England and the uncertain trumpet sounded by the English House of Bishops have

made it unclear whether the mother Church of the Communion is fully committed to upholding the historic Christian norm. We note, for instance, that it appears that clergy in the Church of England are obliged legally and without canonical protection to recognize the immoral unions of active homosexual church members and may soon be forced by law to bless homosexual "marriages." Recently, the British media reported that a senior clergyman, supported by his bishop, "married" his same-sex partner, also a clergyman.. So far as we can see, the Archbishop of Canterbury as Primate of All England has failed to oppose this compromising position and hence cannot speak clearly to and for the whole Communion.

In light of the above, we have concluded that we must receive assurances from the Primates and the Archbishop of Canterbury that this crisis will be resolved *before* a Lambeth Conference is convened. There is no point, in our view, in meeting and meeting and not resolving the fundamental crisis of Anglican identity. We will definitely not attend any Lambeth Conference to which the violators of the Lambeth Resolution are also invited as participants or observers.

We are frankly disappointed that the announced plans of the Lambeth Design Team avoid discussion of Communion order and discipline, which have been clearly strained to the breaking point. We are disappointed that the central issue of an Anglican Communion Covenant is not front-and-centre on the agenda of the Conference. If any group should be expected to consult on these most important issues, it should be the assembled bishops of the Communion.

To add to our reservations about the 2008 Lambeth Conference, we note the huge expense of such an event. Our African churches are asked to divert funds from much needed work of evangelization and charity to a 3-week meeting which has no authority and which is blatantly ignored by "autonomous" member churches. In some cases, poorer provinces are "assisted" by donors from the West who have a deliberate agenda of buying silence from these churches. We conclude that if a regular all-bishops' conference is to continue in the Anglican Communion, it should be held in the Global South, where the costs are much less and the local economy can benefit; that it be shorter in duration; and that every church be required to pay its own way (we in CAPA will take care of our own genuinely needy members).

#### **A Word to Fellow Churches and Leaders in Africa**

At the outset of our Lord's ministry, he began preaching: "The time (*kairos*) is fulfilled; the Kingdom of God is near" (Mark 1:15). A *kairos* moment is a special time when God rotates the hinge of history in a new direction. It may also be called a "crisis" time (*krisis*), exposing the difference of light and darkness (John 3:19). We believe that such a *kairos* moment and *krisis* time have come to the Anglican Communion.

The Church in Africa is also at a crossroads. We are no longer colonial appendages. We say we have come of age. It is for this reason that the first Resolution of the African Anglican Bishops Conference in 2004 states:

that the Church in Africa needs to become self-reliant, just as the Church has been self-governing and self-propagating; through economic self-empowerment, that compels a new orientation and thinking in the area of investment and economic activities.

We the members of CAPA must take forward this Resolution with a unity and seriousness of purpose. Otherwise we shall be continually tempted by those outside our borders who dangle money in return for silence on controversial issues, such as has occurred recently in several of our provinces.

We recognize the strategy employed by Episcopal Church and certain Communion bodies to substitute talk of Millennium Development Goals for the truth of Scripture. These choices are false alternatives: it is the Christ of Scripture who compels us to care for the poor and afflicted. But we must take the initiative in these areas and not accept the patronizing of those who are rich in endowments but who are not rich toward God. Even among the churches on this continent, there are differences in economic resources, in political stability and in religious maturity. It is time for the stronger among us to empathize with and come to the help of the weaker, and not always be looking overseas for help.

It is also a time for reflection and repentance for our churches as well. Our churches must not be unwilling to "listen" and learn to understand better the phenomenon of homosexual attraction. We do not deny that such practices occur in our culture, even that such tendencies will increase as our countries modernize and Western media influences us. We acknowledge our own failures in promoting strong marriage relationships in a traditional culture which allows for polygamy and dehumanizing treatment of women and children. What we are not prepared to do is to suspend the unchangeable standard of God as a part of this conversation. Let the Western churches first affirm God's plan for the sexes, then let us dialogue.

#### **Conclusion: The Way Forward**

We call on our fellow African Anglican leaders to work together in unity to revive our beloved Anglican Communion. We believe that the initiative for the proposed Anglican Communion Covenant should rest with the Global South churches. We do not have confidence that a Covenant produced by those churches that have caused or condoned the theological crisis will reflect the strong biblical and theological core that a reformed Communion needs. In particular, we call on our African churches to lead in sponsoring a Covenant Assembly for the Global South leaders where we may gather and seek God's guidance for the future of the Communion.

We Anglicans stand at a crossroads. One road, the road of compromise of biblical truth, leads to destruction and disunity. The other road has its own obstacles because it requires changes in the way the Communion has been governed and it challenges our churches to live up to and into their full maturity in Christ. But surely the second road is God's way forward. It is our sincere hope that this road may pass through Lambeth, our historical mother. But above all it must be the road of the Cross that leads to life through our Saviour Jesus Christ.