

Comparison of Windsor Report and Anglican Communion Requests to the Episcopal Church USA and Responses from General Convention 2006

Given the breadth of interpretations of official statements and decisions made by various Anglican Communion instruments and by Episcopal Church USA structures, including the General Convention, relative to the Windsor Report process, the School of Ministry felt it may prove helpful to provide an easily-accessible comparison of what the documents and resolutions actually say. Below, then, are the texts, not only from the Windsor Report and General Convention 2006 but also from the Primates of the Anglican Communion, the Anglican Consultative Council, our House of Bishops, and the Executive Council of the Episcopal Church USA. The “rubrics” are primarily based upon the specific recommendations of the Windsor Report.

<i>Requests to the Episcopal Church USA from the Windsor Report and from Anglican Instruments of Unity</i>	<i>Responses from the General Convention 2006 and from other official entities of the Episcopal Church USA</i>
<p><i>Expression of Regret:</i></p> <p><i>The Windsor Report, para 134:</i> Mindful of the hurt and offence that have resulted from recent events, and yet also of the imperatives of communion – the repentance, forgiveness and reconciliation enjoined on us by Christ – we have debated long and hard how all sides may be brought together. We recommend that:</p> <ul style="list-style-type: none"> ▪ 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... 	<p><i>Expression of Regret:</i></p> <p><i>House of Bishops: A Word to the Church, January 13, 2005:</i> ... we as the House of Bishops express our sincere regret for the pain, the hurt, and the damage caused to our Anglican bonds of affection by certain actions of our church. Knowing that our actions have contributed to the current strains in our Communion, we express this regret as a sign of our deep desire for and commitment to continuation of our partnership in the Anglican Communion.</p> <p><i>Executive Council of the Episcopal Church USA, “Our Commitment To Partnership In The Gospel: A Word To The Church,” February 11-14, 2005:</i> The Council, consisting of elected laity, priests and bishops, reflects the diversity in the body of Christ which is The Episcopal Church, a multinational and multicultural church that includes a broad spectrum of views on the General Convention actions that led to the Windsor Report. We regret the pain and lost opportunities for ministry caused, both at home and abroad, by those actions.</p>

<p><i>Expression of Regret (continued):</i></p>	<p><i>Expression of Regret (continued):</i></p> <p><i>A Covenant Statement of the House of Bishops, March 15, 2005, points 1-2:</i> We reaffirm our commitment to the Chicago-Lambeth Quadrilateral of 1888 and each of its individual points. We reaffirm our earnest desire to serve Christ in communion with the other provinces of the Anglican family. We reaffirm our continuing commitment to remain in communion with the Archbishop of Canterbury and to participate fully in the Anglican Consultative Council, the Lambeth Conference, and the Primates’ Meeting, and we earnestly reaffirm our desire to participate in the individual relationships, partnerships, and ministries that we share with other Anglicans, which provide substance to our experience of what it is to be in communion.</p> <p>We express our own deep regret for the pain that others have experienced with respect to our actions at the General Convention of 2003 and we offer our sincerest apology and repentance for having breached our bonds of affection by any failure to consult adequately with our Anglican partners before taking those actions.</p> <p><i>General Convention 2006 Resolution A160:</i> Resolved, the House of Bishops concurring, 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.</p>
<p><i>Consent to the Election of Bishops:</i></p> <p><i>The Windsor Report, para 134:</i> Mindful of the hurt and offence that have resulted from recent events, and yet also of the imperatives of communion – the repentance, forgiveness and reconciliation enjoined on us by Christ – we ... recommend that: ...</p> <ul style="list-style-type: none"> ▪ 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. 	<p><i>Consent to the Election of Bishops:</i></p> <p><i>A Covenant Statement of the House of Bishops, March 15, 2005, point 3:</i> The Windsor Report has invited the Episcopal Church “to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges” (Windsor Report, para. 134). Our polity, as affirmed both in the Windsor Report and the Primates’ Communiqué, does not give us the authority to impose on the dioceses of our church moratoria based on matters of suitability beyond the well-articulated criteria of our canons and ordinal. Nevertheless, this extraordinary moment in our common life offers the opportunity for extraordinary action. In order to make the fullest possible response to the larger communion and to re-claim and strengthen our common bonds of affection, this House of Bishops takes the</p>

<p><i>Consent to the Election of Bishops (continued):</i></p> <p><i>The Anglican Communion Primates' Meeting Communiqué, February 2005, para 18:</i> In the meantime, we ask our fellow primates to use their best influence to persuade their brothers and sisters to exercise a moratorium... on the consecration of any bishop living in a sexual relationship outside Christian marriage.</p>	<p><i>Consent to the Election of Bishops (continued):</i></p> <p>following provisional measure to contribute to a time for healing and for the educational process called for in the Windsor Report. Those of us having jurisdiction pledge to withhold consent to the consecration of any person elected to the episcopate after the date hereof until the General Convention of 2006, and we encourage the dioceses of our church to delay episcopal elections accordingly. We believe that Christian community requires us to share the burdens of such forbearance; thus it must pertain to all elections of bishops in the Episcopal Church. We recognize that this will cause hardship in some dioceses, and we commit to making ourselves available to those dioceses needing episcopal ministry.</p> <p><i>General Convention 2006 Resolution B033:</i> Resolved, the House of Deputies concurring, That the 75th General Convention receive and embrace The Windsor Report's invitation to engage in a process of healing and reconciliation; and be it further</p> <p>Resolved, that this Convention therefore call upon Standing Committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.</p>
<p><i>Blessing of Same-sex Unions:</i></p> <p><i>The Windsor Report, para 144:</i> While we recognise that the Episcopal Church (USA) has by action of Convention made provision for the development of public Rites of Blessing of same sex unions, the decision to authorise rests with diocesan bishops. Because of the serious repercussions in the Communion, we call for a moratorium on all such public Rites, 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. Pending such expression of regret, we recommend that such bishops be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion. We recommend that provinces take responsibility for endeavouring to ensure commitment on the part of their bishops to the common life of the Communion on this matter.</p> <p><i>The Anglican Communion Primates' Meeting Communiqué, February 2005, para 18:</i> 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....</p>	<p><i>Blessing of Same-sex Unions:</i></p> <p><i>General Convention 2003 Resolution C051:</i> That our life together as a community of faith is grounded in the saving work of Jesus Christ and expressed in the principles of the Chicago-Lambeth Quadrilateral: Holy Scripture, the historic Creeds of the Church, the two dominical Sacraments, and the Historic Episcopate.</p> <p>That we reaffirm Resolution A069 of the 65th General Convention (1976) that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."</p> <p>That, in our understanding of homosexual persons, differences exist among us about how best to care pastorally for those who intend to live in monogamous, non-celibate unions; and what is, or should be, required, permitted, or prohibited by the doctrine, discipline, and worship of The Episcopal Church concerning the blessing of the same.</p> <p>That we reaffirm Resolution D039 of the 73rd General Convention (2000), 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 that such relationships exist throughout the church.</p>

<p><i>Blessing of Same-sex Unions (continued):</i></p>	<p><i>Blessing of Same-sex Unions (continued):</i></p> <p>That we recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.</p> <p>That we commit ourselves, and call our church, in the spirit of Resolution A104 of the 70th General Convention (1991), to continued prayer, study, and discernment on the pastoral care for gay and lesbian persons, to include the compilation and development by a special commission organized and appointed by the Presiding Bishop, of resources to facilitate as wide a conversation of discernment as possible throughout the church.</p> <p>That our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us.</p> <p>That it is a matter of faith that our Lord longs for our unity as his disciples, and for us this entails living within the boundaries of the Constitution and Canons of The Episcopal Church. We believe this discipline expresses faithfulness to our polity and that it will facilitate the conversation we seek, not only in The Episcopal Church, but also in the wider Anglican Communion and beyond.</p> <p><i>A Covenant Statement of the House of Bishops, March 15, 2005, point 4:</i> In response to the invitation in the Windsor Report that we effect a moratorium on public rites of blessing for same sex unions, it is important that we clarify that the Episcopal Church has not authorized any such liturgies, nor has General Convention requested the development of such rites. The Primates, in their communiqué “assure homosexual people that they are children of God, loved and valued by him, and deserving of the best we can give of pastoral care and friendship” (Primates’ Communiqué, para. 6). Some in our church hold such “pastoral care” to include the blessing of same sex relationships. Others hold that it does not. Nevertheless, we pledge not to authorize any public rites for the blessing of same sex unions, and we will not bless any such unions, at least until the General Convention of 2006.</p>
<p><i>Alternative Pastoral Oversight:</i></p> <p><i>The Windsor Report, para 147-48, 151, 154-55:</i> The Commission has been made aware of the hurt and alienation felt by individual Anglicans, parishes and dioceses as a result of decisions made and actions taken by autonomous provinces within which there is profound disagreement. In some cases, there is a long history of suspicion and division over a range of issues, and the concern over homosexuality has merely provided the focus for reaction on the part of Anglican Christians whose motivation is to be faithful to Christian</p>	<p><i>Alternative Pastoral Oversight:</i></p> <p><i>A Covenant Statement of the House of Bishops, March 15, 2005, point 5:</i> We pledge ourselves not to cross diocesan boundaries to provide episcopal ministry in violation of our own canons and we will hold ourselves accordingly accountable. We will also hold bishops and clergy canonically resident in other provinces likewise accountable. We request that our Anglican partners “effect a moratorium on any further interventions” (Windsor Report, para. 155; see also 1988 Lambeth Conference Resolution</p>

Alternative Pastoral Oversight (continued):

truth and values as they have understood them. But in all cases, this is a situation which cries out for healing and reconciliation.

In addressing this situation, the Commission recognises and wishes to uphold the importance and relevance of the historically sanctioned role of the bishop as a core principle of Anglican ecclesiology. Tensions are particularly acute when parishes or dioceses feel that the spiritual leadership of their church has been compromised....

In only those situations where there has been an extreme breach of trust, and as a last resort, we commend a conditional and temporary provision of delegated pastoral oversight for those who are dissenting. This oversight must be sufficient to provide a credible degree of security on the part of the alienated community, so that they do not feel at the mercy of a potentially hostile leadership. While the temporary provision of pastoral oversight is in place there must also be a mutually agreed commitment to effecting reconciliation.

During this period it would be axiomatic that the incumbent bishop would delegate some of his or her functions, rights and responsibilities to the incoming bishop. In this regard, we commend the proposals for delegated episcopal pastoral oversight set out by the House of Bishops of the Episcopal Church (USA) in 2004....

The Anglican Communion upholds the ancient norm of the Church that all the Christians in one place should be united in their prayer, worship and the celebration of the sacraments. The Commission believes that all Anglicans should strive to live out this ideal. Whilst there are instances in the polity of Anglican churches that more than one jurisdiction exists in one place, this is something to be discouraged rather than propagated. We do not therefore favour the establishment of parallel jurisdictions.

We call upon those bishops who believe it is their conscientious duty to intervene in provinces, dioceses and parishes other than their own:

- to express regret for the consequences of their actions
- to affirm their desire to remain in the Communion, and
- to effect a moratorium on any further interventions.

We also call upon these archbishops and bishops to seek an accommodation with the bishops of the dioceses whose parishes they have taken into their own care.

We further call upon those diocesan bishops of the Episcopal Church (USA) who have refused to countenance the proposals set out by their House of Bishops to reconsider their own stance on this matter. If they refuse to do so, in our view, they will be making a profoundly dismissive statement about their adherence to the polity of their own church.

Alternative Pastoral Oversight (continued):

72 and 1998 Lambeth Conference Resolution III.2) and work with us to find more creative solutions, such as the initiation of companion diocese relationships, to help us meet the legitimate needs of our own people and still maintain our integrity.

General Convention 2006 Resolution A163: Resolved, that the House of Bishops concurring, That the 75th General Convention of the Episcopal Church affirm the centrality of effective and appropriate pastoral care for all members of this church and all who come seeking the aid of this church; and be it further

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

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

Resolved, That the 75th General Convention urge continued maintenance of historic diocesan boundaries, the authority of the diocesan bishop, and respect for the historical relationships of the separate and autonomous Provinces of the Anglican Communion.

<p>Alternative Pastoral Oversight (continued):</p> <p><i>The Anglican Communion Primates' Meeting Communiqué, February 2005, para 15:</i> 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. Equally, during this period we commit ourselves neither to encourage nor to initiate cross-boundary interventions.</p>	<p>Alternative Pastoral Oversight (continued):</p> <p><i>Archbishop of Canterbury "Mandate," May 6, 2005:</i> Now in pursuance of the Primates' recommendation: I direct that:</p> <ol style="list-style-type: none"> 1. There shall be an advisory and consultative body to be known as The Panel of Reference ("the Panel")... 3. The functions of the Panel shall be: <ol style="list-style-type: none"> 1. At my request to enquire into, consider and report on situations drawn to my attention where there is serious dispute concerning the adequacy of schemes of delegated or extended episcopal oversight or other extraordinary arrangements which may be needed to provide for parishes which find it impossible in all conscience to accept the direct ministry of their own diocesan bishop or for dioceses in dispute with their provincial authorities 2. With my consent to make recommendations to the Primates, dioceses and provincial and diocesan authorities concerned, and to report to me on their response 3. At the request of any Primate to provide a facility for mediation and to assist in the implementation of any such scheme....
<p>Listening Process:</p> <p><i>The Anglican Communion Primates' Meeting Communiqué, February 2005, para 16-17:</i> ... 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.</p> <p>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.</p> <p><i>Anglican Consultative Council (ACC-13), Nottingham, England, June 2005, Resolution 12:</i> In response to the request of the bishops attending the Lambeth Conference in 1998 in Resolution 1.10 to establish "a means of monitoring the work done on the subject of human sexuality in the Communion" and to honour the process of <i>mutual</i> listening, including "listening to the experience of homosexual persons" and the experience of local churches around the world in reflecting on these matters in the light of Scripture, Tradition and Reason, the Anglican Consultative Council</p>	<p>Listening Process:</p> <p><i>House of Bishops: A Word to the Church, January 13:2005:</i> We agree that one important expression of our communion would be a Communion-wide study and discernment process on matters of human sexuality as recommended by Lambeth Conferences of 1978, 1988 and 1998 and are eager to continue to respond to this challenge. This would be a sign of respect for gay and lesbian persons in our common life and of our ongoing pastoral care for them. We also believe that such a process would strengthen our communion. By doing so, we will be able to share more of the prayerful conversations and studies on the ministries and contributions of homosexual persons in the church that have enriched our experience for many years. The Presiding Bishop has already established a committee to offer a theological explanation of how "a person living in a same gender union may be considered eligible to lead the flock of Christ" (Windsor Report, para 135).</p> <p><i>Executive Council of the Episcopal Church USA, "Our Commitment To Partnership In The Gospel: A Word To The Church," February 11-14, 2005:</i> We believe, with our House of Bishops, that another important communion building step would be to undertake the Communion-wide study of human sexuality recommended by Lambeth Conferences since 1978. Such a study "would be a sign of respect for gay and lesbian persons in our common life and of our ongoing pastoral care for them." It would permit more sharing of their ministries and contributions which have enriched our church for many years. (House of Bishops letter, January, 2005).</p>

Listening Process (continued):

encourages such listening in each Province and requests the Secretary General:

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

Listening Process (continued):

Executive Council of the Episcopal Church USA, Minutes, April 13, 2005:
Resolved, That the Presiding Bishop and the President of the House of Deputies are authorized to appoint a team of persons to appear at the forthcoming meeting of the Anglican Consultative Council to offer thoughts as part of an ongoing conversation on human sexuality issues.

Resolved, That the Executive Council directs its standing committee on International Concerns to establish a sub-committee to facilitate the listening process between ourselves and the other provinces of the Anglican Communion with respect to the common mission we share and the differences among us.

General Convention 2006 Resolution A165: Resolved, the House of Deputies concurring, That the 75th General Convention of The Episcopal Church commend the Windsor Report “as offering a way forward for the mutual life of our Communion” (Primates’ Communiqué), and as an essential and substantive contribution to the process of living into deeper levels of communion and interdependence across the Anglican Communion; and be it further

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

Resolved, that the 75th General Convention commend the “listening process” as recommended in the Windsor Report, “so that greater common understanding might be obtained on the underlying issue of same gender relationships” (Windsor Report, para. 135), and be it further

Resolved, that the 75th General Convention gratefully acknowledge the practical steps taken by the Anglican Communion Office to begin a formal “listening process” across the Communion, and be it further

Resolved, that the 75th General Convention commit this church to participating fully and openly in this “listening process,” both at the local level and with the rest of the Communion (ACC 13, Resolution 12) , and be it further

Resolved, that a staff person at The Episcopal Church Center be identified to forward this listening process in coordination with the cognate person for the Communion and with our Communion partners.

An Anglican Covenant:

The Windsor Report, para 117-18: This Commission recommends, therefore, consideration as to how to make the principles of inter-Anglican relations more effective at the local ecclesial level. This has been a persistent problem in Anglicanism contributing directly to the current crisis, and could be remedied by the adoption by each church of its own simple and short domestic ‘communion law’, to enable and implement the covenant proposal below, strengthening the bonds of unity and articulating what has to-date been assumed....

This Commission recommends, therefore, and urges the primates to consider, the adoption by the churches of the Communion of a common Anglican Covenant which would make explicit and forceful the loyalty and bonds of affection which govern the relationships between the churches of the Communion. The Covenant could deal with: the acknowledgement of common identity; the relationships of communion; the commitments of communion; the exercise of autonomy in communion; and the management of communion affairs (including disputes)....

The Anglican Communion Primates’ Meeting Communiqué, February 2005, para 9: We welcome the proposals in Section C [of the Windsor Report] for the future development of the Instruments of Unity, although we recognise that serious questions about the content of the proposal for an Anglican Covenant 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....

Anglican Consultative Council (ACC-13), Nottingham, England, June 2005, Resolution 27: This Anglican Consultative Council:

commends the *Covenant for Communion in Mission* to the churches of the Anglican Communion for study and application as a vision for Anglican faithfulness to the mission of God

forwards the *Covenant for Communion in Mission* to those bodies of the Anglican Communion tasked to consider an Anglican Covenant as commended by the Windsor Report and the Statement of the February 2005 Primates’ Meeting....

An Anglican Covenant:

General Convention 2006 Resolution A166: Resolved, the House of Deputies concurring, That the 75th General Convention of the Episcopal Church, as a demonstration of our commitment to mutual responsibility and interdependence in the Anglican Communion, support the process of the development of an Anglican Covenant that underscores our unity in faith, order, and common life in the service of God’s mission; and be it further

Resolved, That the 75th General Convention direct the International Concerns Standing Committee of the Executive Council and the Episcopal Church’s members of the Anglican Consultative Council to follow the development processes of an Anglican Covenant in the Communion, and report regularly to the Executive Council as well as to the 76th General Convention; and be it further

Resolved, That the 75th General Convention report these actions supporting the Anglican Covenant development process, noting such missiological and theological resources as the Standing Commission on World Mission and the House of Bishops’ Theology Committee to the Archbishop of Canterbury, the Joint Standing Committee of the Anglican Consultative Council and the Primates, and the Secretary General of the Anglican Communion; and that the Presiding Bishop of the Episcopal Church report the same to the Primates of the churches of the Anglican Communion.

<p><i>Status and Rights of Gays and Lesbians in Society and in the Church:</i></p> <p><i>The Anglican Communion Primates' Meeting Communiqué, February 2005, para 6:</i> 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.</p>	<p><i>Status and Rights of Gays and Lesbians in Society and in the Church:</i></p> <p><i>General Convention 2006 Resolution A167:</i> Resolved, the House of Deputies concurring, That the 75th General Convention of The Episcopal Church reaffirm that gay and lesbian persons are by Baptism full members of the Body of Christ and of The Episcopal Church as “children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church” (GC 1976-A069); and be it further</p> <p>Resolved, That the 75th General Convention reiterate its apology “on behalf of The Episcopal Church to its members who are gay or lesbian, and to lesbians and gay men outside the Church, for years of rejection and maltreatment by the Church,” and recommit to “seek amendment of our life together as we ask God’s help in sharing the Good News with all people” (GC1997-D011); and be it further</p> <p>Resolved, That, in evidence of that apology, The Episcopal Church pledge to include openly gay and lesbian persons on every committee, commission or task force developed for the specific purpose of discussing issues about sexuality and request the same of our sister churches in the Anglican Communion and Anglican Communion bodies; and be it further</p> <p>Resolved, That the 75th General Convention reiterate that “our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us” (GC2003–C051).</p>
<p><i>Participation in the Formal Structures of the Anglican Communion:</i></p> <p><i>The Windsor Report, para 134:</i> Mindful of the hurt and offence that have resulted from recent events, and yet also of the imperatives of communion – the repentance, forgiveness and reconciliation enjoined on us by Christ – we... recommend that:</p> <ul style="list-style-type: none"> ▪ 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... ▪ pending such expression of regret, those who took part as consecrators of Gene Robinson should be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion. We urge this in order to create the space necessary to enable the healing of the Communion.... 	<p><i>Participation in the Formal Structures of the Anglican Communion:</i></p> <p><i>[Note: Paragraphs 134 and 144 of the Windsor Report call for individual decisions “in all conscience” and as such appear not to have required or generated any official statement or action by Episcopal Church bodies.]</i></p>

<p><i>Participation in the Formal Structures of the Anglican Communion (continued):</i></p> <p><i>The Windsor Report, para 144:</i> ... Because of the serious repercussions in the Communion, we call for a moratorium on all such public Rites [of Blessing of same sex unions], 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. Pending such expression of regret, we recommend that such bishops be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion....</p> <p><i>The Anglican Communion Primates' Meeting Communiqué, February 2005, para 14:</i> 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.</p> <p><i>Anglican Consultative Council (ACC-13), Nottingham, England, June 2005, Resolution 10:</i> The Anglican Consultative Council ...</p> <p>d. consequently endorses the Primates' request that "in order to recognise the integrity of all parties, the Episcopal Church (USA) and the Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council, for the period leading up to the next Lambeth Conference"</p> <p>e. interprets reference to the Anglican Consultative Council to include its Standing Committee and the Inter-Anglican Finance and Administration Committee.</p>	<p><i>Participation in the Formal Structures of the Anglican Communion (continued):</i></p> <p><i>A Covenant Statement of the House of Bishops, March 15, 2005, point 6:</i> As a body, we recognize the intentionality and seriousness of the Primates' invitation to the Episcopal Church to refrain voluntarily from having its delegates participate in the Anglican Consultative Council meetings until the Lambeth Conference of 2008. Although we lack the authority in our polity to make such a decision, we defer to the Anglican Consultative Council and the Executive Council of the Episcopal Church to deliberate seriously on that issue.</p> <p><i>A letter to the Rt. Rev. John C. Paterson, Chair of the Anglican Consultative Council, from the Most Rev. Frank T. Griswold and the Very Rev. George L. W. Werner on behalf of the Executive Council of the Episcopal Church, April 13, 2005:</i> We are mindful that Christ has made us members of one body, and that no part can say to any other "I have no need of you." At the same time we wish to express our openness to the concerns and beliefs of others. In the spirit of the Covenant Statement recently adopted by our House of Bishops, we voluntarily withdraw our members from official participation in the ACC as it meets in Nottingham. As an expression of our desire "to bear one another's burdens" (Galatians 6:2), we are asking our members to be present at the meeting to listen to reports on the life and ministry we share across the Communion and to be available for conversation and consultation.</p>
<p><i>Interdependence and Autonomy in the Anglican Communion:</i></p> <p><i>The Anglican Communion Primates' Meeting Communiqué, February 2005, para 8:</i> [Sections A and B of the Windsor Report] 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</p>	<p><i>Interdependence and Autonomy in the Anglican Communion:</i></p> <p><i>General Convention A159:</i> Resolved, the House of Bishops concurring, That the 75th General Convention of The Episcopal Church reaffirm the abiding commitment of The Episcopal Church to the fellowship of churches that constitute the Anglican Communion and seek to live into the highest degree of communion possible; and be it further</p>

<p><i>Interdependence and Autonomy in the Anglican Communion (continued):</i></p> <p>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.</p>	<p><i>Interdependence and Autonomy in the Anglican Communion (continued)</i></p> <p>Resolved, That the 75th General Convention reaffirm that The Episcopal Church is in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer; and be it further</p> <p>Resolved, That the 75th General Convention join with the Archbishop of Canterbury, the primates, and the Anglican Consultative Council in making a commitment to the vision of interdependent life in Christ, characterized by forbearance, trust, and respect, and commend the Windsor Report and process as a means of deepening our understanding of that commitment; and be it further</p> <p>Resolved, That as an expression of interdependence, the Presiding offices of both Houses work in partnership with the churches of the Anglican Communion to explore ways by which there might be inter-Anglican consultation and participation on Standing Commissions of the General Convention of The Episcopal Church.</p> <p><i>General Convention B032:</i> Resolved, the House of Deputies concurring, That the 75th General Convention affirm that no resolution of the General Convention is intended to affect either the historic separate and independent status of the churches of the Anglican Communion or the legal identity of The Episcopal Church.</p>

Prepared by Leon Spencer
Dean

June 28, 2006