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1. Extract from 'The Chicago-Lambeth Quadrilateral', 1886/1888

...As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

- (a) The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
- (b) The Nicene Creed as the sufficient statement of the Christian Faith.
- (c) The two Sacraments, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

2. Lambeth Conference 1978: Resolution 10 Human Relationships and Sexuality

The Conference gladly affirms the Christian ideals of faithfulness and chastity both within and outside marriage, and calls Christians everywhere to seek the grace of Christ to live lives of holiness, discipline, and service in the world, and commends to the Church:

1. The need for theological study of sexuality in such a way as to relate sexual relationships to that wholeness of human life which itself derives from God, who is the source of masculinity and femininity.
2. The need for programmes at diocesan level, involving both men and women, (a) to promote the study and foster the ideals of Christian marriage and family life, and to examine the ways in which those who are unmarried may discover the fullness which God intends for all his children; (b) to provide ministries of compassionate support to those suffering from brokenness within marriage and family relationships; (c) to emphasise the sacredness of all human life, the moral issues inherent in clinical abortion, and the possible implications of genetic engineering.
3. While we reaffirm heterosexuality as the scriptural norm, we recognise the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research. The Church, recognising the need for pastoral concern for those who are homosexual, encourages dialogue with them. (We note with satisfaction that such studies are now proceeding in some member Churches of the Anglican Communion.)

3. Lambeth Conference 1988: Resolution 64 Human rights for those of homosexual orientation

This Conference:

1. Reaffirms the statement of the Lambeth Conference of 1978 on homosexuality, recognising the continuing need in the next decade for "deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research."
2. Urges such study and reflection to take account of biological, genetic and psychological research being undertaken by other agencies, and the socio-cultural factors that lead to the different attitudes in the provinces of our Communion.
3. Calls each province to reassess, in the light of such study and because of our concern for human rights, its care for and attitude towards persons of homosexual orientation.

4. Lambeth Conference 1988: Resolution 72 Episcopal responsibilities and diocesan boundaries

This Conference:

1. reaffirms its unity in the historical position of respect for diocesan boundaries and the authority of bishops within these boundaries; and in light of the above
2. affirms that it is deemed inappropriate behaviour for any bishop or priest of this Communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesial authority thereof.
3. urges all political and community leaders to seize every opportunity to work together to bring about a just and peaceful solution.

With the number of issues that could threaten our unity it seems fair that we should speak of our mutual respect for one another, and the positions we hold, that serves as a sign of our unity.

5. Ten Principles of Partnership

From *Towards Dynamic Mission: Renewing the Church for Mission*, Mission Issues and Strategy Advisory Group II (MISAG II), 1993

Introduction

Partners in Mission is a continuing process by which the Churches of the Communion contribute to each other's local mission. It assists Churches in sharpening their mission priorities and setting goals. They can share with others from their resources such as experience of poverty and weakness, acting for justice, spirituality and prayer, friendship, enthusiasm, patterns of development, liturgy, dance and song, people and money. They can receive from the resources of others. In so doing all participate in God's mission in the world.

These principles of partnership can also be seen as characteristics of a healthy partnership in mission process.

The idea of mutual responsibility and interdependence in the body of Christ for the purpose of fulfilling the great commission is at the heart of New Testament missiology and practice. It has been a constant theme at ACC gatherings over the years (ACC-2 pp.53-54; ACC-4 pp.25-27; ACC-5 pp.30-34; ACC-7 pp.30-33). In short, the Partners in Mission (PIM) process is designed to create and sustain relationships and continuous interdependence and not just to promote a single or isolated consultation (ACC-7 p.30). Various ACC consultations have identified the following principles as essential to any meaningful or healthy partnership in mission process:

1. Local initiative

"The responsibility for mission in any place belongs primarily to the church in that place" (ACC-2 p.53). Thus the initiative for establishing a new missionary venture in any given place belongs to the local church. Partnership therefore implies respect for the authority of the local church.

2. Mutuality

Mutuality is underscored by a deep sense of open and joint accountability. 'To be open to one another as friends on the basis of common commitment, mutual trust, confession and forgiveness, keeping one another informed of all plans and programmes and submitting ourselves to mutual accountability and correction' (Sharing Life - El Escorial - Guidelines for sharing: 1987 World Council of Churches, p.29)

Mutuality in partnership affirms the oneness of the people of God, their unity and interrelatedness as the children of one Father. In this relationship each person and community is recognized, valued, affirmed and respected.

In decision making, mutuality means sharing power. For example, major decisions affecting partners (in the South), should not be taken without their participation in the decision whether by their presence when it is made or by prior consultation.

3. Responsible stewardship

Responsible stewardship in partnership means that partners see their resources as jointly owned and held in trust by each member for the common good (I Cor 12:7).

The giving, receiving and use of resources must be controlled by judiciousness, selflessness, maturity and responsibility (II Cor 8:9).

God's gifts to any one part of the universal Church are given in trust for the mission of the whole church. No mission agency, diocese, province or national Church 'owns' its resources.

4. Interdependence

"Interdependence means to represent to one another our needs and problems in relationships where there are no absolute donors, or absolute recipients, but all have needs to be met and gifts to give." (WCC Ibid p29)

We need each other. We are incomplete and cannot be called the Church of God if the diversity implicit in our catholicity is overtaken by a parochial, cultural or racial, homogeneity. In practice, three consequences follow:

- ◆ every cultural group has something to give or something others can learn from them;
- ◆ all cultures need redeeming and therefore no culture can be said to be fundamentally Christian and thus superior to others;
- ◆ every one has needs that can only be met by others. There is an African saying addressed to arrogant and selfish rich people: "no one buries himself - if he does one of his hands will be outside the grave".

5. Cross fertilisation

Cross-fertilisation requires a willingness to learn from one another. It produces an enrichment that results from being open to one another's ideas, experiences and respecting one another's cultural and contextual peculiarities in a process of give and take. 'If we once acted as though there were only givers who had nothing to receive and receivers who had nothing to give, the oneness of the missionary task must now make us both givers and receivers' (ACC-2 p53).

6. Integrity

A healthy partnership calls for integrity at all levels. It involves a recognition that all partners are essentially equal. This implies a commitment to be real and honest. We do not always have to say 'yes' to everything the other partner says for fear of offending or out of a false sense of guilt. A healthy partnership requires that we take each other seriously, raise creative and loving challenges that could lead to positive re-evaluation of long held traditions and assumptions. The result is a healthier and more enriching relationship. This includes both listening to each other and being willing to repent and change where we have been in error.

7. Transparency

Transparency involves openness and honesty with one another. It also involves risks. The risk of being hurt. The risk of being misunderstood and the risk of being taken advantage of.

Information needs to be fully shared with one another; not only information connected with our specific relationship with one another but information about all of our relationships. Full disclosure of financial information to one another is one of the marks of a transparent relationship.

8. Solidarity

We are part of each other. We are committed to one another in Christ's body. What touches one member touches the others. Thus no one member must be left to suffer alone. In many non-western cultures, group cohesion and solidarity are thought to be central to existence and crucial to the progress and survival of society. In spite of their strong belief in the rights and individuality of the individual, the Igbo of Nigeria, for example, argue that 'igwe bu ike' ('our strength has its source and sustenance in group solidarity'). In parts of East Africa, the Harambee motif has been successfully harnessed in political, social and religious spheres to achieve astounding results. Missiologically speaking the church needs to act in solidarity "so that the world may see and believe" (John 17:21).

9. Meeting together

The concept of mutual responsibility and interdependence in the Body of Christ implies that the Church in every place should find a forum for periodic evaluation, self assessment and cross-cultural fertilization. Thus while a PIM Consultation is not the fulfilment of a PIM vision, it is essential to it (ACC-2 p53). We need to meet together.

10. Acting ecumenically

Our mission relationships as Anglicans must be seen as part of the wider mission relationships of all Christians. In this Decade MISAG-II underlines the importance of the Lambeth call for Anglicans to explore ways of being involved in mission co-operatively with other Christians. We need the stimulation, the critique and the encouragement of sisters and brothers in Christ of other traditions. A constant question before us must be, to what extent are those of other traditions invited to participate in advising and working with us in our outreach?

6. Lambeth Conference 1998: Resolution I.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.

7. Lambeth Conference 1998: Resolution III.2 The unity of the Anglican Communion

This Conference, committed to maintaining the overall unity of the Anglican Communion, including the unity of each diocese under the jurisdiction of the diocesan bishop,

- (a) believes such unity is essential to the overall effectiveness of the Church's mission to bring the Gospel of Christ to all people;
- (b) for the purpose of maintaining this unity, calls upon the provinces of the Communion to uphold the principle of 'Open Reception' as it relates to the ordination of women to the priesthood as indicated by the Eames Commission; noting that "reception is a long and spiritual process." (Grindrod Report);
- (c) in particular calls upon the provinces of the Communion to affirm that those who dissent from, as well as those who assent to, the ordination of women to the priesthood and episcopate are both loyal Anglicans;
- (d) therefore calls upon the Provinces of the Communion to make such provision, including appropriate episcopal ministry, as will enable them to live in the highest degree of Communion possible, recognising that there is and should be no compulsion on any bishop in matters concerning ordination or licensing;
- (e) also affirms that "although some of the means by which communion is expressed may be strained or broken, there is a need for courtesy, tolerance, mutual respect, and prayer for one another, and we confirm that our desire to

know or be with one another, remains binding on us as Christians". (Eames, p.119).

8. *ACC-12 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. *Episcopal Church (USA) General Convention 2003 Resolution C051 Liturgy/Music: Blessing of Committed Same-Gender Relationships*

Resolved, That the 74th General Convention affirm the following:

1. 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.
2. 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."
3. 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.

4. 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.
5. 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.
6. 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.
7. 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.

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.

10. A Statement by the Primates of the Anglican Communion meeting in Lambeth Palace, 16 October 2003

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 polarise 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.¹⁰⁷ 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.

¹⁰⁷ In view of the very grave difficulties encountered in the internal affairs of some provinces of the Communion, [this conference] invites the Archbishop of Canterbury to appoint a commission to make recommendations to the Primates and the Anglican Consultative Council, as to the exceptional circumstances and conditions under which, and the means by which, it would be appropriate for him to exercise an extraordinary ministry of episcopate (pastoral oversight), support and reconciliation with regard to the internal affairs of a province other than his own for the sake of maintaining communion with the said province and between the said province and the rest of the Anglican Communion. (IV.13.b)

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)

11. Caring for all the Churches: A response of the House of Bishops of the Episcopal Church to an expressed need of the Church, March 2004

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

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

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

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

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

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

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

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

"We believe that the present Constitution and Canons of The Episcopal Church are sufficient for dealing with questions of episcopal oversight, supplemental episcopal

pastoral care, and disputes that may arise between the bishop and a congregation. We encourage that their provisions be used wisely and in the spirit of charity.

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

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

- 1) In the spirit of openness, the rector and vestry, or the canonically designated lay leadership shall meet with the bishop to seek reconciliation. After such a meeting, it is our hope that in most instances a mutually agreeable way forward will be found.
- 2) If reconciliation does not occur, then the rector and two-thirds of the vestry, or in the absence of a rector, two-thirds of the canonically designated lay leadership, after fully engaging the congregation, may seek from their diocesan bishop, (or the diocesan bishop may suggest) a conference regarding the appropriateness and conditions for Delegated Episcopal Pastoral Oversight.
- 3) After such a conference the bishop may appoint another bishop to provide pastoral oversight.
- 4) If no reconciliation is achieved, there may then be an appeal to the bishop who is president or vice-president of the ECUSA province in which the congregation is geographically located, for help in seeking a resolution. Those making such an appeal must inform the other party of their decision to appeal.
- 5) When such an appeal has been made, the provincial bishop may request two other bishops, representative of the divergent views in this church, to join with the provincial bishop to review the situation, to consider the appeal, and to make recommendations to all parties. If an episcopal visitor is to be invited, that bishop shall be a member in good standing in this Church.
- 6) When an agreement is reached with respect to a plan, it shall be for the purpose of reconciliation. The plan shall include expectations of all parties, especially mutual accountability. The plan shall be for a stated period of time with regular reviews.

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

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

The House of Bishops of the Episcopal Church

23 March 2004

*12. Anglican Church of Canada General Synod 2004: Resolutions
concerning the blessing of same sex unions*

A134 Blessing of Same Sex Unions

Be it resolved that this General Synod:

- 1) Affirm that, even in the face of deeply held convictions about whether the blessing of committed same sex unions is contrary to the doctrine and teaching of the Anglican Church of Canada, we recognize that through our baptism we are members one of another in Christ Jesus, and we commit ourselves to strive for that communion into which Christ continually calls us;
- 2) Affirm the crucial value of continued respectful dialogue and study of biblical, theological, liturgical, pastoral, scientific, psychological and social aspects of human sexuality; and call upon all bishops, clergy and lay leaders to be instrumental in seeing that dialogue and study continue, intentionally involving gay and lesbian persons;
- 3) Affirm the principle of respect for the way in which the dialogue and study may be taking place, or might take place, in indigenous and various other communities within our church in a manner consistent with their cultures and traditions;
- 4) Affirm that the Anglican Church is a church for all the baptized and is committed to taking such actions as are necessary to maintain and serve our fellowship and unity in Christ, and request the House of Bishops to continue its work on the provision of adequate episcopal oversight and pastoral care for all, regardless of the perspective from which they view the blessing of committed same sex relationships; and
- 5) Affirm the integrity and sanctity of committed adult same sex relationships.

CARRIED

MOTION TO DEFER

That Resolution A134 be amended by:

Deferring consideration of section 2 until the meeting of General Synod in 2007; and during the period of deferral:

Request that the Primate ask the Primate's Theological Commission to review, consider and report to the Council of General Synod, by its spring 2006 meeting, whether the blessing of committed same sex unions is a matter of doctrine;

That on receipt of such a report, the Council of General Synod distribute it to each province, diocese and the House of Bishops for consideration.

CARRIED

"The deferred section 2 reads "That this General Synod affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same sex unions."

A135 Blessing of Same Sex Unions – Resources for the Church

That this General Synod request the Faith Worship and Ministry Committee in the next triennium to prepare resources for the church to use in addressing issues relating to human sexuality, including the blessing of same sex unions and the changing definition of marriage in society.

CARRIED

Appendix Four : List of published works referred to in the Report

Doe, Norman. *Canon Law in the Anglican Communion: A worldwide perspective*. Oxford: Oxford University Press, 1998.

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Coleman, R. *Resolutions of the Twelve Lambeth Conferences 1867-1988*. Toronto: 1992.

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Some Issues in Human Sexuality: A guide to the debate. London: Church House Publishing, 2003.

The Communion We Share: The official report of the 11th meeting of the Anglican Consultative Council, Scotland 1999. Harrisburg, PA: Morehouse Publishing, 2000.

Stephenson, A M G. *The First Lambeth Conference*. London: SPCK, 1967.

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The Virginia Report: The report of the Inter-Anglican Theological and Doctrinal Commission. Harrisburg, PA: Morehouse Publishing, 1999.

Gomez, Drexel W & Sinclair, Maurice W, Ed. *To Mend the Net: Anglican faith and order for renewed mission*. Carrollton, TX: The Ekklesia Society, 2001.

True Union in the Body? A paper commissioned by Archbishop Drexel Gomez, published privately. 2003.

Women in the Anglican Episcopate: Theology, guidelines and practice. The Eames Commission and the Monitoring Group reports. Toronto: Anglican Book Centre, 1998.

Working with the Spirit: Choosing diocesan bishops. London: Church House Publishing, 2001.

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