

STUDY OF THE WINDSOR REPORT
(Inductive Small Group or Self-Guided Study)
STUDY SECTION, PART II.
Section A. The Purposes and Benefits of Communion

The practical consequences of a healthy communion.

1. Read Eph. 4:15-16 and para. 6 of the W.R. What are the “means and signs” of common life by which the Anglican Communion has been sustained, shaped, rooted and connected?

Sustained:

Shaped:

Rooted:

Connected:

2. Read para. 8 of the W.R. Read Appendix Three/5, “the Ten Principles of Partnership,” along with the Introduction.

i. What is the stated purpose of “Partners in Mission?”

ii. In what ways have the first and second principles been violated since June, 2003?

iii. After reading the third Principle of Partnership, read 1 Cor. 12:7. The Greek word for “common good” is *symphero*. The verb with the same root means “to bring together, to be helpful, to be gained.” How are we to determine the common good in general? What about in stewardship terms?

iv. What are the factors within this third Principle that are to control the giving, receiving and use of resources? In light of these factors, read the final paragraph of Principle 3 and 2 Cor. 8:9. How do these references relate to the “redirection of funds” by certain individuals or churches, or the “refusal of funds,” by other individuals or churches?

v. Regarding Principle 4 on “Interdependence,” consider the possible meaning of having our “diversity implicit in our catholicity” overtaken by a “parochial, cultural or racial homogeneity?”

vi. How do Principle 5 on “Cross fertilization” and Principle 6 on “Integrity” relate to Principle 4 on “Interdependence?”

vii. Principle 7 calls for transparency in our relationships, and lists full financial disclosure as an example of transparency. What, if any, other aspects of our relationships are in need of transparency?

viii. Principle 8 provides an illustration of non western cultures in terms of solidarity. How does this translate to western cultures? What is the purpose and benefit of solidarity in the present western/non western conflict? (See Jn. 17:21) Is the current conflict limited to a western/non-western dichotomy? Why or why not?

ix. What is the purpose of meeting together observed in Principle 9?

x. What are the specific benefits of the “stimulation, the critique and the encouragement of sisters and brothers in Christ of other traditions?” What might it look like to have other traditions invited to participate in advising and working with us in our outreach?

3. Read para. 9 of the W.R. In general terms, according to this paragraph, what have been the “practical consequences” of living out and honoring the Principles of Partnership?

4. Read para. 10-11 of the W.R. and 1 Cor. 12:21-26.

i. What are the reasons Paul gives for the way in which God has combined the members of the body

ii. Paragraph 11 acknowledges that Jesus Christ is “our” one and only head. Who is the “our” mentioned in the W.R.? Is Jesus Christ your one and only head? If not yet, you are invited to pray and simply ask Jesus to reorder your life such that Jesus is your one and only head.

iii. The Lambeth Commission acknowledges the Headship of Christ “within the local and international leadership of the Communion.” If the entire Communion is under the Headship of Jesus Christ, how might this impact or relate to the need for mutual discernment to sustain the life of the body of Christ and of the Communion?

Recent mutual discernment within the Communion.

1. Read Paragraphs 12-21 of the W.R.

(a) Which was the first “Instrument of Unity” to address the issue of women’s ordination? (see p. 21 of the W.R.)

(b) When was this? Who presented the issue?

(c) How did the Lambeth Conference respond? To whom was the issue referred?

2. When and under what circumstances did the next “Instrument of Unity” address the issue of women’s ordination? What was the response? (See para. 14)

3. What year was the issue again presented before the Lambeth Commission? What was the finding at this time? How did the Commission describe the significance of the consequences of such action? (See para. 15-16).

4. Read para. 17, of the W.R. How did the issue of the election of women bishops arise? How did the Presiding Bishop of the Episcopal Church of the United States handle the issue? How was the issue handled at the meeting?

5. According to para. 18, what two options did the Grindrod Report offer to Lambeth Conference 1988? (To read the relevant portions of the Grindrod Report, go to www.anglicancommunion.org/lambeth/reports/report10.html and scroll down to para. 39 which quotes the Grindrod Report on the issue of Reception.)

6. The Lambeth Conference of 1988 responded. What were the recommendations of the Lambeth Conference 1988. What do you understand the “process of reception” to mean? (Read para. 68-70 of the W.R. for a more thorough explanation of “reception.”)

7. Based upon para. 20-21, how does the W.R. distinguish the resolution of the issue of women’s ordination with the issues of today?

Illness: The surface symptoms.

1. Read para. 22-24. Summarize the presenting symptoms. Which body wrote the words that are quoted and inset in para. 23? What other sexual issues are being debated among the wider Anglican Communion?

2. What does the phrase, “ordination is for the whole church” mean to you?

3. Read para. 25 and Appendix Three/2, 3, 6 and 10, along with paragraph 142, which is referenced in footnote 8, which is part of the May 3, 2003 Pastoral Letter of the Primates (Archbishops of the Anglican Communion). How do the findings and rulings of the Pastoral Letter of May, 2003, Lambeth 1978, 1988 and Lambeth Resolution 1.10, compare with the Statement of Archbishop of Canterbury Rowan, found in footnote 9? Describe that which is consistent and that which is inconsistent among the documents.

4. Read para. 26-27 and the statement of the Primates of October 16, 2003, reproduced in App. Three/10. Read Resolution CO51 reproduced in App. Three/9 and the Canadian Resolutions A134, and A135, on the Blessing of Same Sex Unions, which may be found in App. Three/12. The W.R. states that these “synodical actions have gone against both the letter and the spirit of the resolutions of the Lambeth Conference reiterated as they are by the Primates Meeting.” Based upon the foregoing statement and resolutions, in what specific ways have the spirit and letter of the Lambeth Conference been controverted?

5. Read para. 137-139 referenced at the end of para. 27.

(a) What limits are identified by the W.R. upon a diocese or bishop to authorize changes in liturgical texts?

(b) While persons outside of Canada may or may not be familiar with whether not the synodical actions of the Anglican Church in Canada are a departure from prior teachings of the Church of Canada, do you believe the matter of the blessing of same gender unions is a doctrinal matter? Do you believe a change in a matter of doctrine requires participation “at least at the national level”? In your opinion, when does a policy change require the participation of the entire Anglican Communion?

6. Read para. 28 of the W.R. In what ways are the developments of para. 27 “departures from genuine, apostolic Christian faith,” or “contrary to biblical teachings?”

7. Read para. 29 and 50.

(a) What are the three kinds or degrees of reactions to the actions of GC 2003 and the problems associated with each?

(1) (a) Reaction:

(b) Problem:

(2) (a) Reaction:

(b) Problem:

(3) (a) Reaction:

(b) Problem:

(b) In para. 29(3), there is reference to Archbishops from elsewhere in the Communion exercising episcopal functions without the consent of the relevant diocesan bishop. Reference is made to footnote 18, and the documents found in Appendix Three/4, and to Canon 8 of Nicaea, set forth as follows:

CANON VIII.

CONCERNING those who call themselves Cathari, if they come over to the Catholic and Apostolic Church, the great and holy Synod decrees that they who are ordained shall continue as they are in the clergy. But it is before all things necessary that they should profess in writing that they will observe and follow the dogmas of the Catholic and Apostolic Church; in particular that they will communicate with persons who have been twice married, and with those who having lapsed in persecution have had a period [of penance] laid upon them, and a time [of restoration] fixed so that in all things they will follow the dogmas of the Catholic Church. Wheresoever, then, whether in villages or in cities, all of the ordained are found to be of these only, let them remain in the clergy, and in the same rank in which they are found. But if they come over where there is a bishop or presbyter of the Catholic Church, it is manifest that the Bishop of the Church must have the bishop's dignity; and he who was named bishop by those who are called Cathari shall have the rank of presbyter, unless it shall seem fit to the Bishop to admit him to partake in the honour of the title. Or, if this should not be satisfactory, then shall the bishop provide for him a place as Chorepiscopus, or presbyter, in order that he may be evidently seen to be of the clergy, and that there may not be two bishops in the city.

Medieval Sourcebook: Canons from Nicea 1, 325.

<http://www.fordham.edu/halsall/source/nicea1-sel.html>.

How do these documents and this Canon relate to the current crisis?

8. Read footnotes 15, 17 and 18 and the references quoted, especially “What is the Anglican Communion for?” footnote 19? Reference is www.anglicancommunion.org/ecumenical/lambeth/documents/200-402whatisitfor.pdf.

(a) What is your reaction to the “condemnation” from the Russian Orthodox, Oriental Orthodox Churches, and the Roman Catholic Church?

(b) Based upon the foregoing, is it significant that 18 of 38 provinces of the Anglican Communion, or their primates on their behalf stated their belief that the developments in North America are “contrary to biblical teaching” and as such, unacceptable? What is the potential significance of ignoring the statements of these primates?

(c) Have you experienced criticism or condemnation from members of other denominations in your community because of your connection with the Episcopal Church? If so, what has been your response or reaction?

9. Read para. 30. To which “analogous political disasters in the wider world” do you believe the W.R. Commission might be referring?

Illness: The deeper symptoms.

1. What are the six underlying features that the W.R. has identified as having lead to the current impasse within the Anglican Communion?

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Theological Development

2. Read para. 32 and Romans 12:1-2.

(a) Consider and discuss the extremes of “radical innovation” and what it means to distort or even destroy” the Christian faith. What are the examples of “radical innovation” or “distortion” provided by the W.R.?

(b) How does the W.R. propose to balance “faithful inculturation” and “false accommodation”? What opposing liberties are specifically rejected by the W.R.?

3. Read para. 33. What “first” underlying problem is identified by the W.R. as having brought the current crisis to such a pitch?

Ecclesiastical procedures.

4. Read para. 34, Appendix Three/8 and the relevant portions of the Virginia Report (Ch. 5, III, IV, and V, found at <http://www.aco.org/ecumenical/documents/index.cfm>). It is asserted that such procedures be both “pragmatically determined” and “express the theology they seek to serve.”

(a) What factors from your perspective, do you believe should be taken into consideration with such procedures?

(b) What are the competing interests that are being balanced according to this paragraph?

5. Read para. 35. What is the second reason identified for the present impasse? What “procedures” in Appendix Three/8 might have averted the present crisis?

Adiaphora

6. Read paragraphs 36-37 and 1 Cor. 8 and Rom. 14. Identify some of the issues Paul saw as “things that do not make a difference.”

7. In para. 37, what is the third reason given for the present crisis? In your opinion, how do the issues raised by Paul compare or contrast with the sexuality issues of the today in terms of whether or not they are “things upon which Christians might have legitimate differences”? (1 Cor. 6:12-20)

Subsidiarity

8. Read para. 38-39 and familiarize yourself with the concept of subsidiarity. What do you see as the difference between the “missionary imperative” and the ordering or “reordering” of the church’s “internal life”?

9. Read Acts 15:1-29 with para. 39. After identifying the fourth reason for the “present problem,” how do you compare this issue with the issue and outcome of the first council of the Church at Jerusalem?

Trust

10. Read para. 40. Look up the word “fiduciary” in Webster’s Dictionary. A fiduciary is one who holds something in trust for another. “Fiduciary” actually has legal implications, imposing upon a person a duty to act primarily for the benefit of others, exercising “scrupulous good faith.” (Black’s Law Dictionary)

(a) What are some ways in which our fiduciary duty within the Anglican Communion, and among the provinces, has been breached?

(b) Read 1 Cor. 6:1-11. How do these Scriptures and para. 40 say we are to handle our differences or disagreements?

11. Read para. 41.

(a) What is the fifth “unhappy circumstance” referenced by the W.R. in para. 41 which has brought us to the present difficulty?

(b) What are some ways, if any, in which you have seen a catastrophic effect on mission as a result of the divisive issues of GC 2003?

(c) Look to <http://www.aco.org/ecumenical/commissions/iatdc/index.cfm> referenced in footnote 23. If you click on the Inter-Anglican Theological Doctrinal Commission, you will find an Interim Report which was submitted to the Lambeth Commission. It is a six page document and offers a thorough analysis of the theological crisis facing the Church. It is substantive and readable for a greater understanding of the issues involved.

(d) Where does the W.R. identify a breakdown in understanding and /or communication? What are the suggested solutions given in the last sentence of para. 41?

Authority

12. Read para. 42.

(a) What does the W.R. state that the Anglican Communion has always declared to be its extreme authority?

(b) Scan para. 53-62. How is it that “living under scriptural authority is principally the grounding for the church’s mission”?

(c) How might scriptural authority provide for the full participation of all members of the Communion and for an eventual way of making difficult decisions which can enhance rather than endanger unity and communion?

(c) Explain in your own words how questions of “authority” have contributed to the present crisis.