

WINDSOR REPORT STUDY
PART III
SECTION B. FUNDAMENTAL PRINCIPLES

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Section III. Overview

This is the third part in a five-part series of a self-guided or small group study of the Windsor Report. Section B of the Windsor Report (W.R.) focuses upon Communion principles, and how we function in Communion with God and one another. Communion is defined both in terms of our identity as Anglicans, and in terms of our identity as Christians. As Anglicans, communion is a “covenantal affection” which arises “from our shared and inherited identity, which is the particular history of the churches to which we belong.” Specifically, we share “an inheritance through the Anglican tradition, that is, from the Church of England, whose history encompasses the ancient Celtic and Saxon churches of the British Isles, and which was given fresh theological expression during the period of the Reformation.” As Christians, it is a “relationship of covenantal affection...in a covenant relation of binding mutual promises, with God in Christ and with one another.” Members of the communion of the body of Christ include “all those called by the gospel of Jesus Christ and set apart by God’s gift of baptism.” The bonds of communion are identified, and the role of Scripture, the Episcopate, and Reception are addressed in the historical context of communion.

1. Read para. 43 of the W.R. The Windsor Report repeats in para. 43 its mandate. Review what the Commission is not invited to do, what it has done thus far in Section A, and what it intends to do in this Section B, and what it will do in Sections C & D.

What not to do? _____

A. _____

B. _____

C. _____

D. _____

2. Read para. 44 at least twice, familiarizing yourself with the three main parts of Section B and label or outline each of these underlined headings 1-3. Identify the specific elements or bonds of communion

by labeling them “a” through “d”; and identify and label the two subheadings under “Diversity within communion” as “a” and “b”.

The communion we share.

3. Read para. 45.

(a) What are the “double bonds of affection” that we enjoy as Anglicans? Are we in a covenant relationship with God and one another? If so, how?

(b) Draw a triangular depiction of the Trinity and a circle around it. If this is a communion, as stated, how might members of Christ’s body be bound into or made a part of the Communion?

4. If you are interested in added background, read footnote 25 and go to <http://www.aco.org/ecumenical/documents/index.cfm>, and click on “Documents and Resources” which is under “Resources and Links.” Read Chapter 2 of the Virginia Report and Chapter 2, paragraph 14-24 of the Eames Report.

5. Read para. 46.

(a) What is our primary task as Christians? What is meant here by the “catholic” nature of the church? Turn to the “Catechism” in the BCP, p. 854, “The Church.” Read the question and answer. Why is the church described as “catholic”?

(b) How is communion both God’s gift and God’s command?

6. Read para. 47, which defines the Anglican Communion.

(a) What unique aspects of the heritage of the Anglican Communion are identified in the W.R.? What does this heritage mean to you?

(b) What are the twin concepts upon which the Anglican Communion is built?

(c) The W.R. mentions “a responsibility...to those with whom we share in the Communion of Saints” without yet mentioning here the nature of that responsibility. What might that responsibility entail?

7. Read para. 48 and footnotes 26-29 and Lambeth Conference 1930 Resolution 49.

Resolution 49: The Conference approves the following statement of nature and status of the Anglican Communion, as that term is used in its Resolutions:

The Anglican Communion is a fellowship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

- a. they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their several Churches;
- b. they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and
- c. they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.

The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.

- (a) Given that the Preamble of the Protestant Episcopal Church of the U.S.A. (PECUSA) identifies membership in the Anglican Communion in connection with its constitution, is membership in the Anglican Communion important to our identity in PECUSA?
- (b) How is communion between churches related to communion between individual Christians?

8. Read para. 49.

(a) What does “visible unity,” “common confession of the apostolic faith,” “common beliefs in Scripture and Creeds,” “common baptism and shared eucharist” and “common ministry” mean to you?

(b) What is involved in a common liturgical tradition? How have we in North America contributed to this “common liturgical tradition”?

(c) What does it mean to acknowledge and respect the interdependence and autonomy of the other, “putting the needs of the global fellowship

before its own?” What are some of the needs of the “global fellowship”?

9. Paragraph 50 and footnote 33 write of the various declarations of impaired or fractured communion, and the potential for compromising the constitutional position of several member churches of the Anglican Communion, who mark their identity in terms of being in full communion either with Canterbury or with all other churches in communion with Canterbury.

(a) What is it that the churches who declared impaired or broken communion wished to communicate to the Churches in North America?

(b) By what other means, if any, might they have communicated the same thing?

(c) How might the Communion provide for situations of disagreement over major issues to protect the integrity of individual provinces?

10. Read para. 51. The Chicago-Lambeth Quadrilateral may be found at p. 876 of the BCP.

(a) An ancient canonical principle mentioned in this paragraph is a key principle that is sometimes referred to as the “catholicity principle.” What is “the catholicity principle”?

(b) Does the Lambeth Quadrilateral qualify as the “objective criteria” to “promote and protect the common good of the worldwide community of churches”?

(c) What are the requirements and purposes of “the relational nature of communion” set forth here?

The bonds of communion

11. Read para. 52. What purposes of the bonds of communion are set forth here?

The authority of scripture.

12. Read para. 53. What does the W.R. identify as the “Church’s supreme authority?” This is a key statement in the W.R. What does the W.R. offer as the historical basis for these findings?

13. Read para. 54 and Matt. 28:18 and John 1. Since Jesus is the “Living Word,” who is God in relation to the written Word of Scripture? Who is the Supreme Authority of whom Scripture speaks and to which this paragraph refers?

14. Read para. 55, which views “authority” as the dynamic inbreaking Kingdom of God.

(a) If Scripture is not a “court of appeals,” how are we to view the authority of Scripture?

(b) How is the saving rule of God to be implemented?

(c) What does it mean to be “consonant with the central truths confessed by Christians from the earliest days”?

(d) List the four verbs used to indicate how God is said to use Scripture.

15. Read para. 56, Rom. 1:16-17; Eph. 1-3; Matt. 28:18-20; and 2 Cor. 3:1-4:6, 13:3-4. What do you learn about the authority of the apostles?

(a) According to para. 36, why were the writings of the New Testament written?

(b) From the beginning, what was the purpose of the New Testament?

(c) Twice in this paragraph the word “holiness” is mentioned in conjunction with Scripture. How is Scripture related to holiness?

Scripture and interpretation

16. In para. 57, how does the W.R. suggest that Scripture is to work as the vehicle for God’s authority?

- (a) What role does training those who read the Scriptures in church have in the quality of reading? Can you personally discern whether or not the reader has prepared the reading, or whether or not the reader believes the truth and relevance of the Scripture reading?
- (b) Do these things impact your hearing and understanding? If so, how?

17. Also read para. 58 and Acts 6:4.

- (a) According to para. 57-68, where does the responsibility lie for the preaching and teaching of Scripture? What might this look like for you individually, as a congregation, and as a Diocese? What are some practical ways in which you might encourage *your* Bishop to live into this responsibility?
- (b) Who is NOT to bear the primary authority for the teaching of Scripture?

18. Read para. 59.

- (a) What are the extremes of Scripture interpretation identified by the W.R.?
- (b) What is the name given to “the memory of earlier Christian interpretation”?
- (c) What two aspects of historical interpretation are mentioned? Is the “cultural matrix” the culture of our time or the culture of Biblical times?

19. Read para. 60. The W.R. here challenges the “assumptions and entrenched views of the Enlightenment” and its negative judgment on Biblical material as well as the “assumptions and entrenched views of a pre- or anti-critical conservatism.”

- (a) How does the Lambeth Commission suggest these competing concerns are to be balanced?
- (b) What is the burden upon scholars who propound new interpretations, and how is the Church to respond?

20. Read para. 61.

- (a) What are we as an Anglican Communion challenged to do in relation to Scripture?
- (b) What are we challenged NOT to do?

- (c) What role is each of the following to take in relation to Scripture?
 - i. We, the reader:
 - ii. God (the Father):
 - iii. Jesus Christ:
 - iv. The Holy Spirit:

- (d) How might we benefit individually from our present difficulties?

21. How does the W.R. characterize the “range of available interpretative strategies and results” of Scripture? Is this what “we should expect” from Spirit inspired Scripture? Why or why not?

The episcopate.

22. Read para. 63.

- (a) What is the role of the episcopate in the unity of Communion?

- (b) What is the role of Scripture in the unity with the Communion?

- (c) What is the role of the bishop in relation to Scripture and unity?

23. Read para. 64 and ftnt. 38.

- (a) What is the role of a bishop in relation to the local church and the universal church?

- (b) What is the significance of others confirming the election of bishops?

24. Read para. 65, and ftnt. 39.

- (a) What is the role of the local episcopate?

- (b) Who is it that the Lambeth Conferences have encouraged to “shoulder the burden of enhanced responsibility for the unity of the Communion”?
- (c) What has the Inter-Anglican Theological & Doctrinal Commission requested the Primates to do? [See <http://www.aco.org/ecumenical/comissions/iatdc/20031015primates.cfm>]
- (d) According to para. 65, what is the support for this request?

25. Read para. 66.

- (a) What is the question put to us in “starkly simple terms” by Archbishop Robert Runcie?
- (b) According to the W.R. what is the fundamental choice that lies before the Anglican Communion?
- (c) What must the churches do if they are to choose interdependence over independence?
- (d) To determine the meaning of synodality, read the following Resolutions mentioned in para. 66: 1867: Res. 4,5,8,10; and 1897, Res. 24. What is synodality?

1867 Res. 4, 5, 8 & 10:

Res. 4 That, in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the synods of the several branches to the higher authority of a synod or synods above them.

Res. 5 That a committee of seven members (with power to add to their number, and to obtain the assistance of men learned in ecclesiastical and canon law) be appointed to inquire into and report upon the subject of the relations and functions of such synods, and that such report be forwarded to His Grace the Lord Archbishop of Canterbury, with a request that, if possible, it may be communicated to any adjourned meeting of the Conference.

Res. 8 That, in order to the binding of the Churches of our colonial empire and the missionary Churches beyond them in the closest union with the Mother-Church, it is necessary that they receive and maintain without alteration the standards of faith and

doctrine as now in use in that Church. That, nevertheless, each province should have the right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require. Provided, that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any synod of the Anglican Communion in which the said province shall be represented.

Res. 10 That the Resolutions submitted to this Conference relative to the discipline to be exercised by metropolitans, the Court of Metropolitans, the scheme for conducting the election of bishops, when not otherwise provided for, the declaration of submission to the regulation of synods, and the question of what legislation should be proposed for the colonial Churches, be referred to the committee specified in the preceding Resolution.

1897: Res. 24 That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

Discernment in communion and reception.

26. Read para. 67.

- (a) What limitation does the W.R. place on our reading of Scripture, particularly here in the West?

- (b) Read para. 85. “Inculturation” has been a means by which the Christian Church has spread the Gospel within various cultures around the globe, allowing the recipients to take the Gospel as it is heard and apply it to their lives. We are called as a Communion to read Scripture together as a “hallmark of a healthy worldwide communion.” What suggestion is offered to prevent the kinds of major divisions that have opened up amongst us?

- (c) The last sentence is a key statement or finding of the W.R. What have we done in North America to allow ourselves to drift apart as a Communion?

27. Read para. 68 with ftnt 41 and the quoted sections of the Virginia Report. The concept of “reception” is introduced in para. 68.
- (a) What do you understand reception to mean?
 - (b) How is a new and controversial declaration of a Council to be tested?
 - (c) What is another name for this process, and what is this process designed to do in order to lead to a shared discernment of God’s truth? What is its purpose?
 - (d) How might we engage in more consultation and less confrontation?
28. According to para. 69, when is the doctrine of reception appropriately applied? When is it not appropriately applied?
29. Read para. 70.
- (a) According to para. 70, what are the bonds of the Anglican Communion? What is the “constant factor”?
 - (b) What are to be the modes of operation “in relation to new proposals and the emergence of differences.”
 - (c) How is the Anglican Way described? According to the W.R., what is the “supreme authority” in the Anglican Church as opposed to the Roman Catholic Church?

Diversity within communion

30. Read para. 71. The Lambeth Commission affirms diversity within limits. What terms does the W.R. use to describe the extremes of diversity?

Autonomy

31. Read para. 72-76, ftnts 43-45, Virginia Report para 3.26, 3.27 and 3.28. How does the W.R. describe autonomy in terms of:
- (a) Independence from the British Crown?

- (b) The right of self-determination through constitutions?
- (c) (Optional) Interdependence and subsidiarity (We will develop this later). Virginia Report Chapter 4.
- (d) “Sovereignty and independence”?
- (e) Autocephaly or autonomy in communion?

3.26 The expansion of the Church of England as a result of British colonisation led to the formation of Provinces, each with its own episcopal and synodical structures for maintaining the life of the Church. In the post-colonial period of the twentieth century the various independent Anglican Churches are governed by synods which recognise bishops' authority in some form as crucial and distinct, but which include, not only presbyterial representation, but also lay representation. Each Province, too, has developed some form of primatial office in the role of archbishop or presiding bishop .

3.27 The expression of episcopacy and the form of synodical and collegial government are not identical in each place. The experience and exercise of authority in the local context has played a part in shaping the different Provincial structures and processes. In some places the increasing emphasis on democratic forms of representation in modern secular governments has also affected church government.

3.28 In the development of the Anglican Communion there is no legislative authority above the Provincial level. (How far this is a result of the Royal Supremacy in the Church of England is a matter for reflection. Other historical factors in other Provinces have also affected the question of autonomy and interdependence.) There has been an insistence upon the autonomy of the Provinces of the Anglican Communion. However, while autonomy entails the legal and juridical right of each Province to govern its way of life, in practice autonomy has never been the sole criterion for understanding the relation of Provinces to one another. There has generally been an implicit understanding of belonging together and interdependence. The life of the Communion is held together in the creative tension of Provincial autonomy and interdependence. There are some signs that the Provinces are coming to a greater realisation that they need each other's spiritual, intellectual and material resources in order to fulfill their task of mission. Each Province has something distinctive to offer the others, and needs them in turn to be able to witness to Christ effectively in its own context. Questions are asked about whether we can go on as a world Communion with morally authoritative, but not juridically binding, decision-making structures at the international level. A further question is the relationship between the autonomy of a Province and the theological importance of a diocese which is reckoned to be the basic unit of Anglicanism.

32. Read para. 77-79, 38-39, 83 and 94-95.

- (a) How is autonomy linked to subsidiarity?

(b) How do para. 78 and 79 say autonomous matters are to be distinguished?

(c) What is the compatibility test of para. 79?

33. Read para. 80-82.

(a) What are the limits to autonomy identified by each paragraph?

(i) para. 80.

(ii) para. 81.

(iii) para. 82.

(b) What recommendations are offered each church in the exercise of its autonomy?

34. Read para. 83. What is the key word from this paragraph that is used twice to suggest a means by which tension may be avoided?

35. Read para. 84-85.

a. What is the strength of diversity?

b. Diversity is limited by what Gospel standard?

36. Read para. 86. This paragraph further defines the limits of diversity in terms of the Gospel. Two limits on diversity are:

(1)

(2)

Adiaphora

37. As you read para. 87-91, note on the line which follows those items mentioned by the W.R. and the Scriptures which fall under “Essentials” and those items which are “Adiaphora,” or non-essentials.

Essentials:

Adiaphora:

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- a. Read and identify the issues in the scripture verses and place the issues on the above Adiaphora Scale. Rom. 14:1-15:13.
 - b. 1 Cor. 5-6.
 - c. 1 Cor. 8-10.
 - d. Notice in accord with the statement of para. 91, there is no item that falls between the essentials and adiaphora within the category of “neutral.”
38. Read para. 93. The W.R. attempts to answer the question, “How can one tell if a matter is adiaphora?” and offers an “Adiaphora Test” in para. 93. Put in your own words the two-step Adiaphora Test.
39. Read para. 94-96. The W.R. attempts to answer the question, as between local and Communion wide authorities, “Who decides which type of behavior constitutes adiaphora?”
- a. When is a matter to be decided at the local level?
 - b. When is a matter to be decided at the Communion level?
 - c. What are the two sources of authority identified in para. 95 upon which the notions of adiaphora and subsidiarity need to be triangulated?