

Review of The Windsor Report 2004

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Communion

Communion is mutual fellowship and spiritual intercourse based upon common faith. It is expressed in common Scripture, prayer, articles of faith, and teachings. Within the Anglican Communion, this is further expressed in common orders of bishop, priest, and deacon, and common cycle of worship, lectionary, and liturgy.

Organizational structure is temporal and secondary. Its effectiveness is related to culture, geography, secular government, and technology. It should be flexible enough to withstand local variations and changes in future centuries.

Our unity is based upon common *faith*.

Canon

A canon is a rule, law, or decree of the church, especially a rule decreed by an ecclesiastical council.¹

Administrative Remarks

This is a review by Curtis I. Caldwell {CIC} of The Windsor Report 2004 [TWR]. I am a life-long Episcopalian, and am a lay member of St. Joseph's Episcopal Church, Fayetteville, North Carolina, USA. I have no qualifications to motivate a reader to take seriously what is said in this review.

The Windsor Report was released in two formats, a printed format and an electronic format. This review is based upon the electronic edition, which was available on 18 October 2004 when The Windsor Report was released to the public. I received the print edition 28 October 2004, after much of the review was completed.

The page numbers in the two formats are different. The page numbers referenced in this review belong to the Acrobat Portable Document Format (PDF) version. Also, the print edition uses Endnotes, whereas the PDF version uses Footnotes. These are apparently two different editions, not merely a selection of a different format. Compare, for example, references in paragraphs 8 and 17 in the print and PDF version. I have not exhaustively compared the two editions for content conformity, though they are nearly identical where I have checked.

For ease of reference, each point of review has been numbered, and then followed by comments.

I regret I do not have enough time to do a more thorough and organized review. In particular, a systematic review needs to be done to determine

- Was the mandate to the Commission fulfilled?
- Was the Commission given the right mandate?
- Recommendations

¹ Oxford English Dictionary, Second Edition (1989), on CD-ROM Version 3.0 (2002).

Overview

The Windsor Report appears to be primarily a secular document in an ecclesial setting. The solutions and recommendations given by The Windsor Report are structural and procedural solutions.

The root of the real problem is regarding how to understand, interpret, and apply Holy Scripture. We have sufficient structure to solve the problem. The leadership within the structure must have the will to exercise discipline to restore communion.

We can also possibly benefit from altering our structure to make it more effective, but this is secondary.

Discussion

Issues of Faith

Our presenting issue is a conflict over teaching. In this instance, it has to do with homosexuality. The problems we are facing in the Anglican Communion are not ours alone. This is merely a skirmish in the cultural battle being waged worldwide. It transcends denominations, geographic locales, and faiths. It was addressed by the Lambeth Conference 1988, Resolution I.10, *Human Sexuality*.

The Homilies form a repository of teachings on issues of theology and practical matters within the church. This is where teachings on human sexuality should be deposited. The Homilies have lapsed into disuse. A revitalization of the Homilies can be of great service to the unity of the church. The Homilies should be updated, with new ones added, and ones that do not address universal and lasting issues deleted.

The Articles of Religion need to be revised to bring them into current language and use. An article on God's order for the family, sexual expression, and the sacredness of human life would be a valuable addition.

A lectionary should require that every passage in the Bible should be read over a reasonable period of time. No verse should be omitted. (Revelation 22:15 was skipped over for ECUSA Year C for 7th Sunday of Easter.) It is not crucial that the same lectionary be used throughout the Communion, as long as all of the Bible is covered in each lectionary.

I do not know about variations in liturgies and liturgical calendars across the Communion. I presume that these are generally satisfactory. Basic liturgies should have common structure and meaning across the Anglican Communion, historically rooted in the early church, in the local languages, adapted for local use. I have no objection to locally originated liturgies as supplements as long as they do not embody heresy, and the basic liturgies are used frequently enough to balance the reading of Holy Scripture, worship, and prayer. A common cycle of worship should be standardized so that major holy days are observed world-wide simultaneously, even though secular calendars vary around the world.

We must be wary of any local concordances with other groups that are unacceptable to the other members of the Anglican Communion, such as between ECUSA and ELCA. It is commonly assumed in the USA that gay activists seek to force all States of the USA to

accept homosexual marriage through the USA Constitution's "full faith and credit" clause. A similar strategy may be in effect for applying this to religion. We also must be observant of the effects of the culture war as it is affecting other bodies of faith, such as the Roman Catholic Church in the USA.

Issues of Relationships versus Issues of Law

Everyone has a relationship with Jesus, whether we like it or not, and whether we acknowledged it or not. For some, the relationship is a good one. For others, the opposite is true. In the end, every knee will bow, and every tongue acknowledge, that Jesus is Lord... some willingly with great joy, and some with great surprise and anguish. Christians, and Christian organizations, also have relationships.

Our present conflict reflects that our relationship is under stress. We cannot merely create a law that says our relationship must be good. We can create a law that defines necessary conditions for a good relationship, and that law can prescribe permitted actions when those necessary conditions are not met. Such a law, however, cannot change the heart.

Absence of a law does not eliminate the need, will, or ability to observe the true state of a relationship and to act upon that observation in an appropriate way.

The Windsor Report [TWR para.116] observes that we do not have a formal body of canon law that adequately anticipates a need to declare a diocese or province heretical, and to declare the bonds of affection severed (excommunication). We are, however, not without guidance and precedence, as observed by the report [TWR para.113 – 115]. The canons of the early church stand as an authoritative example.

A legislative approach to preserve unity within diversity cannot solve the present crisis. The Dennis Canon of ECUSA is a good example. A canon intended to provide for the continuation and maintenance of facilities when local congregations lack sufficient resources has now become a tool for those in power to attempt to control dissidents in ECUSA. There is reasonable skepticism that those in power and able to craft canons in this crisis are not worthy of trust. A forceful canon in the hands of heretics will leave an ecclesial structure and trail of court cases that will bring discredit to the church and cast shame to God, and facilities it cannot afford to maintain will be a standing stone to nonbelievers. This is already happening in the Roman Catholic Church in the USA over homosexual abuse of children, where canons enforcing unity already exist.

The Dennis Canon must be repealed by ECUSA. There is ancient precedence for a diocese to be the holder of title of parish property, but that did not extend to higher levels of organization. See Canon 35 of the Council of Trullo², Canon 33 of the African Church³, and Canon 17 of the Ecumenical Seventh Council⁴.

² Henry R. Percival, Canon 35 of "The Canons of the Council of Trullo" in "The Quinisext Council, A.D. 692", of "The Sixth Ecumenical Council", in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 720). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

³ Henry R. Percival, Canon 33 of "The Code of the Canons of the African Church A.D. 419", from "The Canons of the 217 Blessed Fathers Who Assembled at Carthage", in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 865). The Nicene and Post-Nicene Fathers,

Issues of Structure

The use of general councils for correcting errors of faith and discipline seems to work well when the issues are important enough. I am wary of establishing a covenantal system of government to unify the Anglican Communion. While the participants of such a covenant may be able to resolve the present dispute, the terms of the covenant may inhibit solving problems of the future. I am wary that holders of power in any structure will eventually use that power to act outside of the apostolic faith. This has happened in ECUSA. There is a tendency for people to be more responsive to social peers than to doing what is right. This was demonstrated in ECUSA in the consent to election of Robinson.

The ecclesial rigidity of Anglicanism limited its growth in the New World, and is hastening its collapse in the United States. Relaxing issues of territorial integrity of bishops is necessary for restoring, maintaining, and growing a vibrant Communion.

The Windsor Report does not account for the laity who are isolated in parishes whose clergy are of the opposition, particularly in a one-parish town. Plans for episcopal oversight only extend to parishes, not to individuals. This is a flaw of consideration. The remaining unfortunate option for laity is to vote by directing tithes and alms outside of the ecclesial structure, to vote with their feet to a different denomination, to be a non-participant, or to reject Jesus altogether. We are fundamentally different from the early church in that there is not just one denomination or ecclesial structure in a geographic area.

Issues of Discipline

The Windsor Report failed to recommend appropriate discipline.

At a minimum, ECUSA must be declared out of communion until certain actions have been accomplished. These include: (1) Robinson must be declared not to be a bishop. (2) All clergy in a homosexual relationship, now, or any time since becoming a Christian, must be defrocked. (3) All unions and marriages of homosexuals must be declared null and void in the eyes of the church.

Any bishop, and the diocese of any diocesan bishop, that voted to consent to the election of Robinson as bishop must be declared out of communion until (1) that bishop repents and affirms the Lambeth Conference 1998 Resolution I.10, or (2) is replaced by a bishop that voted against consent and affirms the Lambeth Conference 1998 Resolution I.10, or (3) is replaced by a bishop that did not vote and affirms the Lambeth Conference 1998 Resolution I.10.

The Diocese of New Westminster must be declared out of communion until (1) all unions and marriages of homosexuals are declared null and void in the eyes of the

Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

⁴ Henry R. Percival, Canon 17 of “The Canons of the Holy and Ecumenical Seventh Council”, of “The Seventh Ecumenical Council: The Second Council at Nice, A.D. 787”, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 1064). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

church, and (2) the diocesan bishop affirms the Lambeth Conference 1998 Resolution I.10.

Recommendations for relief are insufficient. The commission's report assumes that each diocesan bishop will play by the king's rules, and be fair and reasonable. This is not uniformly the case in ECUSA. Isolated dioceses, parishes, and individuals do not have adequate episcopal care. This has been demonstrated clearly for the case of orthodox within a liberal structure, and has been also claimed by liberals within an orthodox setting. External intervention without the approval of the structure must be permitted.

The Commission had a mandate to specify the conditions and means for the Archbishop of Canterbury to exercise pastoral oversight regarding the internal affairs of a province other than his own. Such recommendations have not been provided in this report. The Commission failed to fulfill its mandate.

Because the Archbishop of Canterbury has advocated ordination of homosexuals, it would be a conflict of interest for him to be the one to exercise pastoral oversight.

Lesser Issues

There are points of historical development of the early church and the Church of England which seem to contradict statements of historical fact given in The Windsor Report.

The Windsor Report is a treasure house of deep thought, and a worthy document for reference. However, it does not make a recommendation that will solve the problem at hand.

Review

The Purposes and Benefits of Communion

1. [TWR p.5], Foreword: "The depth of conviction and feeling on all sides of the current issues has on occasions introduced a degree of harshness and a lack of charity which is new to Anglicanism. A process of dissent is not new to the Communion but it has never before been expressed with such force..."

{CIC}: Absence of tolerance has been with Anglicanism since its inception. It was born to oppose Rome, and intolerance was lethal.⁵ Reformation attempts of the Church of England have been the mother of the Puritans and Baptists.

{CIC}: The canons of the ecumenical councils that addressed heresy, sexual conduct, and church property ownership were quite direct and harsh in their judgments, and certainly were based upon passionate discussion.⁶

⁵ Rev. J. M. Cronin, I. C., "The Reformation and Persecution", *Catholic Cardiff, Past and Present*, <http://www.ballinagree.freesevers.com/cathcardiff.html>, visited 20 October 2004.

⁶ Caldwell, "Canon Fodder: Canons from the Seven Ecumenical Council" (03 December 2002). http://www.geocities.com/curtis_caldwell/Ecumenical_Councils_and_Defending_the_Faith.pdf

2. [TWR p.5]: The ‘bonds of affection’ so often quoted as a precious attribute of Anglican Communion life, as well as the instruments of communion and unity, have been threatened by the current divisions.

{CIC}: “Bonds of affection” and “Instruments of Communion and Unity” are not terms used in Anglican Articles of Religion, the Chicago-Lambeth Quadrilateral 1886, 1888, or Lambeth Conference of 1888 Resolution II. These are descriptive terms which the laity has not associated with Anglicanism until this report. In fact, the Chicago-Lambeth Quadrilateral states:

Christian unity ... can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

The early church councils did consider issues now discussed by The Windsor Report. It is very clear from those councils that truth, holiness, and righteousness were counted as prerequisite to unity.

3. [TWR p.6]: Perhaps the greatest tragedy of our current difficulties is the negative consequence it could have on the mission of the Church to a suffering and bewildered world. Even as the Commission prepared for its final meeting the cries of children in a school in southern Russia reminded us of our real witness and ministry in a world already confronted by poverty, violence, HIV/AIDS, famine and injustice.

{CIC}: The charge of the Commission was to deal with the question of how to maintain (possibly stratified levels of) communion, considering the issues of homosexual activism. The comments of this paragraph are relevant to the extent that apostasy by ECUSA and Canada have had tragic impact on areas being contested by militant Islam. It is not a mission of this Commission to consider the very important topics of social justice and humanitarian relief, though it is commendable.

{CIC}: The seige of the school in Belsan, in the North Ossetia region of Russia, on 01 September 2004, and the subsequent slaughter of 327 hostages, of which half were children, was due to the Chechnya separatists movement by Chechen Muslims. Belsan was predominantly orthodox Christian, with a minority of Ingush Muslim.⁷ The Anglican conflict over homosexuality was not a consideration in Muslim violence in Belsan. There was no publicized Anglican Communion presence, and such presence might have exacerbated the situation. A reference to Muslim violence in Africa against

⁷ Billy I. Ahmed, “Chechen Muslims in Russia and repercussion of Belsan massacre” (18 September 2004). <http://www.altermedia.info/modules.php?op=modload&name=News&file=article&sid=805&mode=thread&order=0&thold=0> visited 31 October 2004.

Christians would have been a more productive point here. Similarly, reference to Terry Waite might have been appropriate.

4. [TWR p.8], Mandate:

3. Thereafter, as soon as practicable, and with particular reference to the issues raised in Section IV of the Report of the Lambeth Conference 1998, 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 the Archbishop of Canterbury 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.

[CIC]: Unfortunately, this charge does not consider the possibility that the Archbishop of Canterbury is part of the problem. It may be that he is not capable of exercising acceptable ministry to the faithful who are isolated in an heretical diocese.

5. [TWR p.13, para.9] We have at times embraced costly grace in standing together in opposition to racial enslavement and genocide.

{CIC}: For example, see the works by Samuel Wilberforce.⁸ This is another example of a great moral crisis about which American Episcopal clergy rejected counsel from godly Anglicans from another nation.

6. [TWR p.14, para.12]: The story of ordination of women to the priesthood and episcopate provides us with a recent example of mutual discernment and decision-making within the Anglican Communion.

{CIC}: Canon 70 of the Council of Trullo prohibited women from speaking in the church.⁹ Canon 11 of the Holy Fathers assembled at Antioch forbids women to be elected presbyters.¹⁰

7. [TWR p.14, para.15]: Furthermore, action was only taken with the co-operation of the Instruments of Unity.

{CIC}: I have not heard of “the Instruments of Unity” prior to the discussion of The Windsor Report 2004. The Windsor Report does a very nice job in outlining the process

⁸ Caldwell, “Abolitionist Literature on the Web” (27 October 2003)

http://www.geocities.com/curtis_caldwell/Abolitionist_Literature_on_the_Web.PDF

⁹ Henry R. Percival, Canon 70 of “The Canons of the Council of Trullo” in “The Quinisext Council, A.D. 692”, of “The Sixth Ecumenical Council”, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 752). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

¹⁰ Henry R. Percival, Canon 11 of “Synod of Laodicea”, The First Ecumenical Council, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 277). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

that was followed concerning this. It also demonstrates that satisfying “the Instruments of Unity” is not a sufficient safeguard against adopting policy that is contrary to scripture.

8. [TWR p.16, para.22]: The precedent that could have been set by this procedure has not, unfortunately, been followed in the matters currently before the Communion. This, we conclude, lies at the heart of the problems we currently face.

{CIC}: The heart of the problem we currently face is a bad theology, not bad procedure.

9. [TWR p.16, para.23]: ...polygamy and to the remarriage of divorced persons.

{CIC}: These, along with digamy (sequential polygamy), polygamy, cross-dressing, sodomy, and bestiality were all dealt with by canons of the early church fathers.¹¹

10. [TWR p.16, para.23]: Experimentation with blessings of same sex relationships had begun as early as 1973 within North America.

{CIC}: This was at a time of the Vietnam War conscription. It was well known that homosexual tendency was one category of exclusion from military service. Study in preparation for religious ministry was also a category for draft dodging. It is not a surprise that seminarians of the late 1960s to mid 1970s, who are now today's bishops, are the ones that are the vanguards of any anti-establishment movement. Many people went into the ministry during that period that would otherwise not have considered it. This tendency was warned against by the ancient fathers. See Canon 90 of St. Basil, which points out that clergy motivated by avoiding conscription need to have their morals examined.¹² This does not condemn all clergy originating in that period, but it appears to be explanatory for the large number of very liberal senior clergy we see today in the United States.

11. [TWR p.16, para.23]: “Sexual discipline and holiness of life must be very serious considerations for bishops, Standing Committees, and Commissions on Ministry as they discern what constitutes “a wholesome example to all people”.

{CIC}: Canon 1 of the Council of Neocaesarea condemns clergy that have committed fornication or adultery to being cast out of communion.¹³ Canon 77 of the First

¹¹ Caldwell, “Canon Fodder: Canons from the Seven Ecumenical Council”, pages 26-29. (03 December 2002). http://www.geocities.com/curtis_caldwell/Ecumenical_Councils_and_Defending_the_Faith.pdf

¹² Henry R. Percival, Canon 80 of “The First Canonical Epistle of Our Holy Father Basil, Archbishop of Caesarea in Cappadocia to Amphilochius, Bishop of Iconium”, in “Appendix: Containing Canons and Rulings Not having Conciliar Origin but Approved by Name in Canon II of the Synod in Trullo”, (page 1152). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

¹³ Henry R. Percival, Canon 1 of “The Canons of the Council Of Neocaesarea”, The First Ecumenical Council, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 192). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

Ecumenical Council calls for a bishop to be deposed without hope of restoration to office if he commits adultery or other similar crime.¹⁴

12. [TWR p.17, para.26]: *It should be clearly understood that this Commission has not been asked to continue this conversation, nor comment on or reconsider either the Lambeth Resolution or the Primates' Statement. Further serious Communion-wide discussion of the relevant issues is clearly needed as a matter of urgency, but that is not part of our mandate.*

{CIC}: This statement itself constitutes a comment and a reconsideration.

13. [TWR p.18, para.29]: Unfortunately, reaction has not been confined to statements of disagreement and opposition.

{CIC}: It is not unfortunate. It is responsible. Canon 4 of the 150 bishops meeting at the Second Ecumenical Council, held at Constantinople, declares Maximus of Constantinople to not be a bishop, and invalidates his acts of consecration of clergy.¹⁵ He sought to combine the teachings of Cynics with Christianity.¹⁶ This is an example of bishops of neighboring provinces correcting errors of an errant province. Canon 119 of the African Church states that a bishop which has snatched a diocese from heresy for three years may keep that diocese.¹⁷ The physical threat of violence by Muslims in Africa, using permission for homosexuality by Anglicans as an excuse, has made discipline of ECUSA a matter of great urgency.

14. [TWR p.19, para.29(1)]: Impaired Communion

{CIC}: Impaired communion is not a generally recognized canonical category. Further, impaired communion is more appropriate between Anglicans and Roman Catholics,

¹⁴ Henry R. Percival, Canon 77 of "The Captions Of The Arabic Canons Attributed To The Council Of Nice", The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 148). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

¹⁵ Henry R. Percival, Canon 4 in "Canons of the One Hundred and Fifty Fathers Who Assembled at Constantinople During the Consulate of Those Illustrious Men, Flavius Eucherius and Flavius Evagrius", in "The First Council of Constantinople, A.D. 381", The Second Ecumenical Council, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 370). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

¹⁶ Edmund Venables, "Maximus the Cynic", in commentary included by Henry R. Percival on Canon 4 in "Canons of the One Hundred and Fifty Fathers Who Assembled at Constantinople During the Consulate of Those Illustrious Men, Flavius Eucherius and Flavius Evagrius", in "The First Council of Constantinople, A.D. 381", The Second Ecumenical Council, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 371). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

¹⁷ Henry R. Percival, Canon 119 of "The Code of the Canons of the African Church A.D. 419", from "The Canons of the 217 Blessed Fathers Who Assembled at Carthage", in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 956). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

where there are respectful differences of faith and doctrine. This is not the case with the internal strife within the Anglican Communion.

15. [TWR p.19, para.29(3): This goes not only against traditional and often-repeated Anglican practice..., but also against some of the longest-standing regulations of the early undivided church (Canon 8 of Nicaea).

{CIC}: It is true that most of the canons of the early church that address this issue agree with the principle of territorial integrity. These do not treat the issue of a diocese or its bishop that have fallen into heresy. Canon 119 states that a bishop which has snatched a diocese from heresy for three years may keep that diocese.¹⁸

16. [TWR p.20, para.32]: They need to honor the process of ‘reception’.

{CIC}: “Reception”, as practiced in ECUSA, consists of a *fait accompli*, followed by a study that draws conclusions contrary to scripture. The ordination of women in ECUSA is an example. While ordination of women is an accomplished fact, it is not a closed matter. It is still contrary to scripture, and its approval by senior clerics merely stands as a witness against the left-leaning tendencies of modern clergy. Following ecclesial procedure, alone, is not a sufficient guide to accepting innovation.

17. [TWR p.21, para.37]: The third reason therefore why the present crisis has arisen is that many within the Episcopal Church (USA) and the Diocese of New Westminster hold to the opinion, at least by implication, that the questions they were deciding were things upon which Christians might have legitimate difference, while large numbers of other Anglicans around the world did not regard them in this way.

{CIC}: It is a bit hypocritical that Bishop Griswold chastises President Bush for acting unilaterally without United Nations support, while Griswold insists he can go his own way in theology against the counsel of fellow bishops at Lambeth.

Fundamental Principles

18. [TWR p.26 para.49]: Such a distinction, between the essentials in which we agree and the non-essentials which do not inhibit communion, is a vital part of life within the Anglican Communion.

{CIC}: The Atlantic slave trade is an unfortunate case in point. Through the good work of Isaac Milner, John Newton, and William Wilberforce, England and the Church of England championed the abolitionist cause. False teaching, motivated by the prevailing secular philosophy of Jeremy Bentham’s Utilitarianism, not Holy Scripture, was preached

¹⁸ Henry R. Percival, Canon 119 of “The Code of the Canons of the African Church A.D. 419”, from “The Canons of the 217 Blessed Fathers Who Assembled at Carthage”, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 956). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

by Nathaniel Taylor of Yale Divinity School, which infected clerics in America.¹⁹ The Episcopal Church did not reject slavery until after the American Civil War. This is an example of inappropriate toleration. It also demonstrates the critical importance of having Biblically sound professors at seminaries, and the life-threatening danger of having seminary professors that rely upon secular philosophy or Zeitgeist.

19. [TWR p.29 para.56]: This, rather than a quasi-legal process of ‘appeal’, is the primary and dynamic context within which the shorthand phrase “authority of scripture” finds its deepest meaning.

{CIC}: While true, it is also true that the ancient fathers did use Holy Scripture as a reference for decision making for the church.²⁰

20. [TWR p.30 para.61]: We can no longer be content to drop random texts into arguments, imagining that the point is thereby proved, or indeed to sweep away sections of the New Testament as irrelevant to today’s world, imagining that problems are thereby solved.

{CIC}: Proof-texts are used as short statements that are presented to characterize a situation or topic. They are intended to represent the cumulative teaching of Holy Scripture on the topic of discussion in the context of application. Chosen well, they illuminate God’s teaching. Chosen poorly, they bring God’s Word into disrepute. Sanday observed that a single verse from the Bible was always considered the word of God.²¹

21. [TWR p.30 para.61]: We need mature study, wise and prayerful discussion, and a joint commitment to hearing and obeying God as he speaks in scripture, to discovering more of the Jesus Christ to whom all authority is committed, and to being open to the fresh wind of the Spirit who inspired scripture in the first place.

{CIC}: Irenaeus²² remarked about misuse of Scripture by heretics:

Such, then, is their system, which neither the prophets announced, nor the Lord taught, nor the apostles delivered, but of which they boast that beyond all others they have a perfect knowledge. They gather their views from other sources than the Scriptures; and, to use a common proverb, they strive to weave ropes of sand, while they endeavor to adapt with an air of probability to their own peculiar assertions the parables of the Lord, the sayings of the prophets, and the words of

¹⁹ Caldwell, *The Episcopal Buck: Accountability in Leadership*, page 48 (08 November 2002).

http://www.geocities.com/curtis_caldwell/The_Episcopal_Buck_05JUL2003_footnote_edition.PDF

²⁰ Caldwell, *The Episcopal Buck: Accountability in Leadership*, pages 52-56 (08 November 2002).

http://www.geocities.com/curtis_caldwell/The_Episcopal_Buck_05JUL2003_footnote_edition.PDF

²¹ W. Sanday, “Bible”, in *Encyclopaedia of Religion and Ethics*, Charles Scriber’s Sons (undated [old]).

²² Irenaeus (lived 120-202 AD), “How the Valentinians Pervert the Scriptures to Support Their Own Pious Opinions”, Irenaeus Against Heresies, Book 1, Chapter 8, in *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

the apostles, in order that their scheme may not seem altogether without support. In doing so, however, they disregard the order and the connection of the Scriptures, and so far as in them lies, dismember and destroy the truth. By transferring passages, and dressing them up anew, and making one thing out of another, they succeed in deluding many through their wicked art in adapting the oracles of the Lord to their opinions.

Irenaeus²³ continued to show that heretics follow neither Scriptures nor tradition.

1. When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. For [they allege] that the truth was not delivered by means of written documents, but viva voce: wherefore also Paul declared, “But we speak wisdom among those that are perfect, but not the wisdom of this world.” And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the truth properly resides at one time in Valentinus, at another in Marcion, at another in Cerinthus, then afterwards in Basilides, or has even been indifferently in any other opponent, who could speak nothing pertaining to salvation. For every one of these men, being altogether of a perverse disposition, depraving the system of truth, is not ashamed to preach himself.

22. [TWR p.31, para.64]: It has always been maintained within Anglicanism that a bishop is more than simply the local chief pastor.²⁴ Bishops represent the universal Church to the local and *vice versa*.²⁵ This is why individual churches have developed ways of confirming the election of bishops, signifying their acceptability to the wider Church.

{CIC}: This correctly implies that a vote to consent is more than a recognition of another diocese’s right to choose its own bishop and that the rules have been followed in the election. A vote to consent implies assent to that candidate’s views and character.

23. [TWR p.33, para.68]: In classical theological terms, ‘reception’ was the process by which the pronouncements of a Council of the Church were tested by how the faithful ‘received’ it.

²³ Irenaeus (lived 120-202 AD), “The Heretics Follow Neither Scripture Nor Tradition”, *Irenaeus Against Heresies*, Book 3, Chapter 2, in *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

²⁴ See also Section D : The Maintenance of Communion, paragraphs 124-132.

²⁵ “We have seen that a Bishop’s ministry is ‘representative’ in several different senses. A Bishop represents the local church to the wider, but also the other way round. Bishops represent Christ to the people, but also bring the people and their prayers to God. Finally, they often represent God and his Church in the world at large.” Dr Michael Nazir-Ali in *Working with the Spirit: Choosing diocesan bishops*, CHP (2001), p.107.

{CIC}: “Reception” is not, by itself, a valid standard for accepting an innovation of doctrine or discipline. What was the process of reception by which Ahab determined that Baal worship was permissible? If “the faithful” is defined as the majority of the clergy, what happens when the majority of the clergy have become corrupted from the truth and have followed the desires of their own hearts? What happens when culture has evangelized religion rather than Christ redeeming the culture? How was the Atlantic Slave Trade “received”?

24. [TWR p.33, para.69]: We should note, however, that the doctrine of reception only makes sense if the proposals concern matters on which the Church has not so far made up its mind. It cannot be applied in the case of actions which are explicitly against the current teaching of the Anglican Communion as a whole, and/or of individual provinces. No province, diocese or parish has the right to introduce a novelty which goes against such teaching and excuse it on the grounds that it has simply been put forward for reception.

{CIC}: To whom did God spread the sheet and say with truth that homosexual sex, or abortion, or divorce, or women clergy, is “clean”? The church had made its mind up on these matters before the 1960s. What was the process of reception? It was by fait accompli. It was the zeitgeist of the feminist movement.

25. [TWR p.34, para.70]: The Anglican way, theological, symbolic and practical, is diffused among the different aspects of the life of the Communion precisely in such a way as to give supreme authority, in the sense outlined above, to scripture as the locus and means of God’s word, energizing the Church for its mission and sustaining it in its unity.

{CIC}: This is hoped for. Our schism is because this is not actual practice.

26. [TWR p.39, para.89]: ...lawsuits between Christians before non-Christian courts...

{CIC}: Perhaps we need a communion-wide tribunal? Such a tribunal might have saved the church from scandal in the case of Morehead City or Pawleys Island, and perhaps Accokeek. Perhaps letting a parish go with its property would have been even better.

Our Future Life Together

27. [TWR p.41, para.97]: *The Virginia Report*²⁶

{CIC}: *The Virginia Report* is not the first important study dealing with issues of unity to bear that name. “The Virginia Report of 1799”²⁷ is worthy of consideration. It was in

²⁶ *The Virginia Report*, Anglican Consultative Council (1997).

<http://www.anglicancommunion.org/lambeth/reports/report1.html> visited 02 November 2004.

²⁷ J. W. Randolph, “Virginia Report of 1799-1800, touching the Alien and Sedition Laws; together with the Virginia Resolutions of December 21, 1798, The Debate and Proceedings Thereon in the House of Delegates of Virginia, and Several Other Documents Illustrative of The Report and Resolutions” (1850).

response to the “alien and sedition acts”. The focus of the resolution was to resist growing assertion of authority by the young federal government over a state, at a time when the State of Virginia considered itself to be sovereign in a federation with other sovereign states. Half a century later, Virginia was the capitol state of a rebellion now called variously “The Civil War”, “The War Between the States”, or “The War of Northern Aggression”, which is the worst war in American history when viewed as a per capita loss of life. It took over a century for the nation to heal the bitterness of that war.

{CIC}: It would be interesting to see how the authors of *The Virginia Report* voted on the consent of election of Robinson (for ECUSA bishops), and on Lambeth Conference 1998 Resolution I.10 on Human Sexuality.

28. [TWR p.48, para.118]: 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.

{CIC}: When loyalty and bonds of affection exist, forceful and explicit covenants are not necessary. When loyalty and bonds of affection do not exist, there is no communion.

29. [TWR p.48, para.118]: The Covenant could be signed by the primates. Of itself, however, it would have no binding authority.

{CIC}: See the footnote to The Chicago-Lambeth Quadrilateral 1886, 1888. According to the above philosophy, the Quadrilateral has no binding authority. I suggest that agreements between primates do have binding authority for each primate unless that primate’s provincial governing synod declares otherwise.

30. [TWR p.49, para.120]: Whilst the paramount model must remain that of the voluntary association of churches bound together in their love of the Lord of the Church, in their discipleship and in their common inheritance, it may be that the Anglican Consultative Council could encourage full participation in the Covenant project by each church by constructing an understanding of communion membership which is expressed by the readiness of a province to maintain its bonds with Canterbury, and which includes a reference to the Covenant.

{CIC}: There is considerable distrust of ACC among conservative laity in ECUSA that know of the existence of ACC. This is because of the reported attempt of Peterson to manipulate and stifle conservative primates at Primates’ Meeting.^{28 29} Apparently, he

<http://www.constitution.org/rf/vr.htm> and http://www.constitution.org/rf/vr_1799.htm visited 02 November 2004.

²⁸ David Virtue, “Opening Comments 10-4-2003”, 03 October 2003, in “Virtuosity Digest – 2 Oct 2003 to 4 Oct 2003 (#2003-82)”.

²⁹ David Virtue, “Primates act to discipline Presiding Bishop and ECUSA”, 08 October 2003, in “Virtuosity Digest – 7 Oct 2003 – 8 Oct 2003 (#2003-84)”.

also attempted to manipulate the Primates' Meeting in 2001.³⁰ It has been reported that Peterson has a pattern of being manipulative.³¹ This leads one to suspect that the "Instruments of Unity" supported by Peterson should be approached with great caution.³²

{CIC}: The frequent meeting of Primates is a more appropriate body for managing faith and discipline. A revised ACC (or CAP) that acts as an administrative office in support of the Primates' Meetings, and in support of the Archbishop of the Anglican Communion (Canterbury today, will it continue with Canterbury or Africa tomorrow?) should replace or absorb the present ACC and the Primates' Meeting Standing Committee.

The Maintenance of Communion

31. [TWR p.50, para.122]: ...we deeply regret that the appeals of the Archbishop of Canterbury, the primates and of this Commission for a period of "calm" to allow the Commission to complete its report have been ignored in a number of quarters, and that a number of primates and provinces have declared themselves in impaired or broken communion with the Episcopal Church (USA) or the Diocese of New Westminster.

{CIC}: Is it the intent that the type and intensity of "regret" expressed by the Commission be the same as it suggests for offending bishops?

{CIC}: Why should the pro-homosexual activists take seriously any call by the Archbishop of Canterbury for restraint when he is on record as having ordained a practicing homosexual into the Anglican priesthood?³³

32. [TWR p.51, footnote.81]: Bishops represent Christ to the people, but also bring the people and their prayers to God³⁴.

{CIC}: I am a bit uncomfortable with the possible implication that prayers must go through bishops, yet I do not think this understanding was intended. In practice, I doubt if many bishops deeply pray on behalf of all the members in their diocese, or act as a forwarding post office for prayers. At most, a bishop can pray collectively to God about the concerns of the people, and individually for a few. Some of the bishops could qualify under James 5:16, but our current crisis is because some clearly could not.

³⁰ David Virtue, "Bringing Chaos Out of Order: That was the Week that Was", 06 October 2003, in "Virtuosity Digest – 4 Oct 2003 to 7 Oct 2003 (#2003-83)"

³¹ David Virtue, "'Opening Comments 10-9-2003", in "Virtuosity Digest – 8 Oct 2003 to 9 Oct 2003 (#2003-85)".

³² David Virtue, "Peterson behaved inappropriately at ECUSA Mission event say students", 13 October 2003, in "Virtuosity Digest – 11 Oct 2003 to 14 Oct 2003 (#2003-87)".

³³ David Dawes, "New Archbishop of Canterbury affirms conservative views of sexuality", CanadianChristianity.com (08 August 2002).
<http://www.canadianchristianity.com/nationalupdates/020808archbishop> visited 02 November 2003.

³⁴ James 5:14-20

33. [TWR p.61, para.124]: Their acceptability to the wider Church is signified through 'confirmation of election' undertaken by the metropolitan bishop in consultation with the other bishops of the province.

{CIC}: Note that a bishop's vote on consenting to an election is a judgment of acceptability of the candidate to the wider communion, not merely assent that the local diocese has a right to make a selection following predetermined approved procedures.

34. [TWR p.51, para.125]: The fact of divorce and remarriage would therefore not seem *per se* to be a crucial criterion.

{CIC}: Scripture says otherwise³⁵. The Articles of Religion prohibit the church to act contrary to Scripture³⁶. The restriction to having been married only to one wife, and whose wife has had no other husband, is also supported in Didache³⁷. A person must not be made a bishop if they have been twice married³⁸. A further restriction is that a bishop may have been married only once, even if the wife is now deceased³⁹. It certainly does not permit homosexual relationships⁴⁰.

35. [TWR p.51-52, para.126]: ...the Instruments of Unity concluded that although the ministry of a woman as bishop might not be accepted in some provinces, that represented a degree of impairment which the Communion could bear.

{CIC}: The teachings of the early fathers clearly reject women from the role of teaching in the church.^{41 42} Perhaps this is an example of the first Eames Commission being in error, fulfilling Article XXI of the Articles of Religion, as well as Article XX.

³⁵ I Timothy 3:1-7.

³⁶ Articles of Religion (1801), Article XX, ECUSA Book of Common Prayer, p.871 (1979)

³⁷ "What Ought to be the Characters of a Bishop and of the Rest? Of the Clergy", Section 1, Book 2 of *Constitutions of the Holy Apostles*, James Donaldson (Editor), in "The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325" The Rev. Alexander Roberts, D.D., And James Donaldson, LL.D. (Editors), (April 1975); in *The Ante-Nicene Fathers*, Volume 7, (Page 785). A. Roberts and J Donaldson (Editors) The Master Christian Library, Version 5, AGES Software (1997).

³⁸ "The Ecclesiastical Canons of the Same Holy Apostles", Article XLVII, Book 8 of *Constitutions of the Holy Apostles*, James Donaldson (Editor), in "The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325" The Rev. Alexander Roberts, D.D., And James Donaldson, LL.D. (Editors), (April 1975); in *The Ante-Nicene Fathers*, Volume 7, (Pages 999-1000). A. Roberts and J Donaldson (Editors) The Master Christian Library, Version 5, AGES Software (1997).

³⁹ "Matrimonial Precepts Concerning Clergymen", Article XVII, Section 3, Book 6, of *Constitutions of the Holy Apostles*, James Donaldson (Editor), in "The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325" The Rev. Alexander Roberts, D.D., And James Donaldson, LL.D. (Editors), (April 1975); in *The Ante-Nicene Fathers*, Volume 7, (Pages 908-909). A. Roberts and J Donaldson (Editors) The Master Christian Library, Version 5, AGES Software (1997).

⁴⁰ "Of the Love of Boys, Adultery, and Fornication", Article XXVIII, Section 5, Book 6, of *Constitutions of the Holy Apostles*, James Donaldson (Editor), in "The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325" The Rev. Alexander Roberts, D.D., And James Donaldson, LL.D. (Editors), (April 1975); in *The Ante-Nicene Fathers*, Volume 7, (Pages 920-921). A. Roberts and J Donaldson (Editors) The Master Christian Library, Version 5, AGES Software (1997).

⁴¹ Henry R. Percival, Canon 70 of "The Canons of the Council of Trullo" in "The Quinisext Council, A.D. 692", of "The Sixth Ecumenical Council", in The Seven Ecumenical Councils of the Undivided Church:

36. [TWR p.52, para.128]: ... not everyone involved in the processes will necessarily have been fully acquainted with the contents of the resolutions we have quoted. Since there is no doubt that in terms of its constitutional proprieties, the Episcopal Church (USA) was at liberty to take the steps that it did.

{CIC}: However, the *bishops* who voted consent *are* blameworthy. It is their role to be knowledgeable of the major issues before it, and to be well grounded in Scripture and the teachings of the ancients, as well as of provincial canons.⁴³ The issues were clearly important at the 1988 Lambeth Conference. Even other denominations clearly picked up on the acrimony.⁴⁴ Had the ECUSA House of Bishops withheld its consent, Robinson's election would not have been sustained. The only wiggle room there might be is that a bishop considered the vote to be one of assenting to the process of the election in the diocese (responding to peer pressure), rather than the qualifications of the candidate.

37. [TWR p.53-54, para.134]: We recommend that:...

{CIC}: The recommendations are stated that gentlemen should understand the import of what is said. However, this is not a disagreement among gentlemen. The language of the recommendations lack decisive force, and stop short of authoritative statements of the ancient councils on matters of heresy.⁴⁵

{CIC}: The statements by Robinson after the release of The Windsor Report do not appear to follow the example of Chad regarding the election.⁴⁶

38. [TWR p.54, para.135]: We particularly request a contribution from the Episcopal Church (USA) which explains, from within the sources of authority that we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, how a person living in a same gender union may be considered eligible to lead the flock of Christ.

{CIC}: The matter has already been decided. The fact that the Commission even entertains reopening the question calls into question the wisdom of the Commission.

Their Canons and Dogmatic Decrees (page 752). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

⁴² Henry R. Percival, Canon 44 of "Synod of Laodicea", The First Ecumenical Council, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 323). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

⁴³ Curtis Caldwell, "Non-Canonical Writings of Ante-Nicene Fathers Regarding Sexual Conduct of Candidates for Bishop" (08 June 2003). http://www.geocities.com/curtis_caldwell/Didache.PDF

⁴⁴ Robert Mills, "Anglican bishops issue statement on human sexuality", The Presbyterian Layman (10 September 1998). <http://www.layman.org/layman/the-layman/1998/sep-oct/anglican-bishops-statement.htm> visited 02 Novembre 2004.

⁴⁵ Caldwell, "Heresy", in *Canon Fodder: Canons from the Seven Ecumenical Councils*, pages 6-9. (03. December 2002).

http://www.geocities.com/curtis_caldwell/Ecumenical_Councils_and_Defending_the_Faith.pdf

⁴⁶ Bede (673 – 735), *Ecclesiastical History of the English Nation*, Book IV, Chapter II ().

<http://www.fordham.edu/halsall/basis/bede-book4.html> viewed 28 October 2004.

Would the Commission also seek to reopen the question of the nature of Jesus as given in the creeds? Bishop Spong has done so. The ECUSA official website⁴⁷ has a link titled “House of Bishops’ Teaching on Human Sexuality”. The document is hosted on Dr. Louie Crew’s website.⁴⁸ Cautionary remarks of Irenaeus regarding the use of scriptures by heretics must be heeded.^{49 50}

39. [TWR p.56, para.142]:...scripture, tradition and reason.

{CIC}: Richard Hooker’s model of scripture, reason, and tradition was hierarchical, not points of equal consideration. Hooker’s words:

“What Scripture doth plainly deliver, to that first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth. That which the Church by her ecclesiastical authority shall probably think and define to be true or good, must in congruity of reason over-rule all other inferior judgments whatsoever” (Laws, Book V, 8:2; Folger Edition 2:39,8-14).⁵¹

40. [TWR p.57, para.144]: ...we call for a moratorium on all such public Rites, and recommend that bishops who have authorized 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 authorization.

{CIC}: Expressing repentance would be more appropriate, along with declaring null and void such rites as have already been performed. The Commission failed to speak strongly enough, perhaps because liberals were on it. It perhaps was due to the same failing of composition that existed at the Righter Trial, of having judges that were known to be sympathetic to the actions of the defendant.

41. [TWR p.57, para.144]: 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.

⁴⁷ http://www.episcopalchurch.org/21867_10414_ENG_HTM.htm visited 02 November 2004.

⁴⁸ “House of Bishops’ Teaching on Human Sexuality”, <http://www.rci.rutgers.edu/~lcrew/hobsexteach.html> visited 02 November 2004.

⁴⁹ Irenaeus (lived 120-202 A.D.), “How the Valentinians Pervert the Scriptures to Support Their Own Pious Opinions”, *Irenaeus Against Heresies*, Book 1, Chapter 8, in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

⁵⁰ Irenaeus (lived 120-202 A.D.), “The Heretics Follow Neither Scripture Nor Tradition”, *Irenaeus Against Heresies*, Book 3, Chapter 2, in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

⁵¹ Deborah Toon and John Graves, “Scripture, tradition and reason --Hooker’s supposed 3-legged stool” (18 March 2001), <http://www.episcopalian.org/pbs1928/Articles/Hooker's%20stool.htm> visited 26 October 2004.

{CIC}: The word “repent” is much more appropriate. It is unrealistic to expect ECUSA bishops who took part in the consecration of Robinson, and the desecration of the episcopate, to repent. It has been stated that use of “regret” was an example of English gentlemanly understatement. However, the Elizabethan Homily, “Of Repentance” referenced by Articles of Religion XXXV, “Of the Homilies”, number 19, is much more clear.⁵²

42. [TWR p.57, para.145]: We urge all provinces that are engaged in processes of discernment regarding the blessing of same sex unions to engage the Communion in continuing study of biblical and theological rationale for and against such unions. Such a process of study and reflection needs to include clarification regarding the distinction, if such exists, between same sex unions and same sex marriage. This call for continuing study does not imply approval of such proposals.

{CIC}: The Commission should have urged ceasing any process of discernment regarding the blessing of same sex unions. The ancient fathers solved this problem a long time ago.^{53 54}

43. [TWR p.57, para.146]: ... it has to be recognized that debate on this issue cannot be closed whilst sincerely but radically different positions continue to be held across the Communion.

{CIC}: The debate on this issue should be closed. The solution is called excommunication. Article XXXIII of Religion should be applied. Consider:

We indeed needed long leisure, time, and toil to restore the church once more, that so, like physicians healing the body after long sickness and expelling its disease by gradual treatment, we might bring her back to her ancient health of true religion. It is true that on the whole we seem to have been delivered from the violence of our persecutions and to be just now recovering the churches which have for a long time been the prey of the heretics. But wolves are troublesome to us who, though they have been driven from the fold, yet harry the flock up and down the glades, daring to hold rival assemblies, stirring seditions among the people, and shrinking from nothing which can do damage to the churches. So, as we have already said, we needs must labor all the longer.⁵⁵

⁵² “An Homily of Repentance and of True Reconciliation Unto God”,

http://bellsouthpwp.net/i/c/ictas/Homilies/Book_Two/Repentance.htm visited 02 November 2004.

⁵³ Curtis Caldwell, “Writings of the Nicene and Post-Nicene Fathers Regarding Sodom” (15 June 2003).

http://www.geocities.com/curtis_caldwell/Writings_of_the_Nicene_and_Post_Nicene_Fathers.PDF

⁵⁴ Curtis Caldwell, “Canon Fodder: Canons from the Seven Ecumenical Councils” (03 December 2002).

http://www.geocities.com/curtis_caldwell/Ecumenical_Councils_and_Defending_the_Faith.pdf

⁵⁵ Henry R. Percival, “Synodical Letter”, in “The Council of Constantinople, A.D. 382”, in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (pages 388 and 390). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

44. [TWR p.58, para.147]: But in all cases, this is a situation which cries out for healing and reconciliation.

{CIC}: Sometimes a marriage conflict is not merely an issue of lack of communication or understanding that is solvable by talking. Sometimes, it is an issue of right versus wrong. Healing and reconciliation must be preceded by forgiveness, which must be preceded by repentance. This is one of those cases.

45. [TWR p.58, para.152]: ...we commend the proposals for delegated episcopal pastoral oversight set out by the House of Bishops of the Episcopal Church (USA).

{CIC}: When there is a disagreement between people in an hierarchy of power, and the superior individual is in the wrong, no system of arbitration initiated or managed by that superior can be acceptable. This principle is recognized in various "Whistle Blower" laws and regulations. The unacceptability of Delegated Episcopal Pastoral Oversight has been discussed well elsewhere.⁵⁶

46. [TWR p.59, para.155]: 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.

{CIC}: The intervening bishops were correct to do so.⁵⁷ No regret should be expressed, and no moratorium on further interventions should be recognized. We are fighting heresy, not merely a difference in game rules. Previously quoted, it is worth repeating: Canon 119 states that a bishop which has snatched a diocese from heresy for three years may keep that diocese.⁵⁸

47. [TWR p.60, para.157]: ...processes of mediation and arbitration; non-invitation to relevant representative bodies and meetings; invitation, but to observer status only; and, as an absolute last resort, withdrawal from membership.

{CIC}: A graduated set of responses will not produce either discipline nor reconciliation. It only injects ambiguity. Use of the word "excommunicate" is appropriate.

⁵⁶ "ACN Convocation Deans Respond to House of Bishops Plan" (26 March 2004).

<http://www.anglicancommunionnetwork.org/news/print.cfm?id=20> visited 02 November 2004.

⁵⁷ Robert Sanders, "An examination of the crossing of diocesan lines as based on Nicea, its Creed and canons as approved by the Nicene Council" (23 April 2004).

<http://www.americananglican.org/news/NewsPrint.cfm?ID=1037&c=16> visited 02 November 2004.

⁵⁸ Henry R. Percival, Canon 119 of "The Code of the Canons of the African Church A.D. 419", from "The Canons of the 217 Blessed Fathers Who Assembled at Carthage", in The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees (page 956). The Nicene and Post-Nicene Fathers, Second Series, Volume 14, edited by Philip Schaff. The Master Christian Library, Version 5, AGES Software (1997)

Appendix: Reflections on the Instruments of Unity

48. [TWR p.61, Appendix 1, item (2)]: The role and frequency of meetings of the Primates' Standing Committee and the Standing Committee of the Anglican Consultative Council need to be regularized.

{CIC}: Continue the Primate Meetings. Each Primate should delegate representative functions to members of his own staff on matters that do not involve setting major policy. We need to reduce bureaucracy, not complicate it. We need to restrict policy setting to the Primates. Transfer the organizational and financial responsibilities from the ACC to the Primates' Standing Committee. Eliminate the ACC.

49. [TWR p.62, Appendix 1, item (5), The Primates Meeting]: In order to fulfill this role, it must be enabled to meet regularly.

{CIC}: We should investigate satellite teleconferencing to reduce the travel requirements while maintaining mutual consultation regularly and as needs arise. While such an approach is not inexpensive, it has some benefits. The graduate level distance education community is experienced at this, and may be available for assistance.⁵⁹ Multinational corporations have been using teleconferencing for over two decades.

50. [TWR p.63, Appendix 1, item (9)]: ... the Anglican Communion Office. It should be understood to serve all Instruments of Unity, and have sufficient staffing and resourcing from across the Communion to be able to act in a neutral and unbecoming way for the good of the whole Communion.

{CIC}: A staff will always carry with it the assumptions and prejudices of its members. A standing committee locally staffed will reflect the values and priorities of that locale. A central staff will eventually acquire a culture and goals of its own which might not be in the best interests of the Communion.

Appendix: Proposal for the Anglican Covenant

51. [TWR p.65, Appendix 2: Proposal for the Anglican Covenant]: *Part I: Common Identity*.

{CIC}: Much of the material in Part I overlaps with the Articles of Religion. Instead of creating a new authority, update the Articles of Religion. It has been done before, and maybe it needs to be done again.

52. [TWR p.66, Appendix 2. Proposal for the Anglican Covenant]: *Part I: Common Identity*. Article 4. ...to be in dialogue with those who dissent from that interpretation, and to heal divisions.

⁵⁹ For example: Deb Zimmerman, Penn State University College of Engineering Office of Continuing and Distance Education, <http://www.engr.psu.edu/cde/distance/Distance.html> visited 02 November 2004.

{CIC}: This stops short of addressing the discipline of handling divisions when the heretical party refuses to repent.

53. [TWR p.66, Appendix 2. Proposal for the Anglican Covenant]: *Part II: Relationships of Communion*. Article 6. (3) The divine call to communion is inviolable and no member church may declare unilaterally irreversible broken communion with any fellow church.

{CIC}: Thus, we must reunite with Rome? The Church of England was born in this way. This clause promotes unity at the expense of truth and right conduct. Forced communion is a prison. Voluntary communion is a privilege. Declaring broken communion is recognizing that the state of communion has been broken. It is the responsibility of each church to not act in a way that communion is broken. Believers are not to be bound to unbelievers.⁶⁰

54. [TWR p.66, Appendix 2. Proposal for the Anglican Covenant]: *Part II: Relationships of Communion*. Article 7. (4) Each church shall serve the purposes of the Communion, which include: (a) proclaiming to the world in common witness the good news of the Kingdom of God; (b) fostering and protecting a common mind in essential matters; and (c) achieving greater unity.

{CIC}: This article places unity above truth, which is backwards. Churches exist to proclaim the Gospel. The purpose of the Communion is to foster unity and to visibly model the Kingdom of God on earth, which supports the purpose of the churches.

55. [TWR p.66, Appendix 2. Proposal for the Anglican Covenant]: *Part II: Relationships of Communion*. Article 8. ...to become interdependent.

{CIC}: We are interdependent, even if we do not realize it or desire it. We must discover the nature and extent of that interdependence, and the obligations it imposes.

56. [TWR p.67, Appendix 2. Proposal for the Anglican Covenant]: *Part III: Commitments of Communion*. Article 9. “Catholicity and Common Good of the Anglican Communion “ (2) In all essential matters of common concern in the Anglican Communion, no member church shall act without consideration of the common good of the Communion and fundamental compliance with all of the Parts of this Covenant.

{CIC}: What standard is to be used to determine what matters of common concern are essential in the Anglican Communion? Clearly, there was not common agreement on this. Apparently, ECUSA does not consider faithfulness to Holy Scripture, as modeled by the ancient fathers or by Hooker, to be essential.

57. [TWR p.67, Appendix 2. Proposal for the Anglican Covenant]: *Part III: Commitments of Communion*. Article 10: “Obligations of Confession of the Faith” ...building on our best traditions and scholarship believing that scriptural revelation must continue to illuminate, challenge and transform cultures, structures and ways of thinking.

⁶⁰ 2 Corinthians 6:11 – 18.

{CIC}: Again, what is the standard? A Ph.D. is a research degree awarded for contributing “new knowledge”, which means innovation. Our problem, however, is unwarranted innovation. Our problem is claiming “new knowledge” which is false teaching. The influence of academia is perhaps the root of the problem rather than the solution. Yes, we need quality scholarship, and that scholarship must be tempered by reverential treatment of Holy Scripture consistent with the creeds, ancient fathers, and those councils which have not been declared to have erred. The serious heretics of ancient days were generally not stupid people. Scholarship is necessary, but not sufficient.

{CIC}: Why not merely incorporate the “Articles of Religion” by reference? If these need updating, then do so directly, as has been twice done before in (P)ECUSA as seen in 1798 and 1801.⁶¹

58. [TWR p.67, Appendix 2. Proposal for the Anglican Covenant]: *Part III: Commitments of Communion*. Article 12: “Apostolic and Ministerial Commitments” Each church shall: ... (2) recognize the canonical validity of orders duly conferred in every member church.

{CIC}: This is precisely the presenting point of the current schism. When a church ordains a person who is unacceptable, that church is thereby excommunicating itself from the communion. This has happened. Communion has been breached. The issue is setting criteria for restoring communion, or establishing a means of ministry to the faithful that remain in the errant church.

*Cause us to be sorry for our sin,
and not just for bearing consequences,
or for just getting caught.*⁶²

The Windsor Report 2004 does not properly require repentance as a precondition for reestablishing communion.

59. [TWR p.67, Appendix 2. Proposal for the Anglican Covenant]: *Part III: Commitments of Communion*. Article 13. “Ministerial Obligations of Unity” (1) Each minister, especially a bishop, shall be a visible sign of unity and shall maintain communion...

{CIC}: The examples of the ancient fathers and the ecumenical councils demonstrate that the obligations are first to the Gospel truth, and secondarily to unity. The early councils were called to decide issues, differentiate between orthodoxy and heresy, excommunicate and depose, and set conditions for reconciliation or reassignment of authority. Unity is to be subservient to truth.

61 Caldwell, “Comparison of 1789 and 1801 Articles of Religion” (06 March 2003)
http://www.geocities.com/curtis_caldwell/Articles_of_Religion.PDF visited 27 October 2004.

62 Caldwell, “A prayer for national repentance” (11 September 2001).
http://www.geocities.com/curtis_caldwell/litany.htm visited 27 October 2004.

{CIC}: The procedure for discipline specified later outlines a bureaucracy. The example of ancient councils is to render an immediate decision with clear statements.⁶³

60. [TWR p.68, Appendix 2. Proposal for the Anglican Covenant]: *Part III: Commitments of Communion*. Article 16, “The Bonds of Mutual Loyalty”. (3) respect the counsels of the Archbishop of Canterbury, Primates’ Meeting, Lambeth Conference, and Anglican [Communion] Council.

{CIC}: There is a potential problem of erroneous and bad-faith decisions made by one of these. In particular, it is known that the present Archbishop of Canterbury has advocated ordination of homosexuals in his previous writings. It is conceivable that the present Archbishop of Canterbury may eventually come to a conclusion that is contrary to Holy Scripture. No bond of loyalty must be permitted to be superior to loyalty to Holy Scripture. English history has shown that Archbishops of Canterbury have, from the very beginning of the Church of England, had intense disagreements and changes of polity.

61. [TWR p.68, Appendix 2. Proposal for the Anglican Covenant]: *Part III: Commitments of Communion*. Article 17, “Ecumenical Commitments”. Each church recognizes that: (1) if a member church enters a relation of communion with a non-member church, this effects a relationship between each member church and the non-member to the extent provided in our laws and the regulatory instruments of the ecumenical partner; and (2) before a member church enters any agreement with a non-member church, that church shall consult the appropriate Instrument of Unity.

{CIC}: This includes the ECUSA pact with ELCA.

62. [TWR p.69 Appendix 2. Proposal for the Anglican Covenant]: *Part IV: Exercise of Autonomy in Communion*. Article 20, “Autonomy and Communion Issues”. What touches all should be approved by all.

{CIC}: This is not the model of the early church. The early church convened irregularly in ecumenical council to consider exceptional problems. It did not seek to be an approving agency for each decision in a diocese that touched matters common to all other dioceses. A local problem replicated many times is still a local problem. The Anglican Communion should practice “management by exception”, and keep the threshold of “exception” high.

63. [TWR p.69, Appendix 2. Proposal for the Anglican Covenant]: *Part IV: Exercise of Autonomy in Communion*. Article 22, “Autonomy, Diversity and Mutual Respect”. (1) Diversity is a desirable dimension of the catholicity of the church, a feature of the historic development of Anglicanism, and inherent to the particularity of each member church.

⁶³ Caldwell, *Canon Fodder: Canons from the Seven Ecumenical Councils* (03 December 2002). http://www.geocities.com/curtis_caldwell/Ecumenical_Councils_and_Defending_the_Faith.pdf visited 27 October 2004.

{CIC}: The following should have caught the attention of a truly concerned Anglican Communion over a decade ago as harbingers of the diversity problems enveloping ECUSA.⁶⁴

Pagan Themes

Presiding Bishop Browning allowed the opening liturgy of the 1991 PECUSA General Convention to include pagan, native Indian and occultic references to “the great Mother Earth ... to the great Father Sky ... and to the wonderful spirits of this universe, the great Spirits” as intoned by Alfred Yazzie, a medicine man.⁶⁵

Pagan and LesGay Greeting Cards at Episcopal Center Bookstore

The Episcopal Center Bookstore on the first floor of the national PECUSA headquarters at 815 Second Avenue in New York City, where Browning lived and worked, carried cards which “depict a series of colorful icons which equate Christian images with various non-Christian gods and goddesses ... Many of the cards describe Christ as ‘androgynous’ or both male and female at the same time. One card links Christ with Quetzacoatl, the plumed serpent of Aztec mythology ... A card entitled ‘Lord of the Dance’ depicts a nude man in lotus position with antlers sprouting from his head who ‘was considered lord of the Otherworld and guided souls to their destination after death’ ... An icon labeled ‘Christ Sophia’ peers out from under a red hood surrounded by ... a mystic symbol of the universe used chiefly in Hinduism and Buddhism ... The description on the card referring to God as ‘she’ ... The Episcopal Bookstore is filled with variation on the ‘lesgay’ theme of the greeting cards: A naked horned god bearing the wounds of Christ. A hooded goddess represented as divinity. Same-sex marriages. Suicide as a Christian alternative to God’s own timing. Christ as hermaphrodite.”⁶⁶

64. [TWR p.69, Appendix 2. Proposal for the Anglican Covenant]: *Part IV: Exercise of Autonomy in Communion*. Article 22, “Autonomy, Diversity and Mutual Respect”. (3) Each church shall respect and maintain the autonomy of all churches in the Anglican Communion and shall not permit any authority or person within it to intervene in the internal affairs of another member church without its consent.

{CIC}: When a church acts on its own to fulfill the condition of broken communion, such as done by ECUSA, then that church is no longer in the Anglican Communion, regardless of its claims to be in communion. Consequently, any evangelization and pastoral care provided in that geographic region by an outside authority is not an intervention in the internal affairs of another member of the Anglican Communion.

65. [TWR p.70, Appendix 2. Proposal for the Anglican Covenant]: *Part V: Management of Communion Issues*. Article 24, “The Instruments of Unity” The Archbishop of Canterbury enjoys a primacy of honor and is a personal sign of our unity and communion.

⁶⁴ Caldwell, *The Episcopal Buck* (08 November 2002).

http://www.geocities.com/curtis_caldwell/The_Episcopal_Buck_05JUL2003_footnote_edition.PDF visited 28 October 2004.

⁶⁵ “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I”, Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> visited 27 July 2002.

⁶⁶ “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I”, Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> visited 27 July 2002.

{CIC}: Perhaps it is time to not require communion leadership responsibility to necessarily be the Archbishop of Canterbury. For many years, you had to be Italian to be Pope. The Roman Catholics have changed. Since the present Archbishop of Canterbury has a proven track record of being pro-homosexual, this option should be seriously considered. Maybe we need to change the name “Anglican Communion”. For now, the office of the presiding officer of the Anglican Communion should be “Archbishop of the Anglican Communion”.

66. [TWR p.70, Appendix 2. Proposal for the Anglican Covenant]: *Part V: Management of Communion Issues*. Article 24, “The Instruments of Unity”

{CIC}: The *concept* of “Instruments of Unity” is a useful term to collectively reference a body of revelation, faith, historical decisions and structure by which we define our membership in the Anglican Communion. As a legal criteria, it is dangerous. Our only true instruments of unity are Holy Scripture, the sacraments of baptism and holy communion, holy history, and tradition. We restrict access to these sacraments to only those who share our common faith. “Instruments of Unity” is not a label I would invent to collectively refer to these.

{CIC}: The organization structure described needs to be simplified. There are too many groups, and responsibilities are not sufficiently separated.

67. [TWR p.70, Appendix 2. Proposal for the Anglican Covenant]: *Part V: Management of Communion Issues*. Article 25, “The Anglican Communion Officer in Each Church” Each church shall (1) designate a person to act as its own Anglican Communion Liaison Officer, appointed to defend the bonds of communion expressed in this Covenant, and accountable to its central assembly;

{CIC}: Only people with authority to make binding decisions should represent a group. Such people already exist, whom we call primates. Leave it to the primates to delegate responsibility, if they so choose. While bonds of communion normally should be defended, any liaison officer has first to faithfully deal with the situation at hand.

Appendix: Supporting Documentation

68. [TWR p.72, Appendix 3. Supporting Documentation]

{CIC}: Where is the Bible?

69. [TWR p.73, Appendix 3. Supporting Documentation] 1. Extract from ‘The Chicago-Lambeth Quadrilateral’, 1886/1888. (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.

{CIC} See item 3 at the bottom of page 876, The Book of Common Prayer According to the Use of the Episcopal Church:

That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own.

This contradicts insistence upon declaring “The Historic Episcopate” as essential. The Church of Rome challenges the Anglican Apostolic Succession. We have erred by not recognizing that we have, even most recently, had “empty hands laid upon empty heads”. The historic Episcopate is usually a wise concept, but remember the examples of Judas (who certainly was selected by Jesus himself) and Paul (commissioned by the risen Christ, but not by other apostles). Hands were laid on Paul by Ananias of Damascus, but we do not have a record of who laid hands on Ananias. We only know he was a disciple.

Fulfilling the Mandate

1. Did the mandate of the Archbishop of Canterbury to The Lambeth Commission on Communion fulfill the mandate of the Primates’ Meeting of 2003 to the Archbishop of Canterbury?
2. Did The Lambeth Commission on Communion fulfill the mandate of the Archbishop of Canterbury?

Canonical Understanding of Communion

Ten Principles of Partnership

This is a product of “Mission Issues and Strategy Advisory Group II”. See [TWR] Appendix 3, Section 5. What is the canonical standing of this document? What is the formal expression given at the third Anglican Congress of 1963? Note that Principle 3 is in conflict with Articles of Religion XXXVIII. It is one thing to exhort the Communion to be liberally generous to meet the needs of hunger and suffering. It is very different to declare all property is held in common, as in idealistic communism. That we must help one another as we are able is agreed. However, Marxism is fatally flawed, communism has failed, and they are anti-theistic.

48. Lambeth Conference 1930 Resolution 49 described the Anglican Communion as a fellowship of churches in communion with the See of Canterbury.

49. Communion is all about mutual relationships.

113. Existence of these principles (of canon law common within the Communion) both demonstrates unity and promotes unity within the Anglican Communion.

114. The Primates recognized that the unwritten law common to the Churches of the Communion and expressed as shared principles of canon law...

115. The principles about communion, autonomy, discernment in communion and inter-Anglican relations...have moral authority for individual churches; they do not have enforceable juridical authority unless incorporated in their legal systems.

116. No church has a systematic body of ‘communion law’ dealing with its relationship of communion with other member churches. ... This may be contrasted with the

increasing bodies of ecumenical law in Anglican churches facilitating communion relations between Anglicans and non-Anglicans.

Canonical Understanding of Impaired Communion

19, 20. Citation of Resolution 1 of Lambeth 1988, regarding election of women to the episcopate, is a precedence for tolerating a significant variation within the Communion, counseling courtesy, respect, and open dialogue, and asking the Archbishop of Canterbury to appoint a Commission. This established the Commission on Women in the Anglican Episcopate, Ames Commission I.

29. (1) Impaired communion is a condition determined by a primate or synod. Impaired communion is not a generally recognized canonical category.

50. Impaired, fractured, or restricted communion... commonly means that only some of the characteristics outlined in [49] now obtain. ... But there has been little consensus within the Anglican Communion on how precisely to identify ... that such impairment ... has taken place, let alone how such a situation might be remedied.

Canonical Understanding of Broken Communion

29. (1) Broken communion is a condition determined by a primate or synod.