

Below is a paper responding to the Windsor Report:

The Anglican Communion is to be iterative of God and of God's Creation, and of communities and of individuals within that Creation. It is not to be a monolithic <sup>3</sup>unity in diversity<sup>2</sup>, using the Instruments of Unity to impose unalterable limits on that diversity. It is to be a matrix of love containing diversity, using the Instruments of Unity to discern guidelines through Scripture, tradition and reason for its journey toward God. The boundaries of this matrix are defined by the Chicago-Lambeth Quadrilateral, and its binding force consists of the two great doctrines: the Trinity, and the full humanity and full divinity of Christ.

The current disturbance of this matrix is rooted almost entirely in incompatible convictions about the nature and purpose of Scripture. Anglicans believe the Old and New Testaments are the revealed Word of God and contain all things necessary to salvation. We apply reason to the study of Scripture because it is the Word of God revealed in times and cultures no longer extant. It can contain all things necessary to salvation only if it is understood as a living resource, perennially fresh in all ages, able to touch all persons, regardless of human factors such as race, culture, or psychological development. Scripture is provided in this way because God created each person unique from every other, and although each one's journey to Christ will be by a different path, each will perceive in Scripture the way meant for that person alone.

Scripture contains not only the commandments given to Moses in the Old Testament, and by Christ in the New Testament, but also the directions for the human journey toward God. This journey goes from unbelief to constrained belief (belief in the letter of Scripture); from constrained belief to unconstrained belief (belief in the message of Scripture); and from unconstrained belief to assimilated belief (living Christ's commandments). Assimilated belief shows itself in the unconditional love of others, and deference to God in all matters of judgment. Confusion arises because transcendent experiences of God are possible at every stage of the journey.

Over the past century, humanity turned a corner in its collective journey towards God, and now begins to move directly into his light. Many changes and adjustments will be needed to adapt to this new reality. The Anglican Communion is essential to that. Its iterative relationship to God allows it to be a light before nations, communities and individuals as it moves forward, unevenly but steadfastly, on its own journey.

Primates and other church leaders are required to support and protect the Communion. They are also required to continuously explore the human factors in their own lives. Reviewing a variety of documents related to the current issues dividing the Communion, it is possible to discern elements of Self in every argument. At the extremes of this debate the ugly spectre of odium theologicum rises from the rhetoric. A lay person can only ask these people which one can face our Lord and say, <sup>3</sup>It was more important to me to assert my own beliefs than to go forward in love, reconciled with those who disagree with me,<sup>2</sup> or <sup>3</sup>I will reconcile with my brothers and sisters only when they agree with my interpretation of Scripture.<sup>2</sup>

There are many in the Communion who are now trapped in a downward spiral of ratiocination leading only to more anger and division. Let the Archbishop of Canterbury call The Primates<sup>1</sup> Meeting together for a week, not to speak, but to listen. Let them wait in silent humility before God, fasting except for water, and light meals at dawn and dusk; emptying their minds of Self, of thought and even of prayer; directing no feeling but agape toward the person or persons with whom they are most at odds, until they become vessels for the love of God. Let them speak no words to each other in all this time, but go silently to their rooms at night to rest and to pray. Let God come to each as each is prepared to receive God. Let them share the Eucharist at the end, and depart in peace, still in silence, to return and lead their peoples through a similar time of silence, humility and love. In seven weeks, let them come together again, reconciled in heart and mind to God and to each other, understanding that the Communion has been tested, accepting what has been done to that time, and working together to make the Communion stronger and more flexible, prepared to be the light that God calls it to be, on the journey to his greater light.

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