

# Evaluating the Draft Covenant

Study Materials for  
Developing Answers Requested by  
The Episcopal Church Regarding the Draft Anglican Covenant



Prepared as a ministry to all Episcopalians by  
Progressive Episcopalians of Pittsburgh

**May 15, 2007**  
**(corrected May 27, 2007)**

June 4, 2007

That is the date by which the Executive Council of The Episcopal Church has asked all Episcopalians for their responses to its Study Guide to the Draft Anglican Covenant. This allows little time for evaluating the brief, but important and complex covenant draft from the Anglican Communion. Moreover, the 14 questions asked in the Study Guide require research, study, and reflection.

## Tools

Because we believe that it is important for Episcopalians to provide meaningful feedback on the draft covenant to the church, Progressive Episcopalians of Pittsburgh (PEP) has produced two tools for the task.

The first tool is what we have called a Microsoft Word Worksheet, basically a form for writing and submitting your answers from your computer. The Worksheet and its instructions may be downloaded from the [PEP Web site](#). We strongly recommend using the Worksheet, which—should anyone be worried about it—is thoroughly nonpartisan.

The second tool is the document you are now reading, “Evaluating the Draft Covenant.” It is a collection of the resource materials you are most likely to need in formulating your answers to the 14 questions, all in a single—albeit rather large—PDF file.

## “Evaluating the Draft Covenant” Overview

If you were thinking of printing this document—we hope you are reading it on your computer now—don’t. It is very long, and you are unlikely to feel that you need to read all of it.

If you have not done so, you will likely want to print the Study Guide (included in the PDF, like all the documents mentioned here) and the Covenant Design Group (CDG) Report that contains the draft covenant itself. Rather than printing (or at least using) the original January 2007 report, we hope that you will use Joan Gundersen’s annotated version of the report. This incorporates a revised version of the covenant draft from April 2007—one differing in no significant way from the original—along with notes from Dr. Gundersen. (Because the CDG materials were extracted from a PDF, you will see minor formatting changes in the report. The text is unchanged, however, and errors in the original have been preserved.) The notes are largely factual ones, and, even if your theological views are not those of their author, we believe that you will find them helpful. Finally, you may—and you may not—want to print “Scripture References in Anglican Covenant Draft,” a complete list (16 pages) of passages the CDG cited in support of the covenant.

The remaining material in this collection is background and reference material. All the documents cited in the Study Guide that are on the World Wide Web are collected here, as is the Historical Documents of the Church section of the 1979 prayer book.

## Finding Your Way Around

This file contains bookmarks that are visible when you open it in Adobe Reader or Adobe Acrobat. The bookmarks you first see give you a high-level table-of-contents view of the documents in the collection. Clicking on most of the bookmarks take you to a page containing links to the documents within each section. Clicking on the plus sign to the left of a bookmark corresponding to a section likewise displays bookmarks for the documents within a section. The bookmark pane is handy for navigation, but you may want to close it when you are studying a document in detail.

Readers who do not use one of the Adobe products for viewing PDFs—Macintosh users may use Preview, for example—are urged to use Adobe Reader instead, downloading it from the Adobe Systems Incorporated [Web site](#) if necessary. This will allow the use of bookmarks, which greatly improves the convenience of “Evaluating the Draft Covenant.”

## Contents

Below is a complete list of what is included in “Evaluating the Draft Covenant” and where it may be found on the Web. (To go quickly to a document, of course, use the bookmarks in this file.) The organization shown is reflected in the structure of the bookmarks discussed above.

- **Evaluating the Draft Covenant:** The introductory material you are reading now. This collection of materials is available on the [PEP Web site](#). (May 2007)
- **Study Guide**
  - [A Short Study Guide to Aid The Episcopal Church in Responding to the Draft Anglican Covenant as Prepared by the Covenant Design Group](#): The study guide prepared by the Executive Council. (April 2007)
- **Draft Anglican Covenant**
  - **Annotated Covenant Design Group Report:** Original CDG report with revised covenant and annotations by Dr. Gundersen. (May 2007)
  - [Revised Covenant Draft](#): Covenant draft with improved numbering and annotations, but no substantive differences from the original. (April 2007)
  - [Covenant Design Group Report](#): Report containing the draft covenant commended to member churches at the February meeting of the primates. (January 2007)
  - **Scripture References in Anglican Covenant Draft:** A listing of the Bible passages (from the Authorized Version) cited in the covenant draft. Passages cited in the introductory matter of the CDG report are listed in Dr. Gundersen’s annotated report. (May 2007)
- **Analysis Presented to House of Bishops:** At the recent House of Bishops meeting, the two American members of the CDG gave presentations

to the gathered bishops on the covenant draft. The presentations here are essential reading. They give rather different views of the covenant process.

- **Steps Toward the Covenant**: This is the presentation of Ephraim Radner. (March 2007)
- **Interpreting the Proposed Anglican Covenant through the Communiqué**: This is the presentation of Katherine Grieb. (March 2007)
- **Communion Leadership Concerns**: These two documents have appeared on the Anglican Communion Web site with virtually no explanation. Presumably, they are listings of concerns expressed by the primates and the members of the Joint Steering Committee of the Primates' Meeting and the Anglican Consultative Council. They give some small insight into the thinking of some Anglican leaders—we cannot tell which ones—and, at the very least, they represent concerns that Episcopalians might want to take into account.
- **From Primates' Meeting**: Presumably, a list of concerns expressed by primates. (Posted May 2007)
- **From Joint Standing Committee of the Primates' Meeting and the Anglican Consultative Council**: Presumably, a list of concerns expressed by members of the JSC. (Posted May 2007)
- **Precursor Documents**
  - **Towards an Anglican Covenant**: “A Consultation Paper on the Covenant Proposal of the Windsor Report” by the JSC. (March 2006)
  - **Windsor Report**: Report from the Lambeth Commission on Communion, which promoted the idea of an Anglican covenant and provided a draft of such a covenant. In the present document, the section of the report dealing with the covenant is bookmarked, as is the draft covenant offered in Appendix Two. (October 2004)
- **Other Background Documents**: Material cited in the study guide or referred to in the CDG report.
  - **A Covenant for Communion in Mission**: A mission-oriented covenant idea proposed by the Inter-Anglican Standing Commission on Mission and Evangelism (IASCME). (2005)
  - **Five Marks of Mission**: A vision articulated by the Anglican Consultative Council. (1984, 1990)
  - **Historical Documents of the Church**: A collection of historical documents from pp. 863–878 of the current Book of Common Prayer. (1979)

## Study Guide

- [A Short Study Guide to Aid The Episcopal Church in Responding to the Draft Anglican Covenant](#) — Study guide from the Episcopal Church Executive Council requesting feedback on the draft Anglican Covenant, April 2007

**A SHORT STUDY GUIDE  
TO AID THE EPISCOPAL CHURCH IN RESPONDING TO  
THE DRAFT ANGLICAN COVENANT  
AS PREPARED BY THE COVENANT DESIGN GROUP**

**Responding to the Draft Anglican Covenant**

The Covenant Design Group (CDG), appointed by the Archbishop of Canterbury, has prepared a “Draft Anglican Covenant”<sup>1</sup>. Every Province (Church) of the Anglican Communion has been asked to respond to this Draft by January 1, 2008.

Resolution A166 adopted by the 2006 General Convention (attached) supports the process of the development of an Anglican Covenant, as recommended by the Windsor Report, and tasks the International Concerns Standing Committee and The Episcopal Church’s members of the Anglican Consultative Council to follow this process. The International Concerns Standing Committee has recommended that the Executive Council of the Episcopal Church provide a response to the current Draft Covenant on behalf of the Episcopal Church as a whole.

All Episcopalians, including Deputies to General Convention, Bishops, members of Committees, Commissions, Agencies and Boards of the General Convention, as well as Standing Committees of Dioceses are encouraged to send their responses to: Response to the Draft Anglican Covenant, Offices of the General Convention, The Episcopal Church Center, 815 Second Avenue, New York, NY, 10017 by June 4, 2007. The Executive Council will then use these materials to inform its response to the Draft Covenant, which will be prepared by its October 2007 meeting. It is hoped that the views of all concerned will be expressed and reflected in the report produced by Executive Council.

This Short Study Guide has been prepared to help all Episcopalians to participate in the development of our Church’s response to the Draft Covenant. It follows the outline of *The Report of the Covenant Design Group* and offers questions for consideration at the end of each section. This Study Guide is intended to be read alongside the text of *The Report of the Covenant Design Group*.

*The Report of the Covenant Design Group* is in three sections: “The Report of the Covenant Design Group”, “An Introduction to a Draft Text for an Anglican Covenant”, and “An Anglican Covenant Draft”.

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<sup>1</sup> [http://www.aco.org/commission/d\\_covenant/index.cfm](http://www.aco.org/commission/d_covenant/index.cfm)

## **“The Report of the Covenant Design Group”**

The opening part of the Report sets the historical context leading up to the Draft Covenant and the work of the Covenant Design Group (CDG).

The third paragraph of this section refers specifically to a paper prepared for the Joint Standing Committee of the Anglican Consultative Council and the Primates, (JSC) “Towards an Anglican Covenant”.<sup>2</sup> It should be noted that the JSC’s paper was “tabled” in the work of the CDG. This meant that the paper was taken under consideration by the Covenant Design Group.

Later in the text it is noted that “other models” of possible covenant texts have already arisen in the Anglican Communion. The CDG had access to such covenants as, but not limited to: 1) the proposed Anglican Covenant in Appendix II of the Windsor Report<sup>3</sup>; 2) The “Covenant for a Communion in Mission” drafted by the Inter-Anglican Standing Commission on Mission and Evangelism<sup>4</sup> and commended by the XIII meeting of the Anglican Consultative Council Resolution #27; 3) the draft covenant offered by a Global South Task Force, and 4) a proposal from the Anglican Church of Australia.

The Covenant Design Group asked the Primates “to recognize in the general substance of the preliminary draft set forth by the CDG a concise expression of what may be considered as authentic Anglicanism.” The 2007 Primates Meeting has commended the Report of the CDG for study.

*Question:*

*(1) Do you think an Anglican Covenant is necessary and/or will help to strengthen the interdependent life of the Anglican Communion? Why or why not?*

## **“An Introduction to a Draft Text for an Anglican Covenant”**

This part of the report presents an initial theological introduction to the Draft Covenant which is to follow immediately afterwards. Its focus is on the nature of communion that we Anglicans share.

*(2) How closely does this view of communion accord with your understanding of the development and vocation of the Anglican Communion?*

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<sup>2</sup> <http://www.aco.org/commission/covenant/index.cfm>

<sup>3</sup> <http://www.anglicancommunion.org/windsor2004/>

<sup>4</sup> <http://www.aco.org/mission/commissions/iascome/covenant/index.cfm>

## **“An Anglican Covenant Draft”**

### **1. Preamble**

Section one is the Preamble and sets out the rationale for an Anglican Covenant.

*(3) Is this a sufficient rationale for entering into a Covenant? Why or why not?*

### **2. The Life we Share**

Section two seeks to articulate aspects of the faith and order shared by all of the churches of the Anglican Communion. Note that Items 2-3, affirm the first three points of the Chicago-Lambeth Quadrilateral, specifically: the Holy Scriptures, the creeds, and the sacraments of baptism and Eucharist.

*(4) Do these six affirmations adequately describe The Episcopal Church’s understanding of “common catholicity, apostolicity, and confession of faith”? Why or why not?*

*(5) The Thirty-nine Articles of Religion and the 1662 Book of Common Prayer (of the Church of England) are not currently authoritative documents for The Episcopal Church. Do you think they should be? Why or why not?*

### **3. Our Commitment to Confession of Faith**

Section three posits five specific commitments of each Church in the Anglican Communion based upon the faith and order described in part 2.

*(6) Is each of these commitments clear and understandable with respect to what is being asked of the member churches and are they consistent with statements and actions made by the Episcopal Church in the General Convention? Why or why not?*

### **4. The Life we Share with Others**

Section four outlines some common elements of the Anglican Communion as we seek to work together in service to God’s mission in the world. Note the vision articulated here is consistent with that offered by the Inter-Anglican Standing Commission on Mission and Evangelism in their report to ACC XIII “A Communion in Mission” and underscores the “Five Marks of Mission”<sup>5</sup> articulated by the Anglican Consultative Council at their meetings of 1984 and 1990.

*(7) Is the mission vision offered here helpful in advancing a common life of the Anglican Communion and does this need to be a part of the Draft Covenant? Why or why not?*

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<sup>5</sup> <http://www.aco.org/mission/fivemarks.cfm>



## 5. Our Unity and Common Life

Section five describes some of the structural aspects of an emerging polity (the organizing of our common life) of the Anglican Communion. Note the first affirmation picks up the fourth point of the Chicago-Lambeth Quadrilateral – the historic episcopate. The second affirmation, involving paragraphs 2-6 of this section, concerns the “mutual loyalty and service” to which the several churches of the Communion are called and thus lays out an understanding of the role of four “Instruments of Communion” (the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the Primates Meeting).

*(8) Does this section adequately describe your understanding of the history and respective roles of the “Four Instruments of Communion”? Why or why not?*

## 6. Unity of the Communion

The churches of the Anglican Communion are mutually responsible and interdependent but autonomous. To date there has not been an “executive” or “judicial” body for resolving disagreements or disputes.

The Draft Covenant proposes a new process by which the Instruments of Communion can be both supported and utilized when areas of disagreement and/or difficulties between churches in the Anglican Communion arise.

Section six also refers to “a common mind about matters of essential concern. . .”

*(9) Do you think there needs to be an executive or judicial body for resolving disagreements or disputes in the Anglican Communion? If so, do you think it should be the Primates Meeting as recommended by the Draft Covenant? Explain.*

*(10) What does the phrase “a common mind about matters of essential concern. . .” mean to you?*

## 7. Our Declaration

The final section is a proposed signatory declaration by which each church of the Anglican Communion would commit to this proposed Covenant.

*(11) Can you affirm the “fundamental shape” of the Draft Covenant? Why or why not?*

*(12) What do you think are the consequences of signing such a Covenant as proposed in the Draft?*

*Concluding Questions:*

*(13) Having read the Draft Covenant as a whole do you agree with the CDG's assertion that "nothing which is commended in the draft text of the Covenant can be said to be 'new'"? Why or why not?*

*(14) In general, what is your response to the Draft Covenant taken as a whole? What is helpful in the draft? What is not-helpful? What is missing? Additional comments?*

Please send your responses by June 4, 2007 to:

Response to Draft Anglican Covenant  
The Office of the General Convention  
The Episcopal Church Center  
815 Second Ave, New York, NY 10017  
FAX: (212) 972-9322

Or respond by e-mail to [gcsecretary@episcopalchurch.org](mailto:gcsecretary@episcopalchurch.org)

## **FINAL VERSION - Concurred**

### **Resolution 2006 - A166**

#### **Title: Anglican Covenant Development Process**

*Resolved,* That the 75<sup>th</sup> General Convention of The Episcopal Church, as a demonstration of our commitment to mutual responsibility and interdependence in the Anglican Communion, support the process of the development of an Anglican Covenant that underscores our unity in faith, order, and common life in the service of God's mission; and be it further

*Resolved,* That the 75th General Convention direct the International Concerns Standing Committee of the Executive Council and The Episcopal Church's members of the Anglican Consultative Council to follow the development processes of an Anglican Covenant in the Communion, and report regularly to the Executive Council as well as to the 76<sup>th</sup> General Convention; and be it further

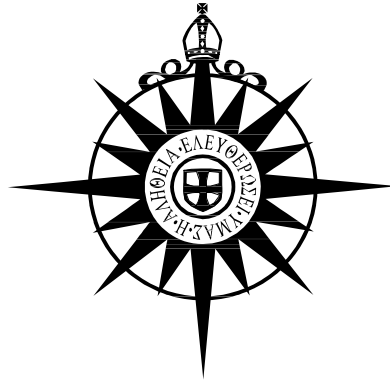
*Resolved,* That the 75th General Convention report these actions supporting the Anglican Covenant development process, noting such missiological and theological resources as the Standing Commission on World Mission and the House of Bishops' Theology Committee to the Archbishop of Canterbury, the Joint Standing Committee of the Anglican Consultative Council and the Primates, and the Secretary General of the Anglican Communion; and that the Presiding Bishop of the Episcopal Church report the same to the Primates of the churches of the Anglican Communion.

## Draft Anglican Covenant

- [Annotated Covenant Design Group Report](#) — January report, with revised draft, and annotations by Progressive Episcopalians of Pittsburgh
- [Revised Covenant Draft](#) — April 2007 revision, incorporating additional footnotes and numbering
- [Covenant Design Group Report](#) — Original report from January 2007
- [Scripture References in Anglican Covenant Draft](#) — Passages cited in covenant draft (from Authorized Version)

***NB:** The text of this report has been converted automatically from a PDF file into a Microsoft Word file to facilitate annotation. Although content has not been affected, there are some cosmetic differences from the initial report, most noticeable in the pagination. Errors in the original have not been corrected. The January report has been combined with the April revision of the covenant draft. The later version is more extensively numbered and annotated, but it is otherwise virtually identical to the draft in the original report.*

*The endnotes (indicated by Roman numeral superscripts) are by Joan R. Gundersen and are not the work of the Covenant Design Group.*



The Report of  
The Covenant Design Group  
meeting in Nassau,  
15<sup>th</sup> –18<sup>th</sup> January, 2007  
under the chairmanship of  
the Most Revd Dr Drexel Gomez  
Archbishop of the West Indies

*Contents*

Report of the Design Group  
Introduction to The Draft Text of the Covenant  
A Proposal for a Text of the Anglican Covenant

The Status of this Document

*This document is the Report of the Covenant Design Group and includes a draft text for a possible Covenant proposed by the Design Group for discussion. It has not yet been officially adopted by any of the Instruments of Communion and is not offered for approval or authorisation but released for wider consultation and debate. It was received and debated by the Joint Standing Committee and the Primates and changes are already proposed.*



## Report of the Covenant Design Group

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The Covenant Design Group, appointed by the Archbishop of Canterbury on behalf of the Primates of the Anglican Communion, held its first meeting in Nassau, the Bahamas, between Monday, 15<sup>th</sup> and Thursday, 18<sup>th</sup> January, 2007. The Archbishop of the West Indies, the Most Revd Drexel Gomez, chaired the group.

The meeting discussed four major areas of work related to the development of an Anglican Covenant: its content, the process by which it would be received into the life of the Communion, the foundations on which a covenant might be built, and its own methods of working.

The JSC paper, *Towards an Anglican Covenant*, was one of the initial papers tabled at the meeting, together with a wide range of responses to it from both individuals and from churches and other alliances within the Communion. In addition, a number of correspondents had been invited to submit reflections to the group. The group noted that there was a wide range of support for the concept of covenant in the life of the Communion, and although in the papers submitted there was a great deal of concern about the nature of any covenant that might be put forward for adoption, very few of the respondents objected to the concept of covenant *per se*, but rather saw the covenant as a moment of opportunity within the life of the Communion.

In their discussion, all the members of the group spoke of the value and importance of the continued life of the Anglican Communion as an instrument through which the Gospel could be proclaimed and God's mission carried forward. There was a real desire to see the interdependent life of the Communion strengthened by a covenant which would articulate our common foundations, and set out principles by which our life of Communion in Christ could be strengthened and nurtured.

It was also recognised, however, that the proposal for a covenant was born out of a specific context in which the Communion's life was under severe strain. While the group felt that it was important that the strength of a covenant would be greater if it addressed broad principles, and did not focus on particular issues, the need for its introduction into the life of the Communion in order to restore trust was urgent<sup>i</sup>.

There were therefore two particular factors which would need to be borne in mind:

### **1. Content**

The text of the Covenant would need to hold together and strengthen the life of the Communion. To do so, it need not introduce some new development<sup>ii</sup> into the life of the Communion but rather be the clarification of a process of discernment which was embodied in the Windsor Report<sup>iii</sup> and in the recent reality of the life of the Instruments of Communion, and which was founded in and built upon the elements traditionally articulated in association with Anglicanism and the life of the Anglican Churches.

## 2. Urgency

While a definitive text which held all such elements in balance might take time to develop in the life of the Communion, there was also an urgent need to re-establish trust between the churches of the Communion.<sup>iv</sup> The faithfulness of patterns of obedience to Christ were no longer recognised across the Communion, despite Paul's call to another way of life (Romans 14.15<sup>v</sup>), and its life would suffer irreparably if some measure of mutual and common commitment to the Gospel was not reasserted in a short time frame. We were mindful also of the words of the Primates at Oporto, "We are conscious that we all stand together at the foot of the Cross of Jesus Christ, so we know that to turn away from each other would be to turn away from the Cross".

Bearing this in mind, the CDG recommends a dual track approach. The definitive text of any proposed Covenant which could command the long term confidence of the Communion would need extensive consultation and refining. Although several possible texts have already been developed, a text for adoption would need to be debated and accepted in the Provinces through their own appropriate processes before formal synodical processes of adoption, if the Covenant was to be received and have any strength or reality.

At the same time, there needed to be a commitment now to the fundamental shape of the covenant in order to address the concerns of those who feared that the very credibility of the commitment of the Anglican Churches to one another and to the Gospel itself was in doubt.<sup>vi</sup>

The CDG therefore proposes that the Primates give consideration to a preliminary draft text for a covenant which has been developed from existing models, that they commend this text to the Provinces for study and response, and that they express an appropriate measure of consent to this text and express the intention to pursue its fine-tuning and adoption through the consultative and constitutional processes of the Provinces.<sup>vii</sup>

The Primates are not being asked to commit their churches at this stage, since they are all bound by their own Provincial constitutions to observe due process. What they are being asked to do is to recognise in the general substance of the preliminary draft set forth by the CDG a concise expression of what may be considered as authentic Anglicanism.<sup>viii</sup> Primates are also asked to request a response from their Provinces on the draft text to the Covenant Design Group in time for there to be the preparation of a revised draft which could receive initial consideration at the Lambeth Conference.

The text offered is meant to be robust enough to express clear commitment in those areas of Anglican faith about which there has been the most underlying concern in recent events, while at the same time being faithful and consistent with the declarations, formularies and commitments of Anglicanism as they have been received by our Churches. In this way, nothing which is commended in the draft text of the Covenant can be said to be "new"; it is rather an assertion of that understanding of true Christian faith as it has been received in the Anglican Churches.<sup>ix</sup>

What is to be offered in the Covenant is not the invention of a new way of being Anglican, but a fresh restatement and assertion of the faith<sup>x</sup> which we as Anglicans have received<sup>xi</sup>, and a commitment to inter-dependent life such as always in theory at least been given recognition.

## An Introduction to a Draft Text for an Anglican Covenant

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God has called us into communion in Jesus Christ (1 Cor. 1:9<sup>xii</sup>; 1 Jn. 1:3<sup>xiii</sup>). This call is established in God's purposes for creation (Eph. 1:10<sup>xiv</sup>; 3:9ff<sup>xv</sup>), which have been furthered in God's covenants with Israel and its representatives such as Abraham and most fully in the life, death, and resurrection of Christ Jesus. We humbly recognize that this calling and gift of communion grants us responsibilities for our common life before God.

Through God's grace we have been given the Communion of Anglican churches through which to respond to God's larger calling in Christ (Acts 2:42<sup>xvi</sup>). This Communion provides us with a special charism and identity among the many followers and servants of Jesus. Recognizing the wonder, beauty and challenge of maintaining communion in this family of churches, and the need for mutual commitment and discipline as a witness to God's promise in a world and time of instability, conflict, and fragmentation, we covenant together as churches of this Anglican Communion to be faithful to God's promises through the historic faith we confess, the way we live together and the focus of our mission.

Our faith embodies a coherent testimony to what we have received from God's Word and the Church's long-standing witness; our life together reflects the blessings of God in growing our Communion into a truly global body; and the mission we pursue aims at serving the great promises of God in Christ that embrace the world and its peoples, carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.

Our prayer is that God will redeem our struggles and weakness, and renew and enrich our common life so that the Anglican Communion may be used to witness effectively in all the world to the new life and hope found in Christ.



An Anglican Covenant  
Draft prepared by the Covenant Design Group,  
January 2007



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## 1 Preamble

*(Psalm 127.1-2, Ezekiel 37.1-14, Mark 1.1, John 10.10; Romans 5.1-5, Ephesians 4:1-16, Revelation 2-3)<sup>xvii</sup>*

We, the Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these articles, in order to proclaim more effectively in our different contexts the Grace of God revealed in the Gospel, to offer God's love in responding to the needs of the world, to maintain the unity in the Spirit in the bond of peace, and to grow up together as a worldwide Communion to the full stature of Christ.

## 2 The Life We Share: Common Catholicity, Apostolicity and Confession of Faith

*(Deuteronomy 6.4-7, Leviticus 19.9-10, Amos 5.14-15, 24; Matthew 25, 28.16-20, 1 Corinthians 15.3-11, Philippians 2.1-11, 1 Timothy 3:15-16, Hebrews 13.1-17)<sup>xviii</sup>*

### **Each member Church, and the Communion as a whole, affirms:**

(1)<sup>xix</sup> that it is part of the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit;<sup>1</sup>

(2)<sup>xx</sup> that it professes the faith which is uniquely revealed in the Holy Scriptures as containing all things necessary for salvation and as being the rule and ultimate standard of faith,<sup>2</sup> and which is set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation<sup>3</sup>;

(3) that it holds and duly administers the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him;<sup>4</sup>

(4) that it participates in the apostolic mission of the whole people of God;

(5) that, led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons;<sup>5 xxi</sup>

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<sup>1</sup> Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

<sup>2</sup> Cf. The Lambeth Quadrilateral of 1888

<sup>3</sup> Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

<sup>4</sup> cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.

<sup>5</sup> This is not meant to exclude other Books of Common Prayer and Ordinals duly authorised for use throughout the Anglican Communion, but acknowledges the foundational nature of the Book of Common Prayer 1662 in the life of the Communion.

(6) our loyalty to this inheritance of faith as our inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making Him known to our societies and nations.<sup>6</sup>

### 3 Our Commitment to Confession of the Faith

*(Deuteronomy 30.11-14, Psalm 126, Mark 10.26-27, Luke 1.37, 46-55, John 8: 32, 14:15-17, 1 Corinthians 11.23-26, 2 Timothy 3:10-4:5;)<sup>xxii</sup>*

**In seeking to be faithful to God in their various contexts, each Church commits itself to:**

(1) uphold and act in continuity and consistency with the catholic and apostolic faith, order and tradition, biblically derived moral values and the vision of humanity received by and developed in the communion of member Churches;<sup>xxiii</sup>

(2) seek in all things to uphold the solemn obligation to sustain Eucharistic communion, welcoming members of all other member churches to join in its own celebration, and encouraging its members to participate in the Eucharist in a member church in accordance with the canonical discipline of that host church;

(3) ensure that biblical texts are handled faithfully, respectfully, comprehensively and coherently, primarily through the teaching and initiative of bishops and synods,<sup>xxiv</sup> and building on our best scholarship, believing that scriptural revelation must continue to illuminate, challenge and transform cultures, structures and ways of thinking;

(4) nurture and respond to prophetic and faithful leadership and ministry to assist our Churches as courageous witnesses to the transformative power of the Gospel in the world.

(5) pursue a common pilgrimage with other members of the Communion to discern truth,<sup>xxv</sup> that peoples from all nations may truly be free and receive the new and abundant life in the Lord Jesus Christ.

### 4 The Life We Share with Others: Our Anglican Vocation

*(Jeremiah 31.31-34, Ezekiel. 36.22-28, Matthew 28.16-20, John 17.20-24, 2 Corinthians 8-9, Ephesians 2:11-3:21, James 1.22-27)*

**(1) We affirm** that Communion is a gift of God: that His people from east and west, north and south, may together declare his glory and be a sign of God's Kingdom. We gratefully acknowledge God's gracious providence extended to us down the ages, our origins in the undivided Church, the rich history of the Church in the England and Ireland shaped particularly by the Reformation, and our growth into a global communion through the various mission initiatives.<sup>xxvi</sup>

(2) As the Communion continues to develop into a worldwide family of interdependent churches,<sup>xxvii</sup> we also face challenges and opportunities for mission at local, regional, and international levels. We cherish our faith and mission heritage as offering us unique opportunities for mission collaboration,

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<sup>6</sup> Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

for discovery of the life of the whole gospel and for reconciliation and shared mission with the Church throughout the world.

(3) The member Churches acknowledge that their common mission is a mission shared with other churches and traditions not party to this covenant. It is with all the saints that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.

(4) **We commit** ourselves to answering God's call to share in his healing and reconciling mission for our blessed but broken and hurting world, and, with mutual accountability, to share our God-given spiritual and material resources in this task.

(5) In this mission, which is the Mission of Christ,<sup>7</sup> **we commit ourselves**

1. to proclaim the Good News of the Kingdom of God
2. to teach, baptize and nurture new believers;
3. to respond to human need by loving service;
4. to seek to transform unjust structures of society; and
5. to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.<sup>xxviii</sup>

## 5 Our Unity and Common Life

(Numbers 11.16-20, Luke 22.14-27, Acts 2.43-47, 4.32-35, 1 Corinthians 11.23-26, 1 Peter 4:7-11, 5:1-11)

(1) **We affirm** 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<sup>8</sup> and the central role of bishops as custodians of faith, leaders in mission, and as visible sign of unity.<sup>xxix</sup>

(2) **We affirm** the place of four Instruments of Communion which serve to discern our common mind in communion issues, and to foster our interdependence and mutual accountability in Christ. While each member Church orders and regulates its own affairs through its own system of government and law and is therefore described as autonomous, each church recognises that the member churches of the Anglican Communion are bound together, not juridically by a central legislative or executive authority, but by the Holy Spirit who calls and enables us to live in mutual loyalty and service.

I. Of these four Instruments of Communion, the Archbishop of Canterbury, with whose See Anglicans have historically been in communion, is accorded a primacy of honour and respect as first amongst equals (*primus inter pares*). He calls the Lambeth Conference, and Primates' Meeting, and is President of the Anglican Consultative Council.

II. The Lambeth Conference, under the presidency of the Archbishop of Canterbury, expressing episcopal collegiality worldwide, gathers the bishops for common counsel, consultation and encouragement and serves as an instrument in guarding the faith and unity of the Communion.<sup>xxx</sup>

III. The Primates' Meeting, presided over by the Archbishop of Canterbury, assembles for mutual

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<sup>7</sup> Cf. The five Marks of Mission as set out in the *MISSIO* Report of 1999, building on work at ACC-6 and ACC-8.

<sup>8</sup> Cf. The Chicago-Lambeth Quadrilateral 1886/1888

support and counsel, monitors global developments and works in full collaboration in doctrinal, moral and pastoral matters that have Communion-wide implications.<sup>xxxii</sup>

IV. The Anglican Consultative Council is a body representative of bishops, clergy and laity of the churches, which co-ordinates aspects of international Anglican ecumenical and mission work.<sup>xxxiii</sup>

## 6 Unity of the Communion

*(Nehemiah 2.17,18, Mt. 18.15-18, 1 Corinthians 12, 2 Corinthians 4.1-18, 13: 5-10, Galatians 6.1-10)*

### **Each Church commits itself**

- (1) in essential matters of common concern, to have regard to the common good of the Communion in the exercise of its autonomy<sup>xxxiii</sup>, and to support the work of the Instruments of Communion with the spiritual and material resources available to it.<sup>xxxiv</sup>
- (2) to spend time with openness and patience in matters of theological debate and discernment to listen and to study with one another in order to comprehend the will of God. Such study and debate is an essential feature of the life of the Church as it seeks to be led by the Spirit into all truth and to proclaim the Gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith: all therefore need to be tested by shared discernment in the life of the Church.<sup>xxxv</sup>
- (3) to seek with other members, through the Church's shared councils, a common mind about matters of essential concern, consistent with the Scriptures, common standards of faith, and the canon law of our churches.<sup>xxxvi</sup>
- (4) to heed the counsel of our Instruments of Communion in matters which threaten the unity of the Communion and the effectiveness of our mission. While the Instruments of Communion have no juridical or executive authority in our Provinces, we recognise them as those bodies by which our common life in Christ is articulated and sustained, and which therefore carry a moral authority which commands our respect.<sup>xxxvii</sup>
- (5) to seek the guidance of the Instruments of Communion, where there are matters in serious dispute among churches that cannot be resolved by mutual admonition and counsel:
  1. by submitting the matter to the Primates Meeting
  2. if the Primates believe that the matter is not one for which a common mind has been articulated, they will seek it with the other instruments and their councils
  3. finally, on this basis, the Primates will offer guidance and direction.<sup>xxxviii</sup>
- (6) We acknowledge that in the most extreme circumstances, where member churches choose not to fulfil the substance of the covenant as understood by the Councils of the Instruments of Communion, we will consider that such churches will have relinquished for themselves the force and meaning of the covenant's purpose, and a process of restoration and renewal will be required to re-establish their covenant relationship with other member churches.<sup>xxxix</sup>

## 7 Our Declaration

*(Psalms 46, 72.18,19, 150, Acts 10.34-44, 2 Corinthians 13.13, Jude 24-25)<sup>xl</sup>*

With joy and with firm resolve, we declare our Churches to be partners in this Anglican Covenant, releasing ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the Father and the Holy Spirit be glory for ever. Amen.

## Notes by Dr. Joan R. Gundersen

<sup>i</sup> What this appeal to urgency creates is a process that will not allow adequate time for revision or wholesale rewriting of the document. Revisions will not go back to a drafting committee, but are somehow to be presented at a later stage in the approval process. The idea of drafting a covenant is too important to have it pushed through without adequate points for real revision. This is especially important since not all members of the drafting committee participated in the drafting. See the Kathryn Grieb report on this point.

<sup>ii</sup> The reader should consider whether anything new is, in fact, introduced in the covenant draft.

<sup>iii</sup> The covenant proposed is very different from the one proposed in the Windsor Report. The Windsor Report covenant focused on structural issues. This covenant is mostly concerned with theology, and its approach to theology seems to rely on prooftexting.

<sup>iv</sup> Trust is not likely to be re-established in a hurried process. Decisions made in a hurry often turn out to be bad ones. Moreover, trust needs to be mutual, and the attempt to shortcut the discernment process may itself foster distrust. The Windsor Report proposed a covenant-development process that might require 9-10 years of discussion. This report proposes a timetable of less than three years.

<sup>v</sup> “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died” (Authorized Version). A complete listing of all the biblical references in the draft covenant is provided elsewhere in this collection.

<sup>vi</sup> In other words, there may be several proposed versions of a covenant floating around the Communion, but we are to have no meaningful way of discussing any draft but this one. While provinces can spend time suggesting modifications, the unchanged draft will continue working its way through an approval process.

<sup>vii</sup> This undercuts almost all substantive revision and gives an unauthorized consultative group (the Primates) authority over the process.

<sup>viii</sup> Again, this is the issue. In many ways the covenant does not represent “authentic Anglicanism,” but proposes something entirely different and that espouses a specific narrow vein of Anglican theology. The very use of the Primates’ Meeting as a mechanism of endorsement is an innovation that shifts the balance of power within the Anglican Communion.

<sup>ix</sup> The paragraph undercuts its own premise. If, in fact, there are areas of Anglican faith that have been in contention, and this draft is designed to impose uniformity of belief where Anglicanism has, up until now had diversity, then it is doing something new.

<sup>x</sup> By definition, a “fresh” restatement is something new. Thus, this statement contradicts itself.

<sup>xi</sup> A fundamental point of contention is whether our faith (Anglican or otherwise) has been “received” and must be passed on to future generations intact, or whether our faith is something that grows over time. This report is solidly in the former camp.

<sup>xii</sup> “God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.”

<sup>xiii</sup> “we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.”

<sup>xiv</sup> “as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.”

<sup>xv</sup> “<sup>9</sup>and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; <sup>10</sup>so that through the church the wisdom of God in its rich variety might now

be made known to the rulers and authorities in the heavenly places.<sup>11</sup> This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord,<sup>12</sup> in whom we have access to God in boldness and confidence through faith in him.<sup>13</sup> I pray therefore that you may not lose heart over my sufferings for you; they are your glory.”

<sup>xvi</sup> “And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.”

<sup>xvii</sup> The scriptural passages cited as a context for this section range from the innocuous (Mark 1:1) to a selection from Revelation that talks about “Synagogues of Satan” and Jezebel, the false prophetess. If these passages are taken to contextualize the preamble, then the preamble appears threatening. Passages celebrating the “different contexts” and God’s love in responding to the world’s needs are absent, while those warning against wrong believers are emphasized.

<sup>xviii</sup> This again provides an odd context. The passages of scripture and the statements of faith do not line up. While some of the passages of scripture refer to caring for the poor, feeding the hungry, etc., the larger context is judgmental and includes admonitions about marriage and other specific behaviors that are not directly related to the Creeds, Articles of Religion, or the Chicago-Lambeth Quadrilateral. In fact, the passages of scripture that support the basic statements of the creeds are mostly omitted.

<sup>xix</sup> The footnote identifies the statement as coming from the Church of England’s Canon C15. This is the section describing the declaration of assent that each Church of England clergyperson must make. It thus writes one member church’s canons into the covenant. This wording ignores less patriarchal formulations of the Trinity that use terms such as “Creator” or “Sustainer.”

<sup>xx</sup> Again, this wording is almost directly from the Church of England Canons C15. However, it differs from the Chicago-Lambeth Quadrilateral, which did not include the phrase “uniquely revealed,” and which replaced “catholic creeds” with a more specific reference to the Apostle’s and Nicene Creeds. The difference is substantive because some member churches of the Communion do not accept the Creed of Athanasius. The Episcopal Church deliberately dropped the Creed of Athanasius at its founding in 1789. The last part, “which faith the Church is called up to proclaim afresh in each generation” was also left out of the Quadrilateral.

<sup>xxi</sup> This replaces a statement in the Quadrilateral that affirms 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.” In its place has been added the Thirty-nine Articles and the 1662 BCP. That prayer book, which, while used in the colonial church, was only one source of several for the writing of the first Episcopal Church Book of Common Prayer. The inclusion of the Thirty-nine Articles here is also problematic. The 1888 Lambeth Conference (the same one that endorsed the Quadrilateral), passed a resolution saying that churches being recognized as part of the Communion “should not necessarily be bound to accept in their entirety the Thirty-Nine Articles of Religion” (1888-Resolution 19). In 1968, the Lambeth Conference was even more specific, recommending “that assent to the Thirty-nine Articles be no longer required of ordinands” and suggesting “that, when subscription is required to the Articles or other elements in the Anglican tradition, it should be required, and given, only in the context of a statement which gives the full range of our inheritance of faith and sets the Articles in their historical context” (1968-Resolution 43). The covenant thus reverses more than a full century of Anglican Communion understandings affecting more than one of its member churches.

<sup>xxii</sup> The inclusion of the Timothy passages in this set of contextualizing scripture passages changes the tone completely. The passage emphasizes scripture and warns: “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” By not including the texts

that suggest we “see through a glass dimly” and can only know “in part” or that emphasize the ability of the spirit to work new things in us, the texts given do not live up to the covenant’s own claim to see that biblical texts are handled “comprehensively.”

<sup>xxiii</sup> This commits the Anglican Communion to a single standard of *biblically derived* morality, as opposed to a morality in tune with scripture, reason/experience, and tradition and locally adapted. It does not recognize that the Bible includes many passages reflective of the values of the time when the passages were written.

<sup>xxiv</sup> This makes the interpretation of scripture primarily a duty of bishops and synods. From the earliest days of the English reformation, scripture was returned to the people by the insistence that it be available in the common language of the land. This elevation of bishops over Biblical scholars and theologians, both lay and ordained, is a denial of the Anglican Communion’s longstanding tradition of reading scripture in the light of reason and tradition.

<sup>xxv</sup> This commits us to a single standard of truth across the Communion, rather than allowing for locally derived adaptations, a principle included in the 34th Article of Religion.

<sup>xxvi</sup> This is a very English-centered version of the development of the communion, omitting the way mission was fostered by other members of the communion. The wording in the original report used the phrase “Church in the British Isles.” Recall that it was the Scottish church that was willing to consecrate the first bishops of The Episcopal Church.

<sup>xxvii</sup> The idea of autonomy (much less independence) has been omitted from this statement.

<sup>xxviii</sup> This is double-edged. It could refer to our stewardship of the earth in an environmental sense. It also could be read as mandating opposition to abortion.

<sup>xxix</sup> Whereas this begins with language from the Quadrilateral, it concludes with a new statement that heightens the authority of bishops. In the modern world, bishops are not necessarily the most learned (or informed) students of Christianity.

<sup>xxx</sup> This extends the Lambeth Conference authority and mission beyond that which it has traditionally had. This is one place where the covenant is definitely doing something “new.”

<sup>xxxi</sup> This gives the Primates new power over doctrine and morality. These matters have traditionally fallen to the individual churches. This preempts Lambeth and the ACC, both of which have prior claims to providing guidance for the Anglican Communion in these areas. The ACC specifically was given the charge in its by-laws (ratified by all provinces of the Communion) to oversee inter-Anglican relationships. (See next note.)

<sup>xxxii</sup> This downgrades the responsibilities of the ACC. The following comes from the ACC constitution:

### **Object**

The object of the Council shall be to advance the Christian religion and in furtherance of that object, but not further or otherwise, the Council shall have the following powers:

- a) To facilitate the co-operative work of the member Churches of the Anglican Communion.
- b) To share information about developments in one or more provinces of the Anglican Communion with the other parts of the communion and to serve as needed as an instrument of common action.
- c) To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces and of regional councils, and the problems of extra-provincial dioceses.
- d) To develop as far as possible agreed Anglican policies in the world mission of the Church and to encourage national and regional Churches to engage together

in developing and implementing such policies by sharing their resources of manpower, money, and experience to the best advantage of all.

- e) To keep before national and regional Churches the importance of the fullest possible Anglican collaboration with other Christian Churches.
- f) To encourage and guide Anglican participation in the Ecumenical Movement and the ecumenical organizations, to co-operate with the World Council of Churches and the world confessional bodies on behalf of the Anglican Communion; and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Churches and other Churches.
- g) To advise on matters arising out of national or regional church union negotiations or conversations and on subsequent relations with united Churches.
- h) To advise on problems of inter-Anglican communication and to help in the dissemination of Anglican and ecumenical information.
- i) To keep in review the needs that may arise for further study, and where necessary to promote inquiry and research.
- j) To obtain, collect, receive and hold money, funds and property, old and new, by way of contributions, donations, subscriptions, legacies, grants and any other lawful method and accept and receive gifts of property of any description (whether subject to any special trust or not).
- k) To assist any charitable body or bodies financially or otherwise.
- l) To establish an emergency fund or funds for the support of clergy in special need and for other charitable purposes in any part of the world.
- m) To assist the Inter-Anglican Finance Committee (as hereinafter defined), the Primates Meeting and the Lambeth Conference as and when required to do so.
- n) To procure to be written and print, publish, issue and circulate gratuitously or otherwise any reports or periodicals, books, pamphlets, leaflets or other documents.
- o) To receive and hold in custody, or cause to be held in custody, any records or legal or historical documents of any member Church.
- p) To arrange and provide for or join in arranging and providing for the holding of exhibitions, meetings, lectures and classes.
- q) To make by-laws, always subject to this Constitution, for the better conduct of its business and to repeal or amend the same from time to time.
- r) To do all such other things as shall further the object of the Council.

<sup>xxxiii</sup> This is the only occurrence of the word “autonomy” in the document, even though provinces have traditionally been described as “autonomous.” Of course, the thrust of the statement here is to deny autonomy of provinces.

<sup>xxxiv</sup> By requiring support of the work of the Instruments of Communion—this term seems ever changing—this provision suggests that the Instruments indeed have “work.” Both the Lambeth Conference and the Primates’ Meeting have traditionally been advisory bodies with no actual authority. They do not do “work,” but merely offer guidance. Thus this is an essential change in the nature of the Anglican Communion and elevates the bishops of the church to a more pre-eminent role in the work of the Communion. Currently, the “work” of the Communion is carried on by a number of networks and committees, each focusing on specific cooperative ventures. These committees and networks have many laypersons active in them. Whereas, historically, the Communion was created to serve the church, this provision suggests that the churches are to exist to serve the Communion.

<sup>xxxv</sup> This suggests that no one can change anything without endless debate.



<sup>xxxvi</sup> While seeking a common mind is sometimes desirable, one of the strengths of the Anglican Communion was its ability to tolerate variation and allow experimentation by the member churches. The formulation of scripture, common standards of faith, and canon law would prevent almost all new thinking or change. Had this formulation long been in place, the Anglican Communion still would be supporting slavery and the subordination of women.

<sup>xxxvii</sup> While claiming that the Instruments of Communion have no de jure “juridical or executive authority,” this provision grants it de facto.

<sup>xxxviii</sup> This elevates the primates over the ACC and gives the primates authority not necessarily granted to them when they are acting within their own jurisdictions. In the process, it silences all laity and most clergy, and it banishes them from the councils of the church.

<sup>xxxix</sup> This is the worst of all possible worlds and a general problem with this draft. In the United States, laws are often nullified by the courts because they are too vague. This is a protection against the arbitrary exercise of power. In the provision referred to here, there is no clear specification of how one determines that a member church has chosen “not to fulfil the substance of the covenant.” The suggestion here is that a church may be banished from the Communion by some unspecified process, though it might be readmitted by some other unspecified process. This is not ordering the Communion, it is granting a tyranny.

<sup>xl</sup> The listing here suggests what is wrong with this whole approach. Most citations are to verses praising the Lord. Hundreds more of these exist in the Bible. It is unclear why the committee even felt it needed scripture to support the idea that God was to be praised.

# An Anglican Covenant

## A Draft for Discussion

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### 1 Preamble

*(Psalm 127.1-2, Ezekiel 37.1-14, Mark 1.1, John 10.10; Romans 5.1-5, Ephesians 4:1-16, Revelation 2-3)*

We, the Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these articles, in order to proclaim more effectively in our different contexts the Grace of God revealed in the Gospel, to offer God's love in responding to the needs of the world, to maintain the unity of the Spirit in the bond of peace, and to grow up together as a worldwide Communion to the full stature of Christ.

### 2 The Life We Share: Common Catholicity, Apostolicity and Confession of Faith

*(Deuteronomy 6.4-7, Leviticus 19.9-10, Amos 5.14-15, 24; Matthew 25, 28.16-20, 1 Corinthians 15.3-11, Philippians 2.1-11, 1 Timothy 3:15-16, Hebrews 13.1-17)*

#### **Each member Church, and the Communion as a whole, affirms:**

- (1) that it is part of the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit<sup>1</sup>;
- (2) that it professes the faith which is uniquely revealed in the Holy Scriptures as containing all things necessary for salvation and as being the rule and ultimate standard of faith<sup>2</sup>, and which is set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation<sup>3</sup>;
- (3) that it holds and duly administers the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him<sup>4</sup>;
- (4) that it participates in the apostolic mission of the whole people of God;
- (5) that, led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons<sup>5</sup>;
- (6) our loyalty to this inheritance of faith as our inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making Him known to our societies and nations<sup>6</sup>.

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<sup>1</sup> Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

<sup>2</sup> Cf. The Lambeth Quadrilateral of 1888

<sup>3</sup> Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

<sup>4</sup> cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.

<sup>5</sup> This is not meant to exclude other Books of Common Prayer and Ordinals duly authorised for use throughout the Anglican Communion, but acknowledges the foundational nature of the Book of Common Prayer 1662 in the life of the Communion.

### 3 Our Commitment to Confession of the Faith

*(Deuteronomy 30.11-14, Psalm 126, Mark 10.26-27, Luke 1.37, 46-55, John 8: 32, 14:15-17, 1 Corinthians 11.23-26, 2 Timothy 3:10-4:5;)*

**In seeking to be faithful to God in their various contexts, each Church commits itself to:**

- (1) uphold and act in continuity and consistency with the catholic and apostolic faith, order and tradition, biblically derived moral values and the vision of humanity received by and developed in the communion of member Churches;
- (2) seek in all things to uphold the solemn obligation to sustain Eucharistic communion, welcoming members of all other member churches to join in its own celebration, and encouraging its members to participate in the Eucharist in a member church in accordance with the canonical discipline of that host church;
- (3) ensure that biblical texts are handled faithfully, respectfully, comprehensively and coherently, primarily through the teaching and initiative of bishops and synods, and building on the best scholarship, believing that scriptural revelation must continue to illuminate, challenge and transform cultures, structures and ways of thinking;
- (4) nurture and respond to prophetic and faithful leadership and ministry to assist our Churches as courageous witnesses to the transformative power of the Gospel in the world.
- (5) pursue a common pilgrimage with other members of the Communion to discern truth, that peoples from all nations may truly be free and receive the new and abundant life in the Lord Jesus Christ.

### 4 The Life We Share with Others: Our Anglican Vocation

*(Jeremiah 31.31-34, Ezekiel. 36.22-28, Matthew 28.16-20, John 17.20-24, 2 Corinthians 8-9, Ephesians 2:11-3:21, James 1.22-27)*

- (1) **We affirm** that Communion is a gift of God: that His people from east and west, north and south, may together declare his glory and be a sign of God's Kingdom. We gratefully acknowledge God's gracious providence extended to us down the ages, our origins in the undivided Church, the rich history of the Church in Britain and Ireland shaped particularly by the Reformation, and our growth into a global communion through the various mission initiatives.
- (2) As the Communion continues to develop into a worldwide family of interdependent churches, we also face challenges and opportunities for mission at local, regional, and international levels. We cherish our faith and mission heritage as offering us unique opportunities for mission collaboration, for discovery of the life of the whole gospel and for reconciliation and shared mission with the Church throughout the world.
- (3) The member Churches acknowledge that their common mission is a mission shared with other churches and traditions not party to this covenant. It is with all the saints that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.

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<sup>6</sup> Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

(4) **We commit** ourselves to answering God's call to share in his healing and reconciling mission for our blessed but broken and hurting world, and, with mutual accountability, to share our God-given spiritual and material resources in this task.

(5) In this mission, which is the Mission of Christ<sup>7</sup>, **we commit ourselves**

1. to proclaim the Good News of the Kingdom of God
2. to teach, baptize and nurture new believers;
3. to respond to human need by loving service;
4. to seek to transform unjust structures of society; and
5. to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.

## 5 Our Unity and Common Life

(Numbers 11.16-20, Luke 22.14-27, Acts 2.43-47, 4.32-35, 1 Corinthians 11.23-26, 1 Peter 4:7-11, 5:1-11)

(1) **We affirm** 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<sup>8</sup> and the central role of bishops as custodians of faith, leaders in mission, and as a visible sign of unity.

(2) **We affirm** the place of four Instruments of Communion which serve to discern our common mind in communion issues, and to foster our interdependence and mutual accountability in Christ. While each member Church orders and regulates its own affairs through its own system of government and law and is therefore described as autonomous, each church recognises that the member churches of the Anglican Communion are bound together, not juridically by a central legislative or executive authority, but by the Holy Spirit who calls and enables us to live in mutual loyalty and service.

- I. Of these four Instruments of Communion, the Archbishop of Canterbury, with whose See Anglicans have historically been in communion, is accorded a primacy of honour and respect as first amongst equals (*primus inter pares*). He calls the Lambeth Conference, and Primates' Meeting, and is President of the Anglican Consultative Council.
- II. The Lambeth Conference, under the presidency of the Archbishop of Canterbury, expressing episcopal collegiality worldwide, gathers the bishops for common counsel, consultation and encouragement and serves as an instrument in guarding the faith and unity of the Communion.
- III. The Primates' Meeting, presided over by the Archbishop of Canterbury, assembles for mutual support and counsel, monitors global developments and works in full collaboration in doctrinal, moral and pastoral matters that have Communion-wide implications.
- IV. The Anglican Consultative Council is a body representative of bishops, clergy and laity of the churches, which co-ordinates aspects of international Anglican ecumenical and mission work.

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<sup>7</sup> Cf. The five Marks of Mission as set out in the MISSIO Report of 1999, building on work at ACC-6 and ACC-8.

<sup>8</sup> Cf. The Chicago-Lambeth Quadrilateral 1886/1888

## 6 Unity of the Communion

*(Nehemiah 2.17,18, Mt. 18.15-18, 1 Corinthians 12, 2 Corinthians 4.1-18, 13: 5-10, Galatians 6.1-10)*

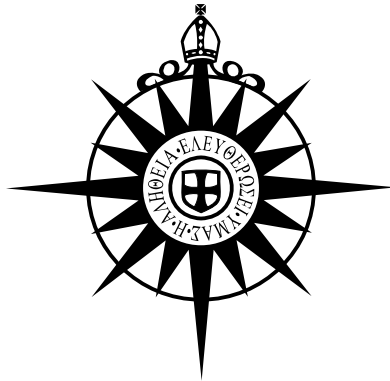
### **Each Church commits itself**

- (1) in essential matters of common concern, to have regard to the common good of the Communion in the exercise of its autonomy, and to support the work of the Instruments of Communion with the spiritual and material resources available to it.
- (2) to spend time with openness and patience in matters of theological debate and discernment to listen and to study with one another in order to comprehend the will of God. Such study and debate is an essential feature of the life of the Church as it seeks to be led by the Spirit into all truth and to proclaim the Gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith: all therefore need to be tested by shared discernment in the life of the Church.
- (3) to seek with other members, through the Church's shared councils, a common mind about matters of essential concern, consistent with the Scriptures, common standards of faith, and the canon law of our churches.
- (4) to heed the counsel of our Instruments of Communion in matters which threaten the unity of the Communion and the effectiveness of our mission. While the Instruments of Communion have no juridical or executive authority in our Provinces, we recognise them as those bodies by which our common life in Christ is articulated and sustained, and which therefore carry a moral authority which commands our respect.
- (5) to seek the guidance of the Instruments of Communion, where there are matters in serious dispute among churches that cannot be resolved by mutual admonition and counsel:
  1. by submitting the matter to the Primates Meeting
  2. if the Primates believe that the matter is not one for which a common mind has been articulated, they will seek it with the other instruments and their councils
  3. finally, on this basis, the Primates will offer guidance and direction.
- (6) We acknowledge that in the most extreme circumstances, where member churches choose not to fulfil the substance of the covenant as understood by the Councils of the Instruments of Communion, we will consider that such churches will have relinquished for themselves the force and meaning of the covenant's purpose, and a process of restoration and renewal will be required to re-establish their covenant relationship with other member churches.

## 7 Our Declaration

*(Psalms 46, 72.18,19, 150, Acts 10.34-44, 2 Corinthians 13.13, Jude 24-25)*

With joy and with firm resolve, we declare our Churches to be partners in this Anglican Covenant, releasing ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the Father and the Holy Spirit be glory for ever. Amen.



The Report of  
The Covenant Design Group  
meeting in Nassau,  
15<sup>th</sup> –18<sup>th</sup> January, 2007  
under the chairmanship of  
the Most Revd Dr Drexel Gomez  
Archbishop of the West Indies

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Report of the Design Group  
Introduction to the Draft Text of the Covenant  
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The Status of this Document

*This document is the Report of the Covenant Design Group and includes a draft text for a possible Covenant proposed by the Design Group for discussion. It has not yet been officially adopted by any of the Instruments of Communion and is not offered for approval or authorisation but released for wider consultation and debate. It was received and debated by the Joint Standing Committee and the Primates and changes are already proposed.*



## Report of the Covenant Design Group

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The Covenant Design Group, appointed by the Archbishop of Canterbury on behalf of the Primates of the Anglican Communion, held its first meeting in Nassau, the Bahamas, between Monday, 15<sup>th</sup> and Thursday, 18<sup>th</sup> January, 2007. The Archbishop of the West Indies, the Most Revd Drexel Gomez, chaired the group.

The meeting discussed four major areas of work related to the development of an Anglican Covenant: its content, the process by which it would be received into the life of the Communion, the foundations on which a covenant might be built, and its own methods of working.

The JSC paper, *Towards an Anglican Covenant*, was one of the initial papers tabled at the meeting, together with a wide range of responses to it from both individuals and from churches and other alliances within the Communion. In addition, a number of correspondents had been invited to submit reflections to the group. The group noted that there was a wide range of support for the concept of covenant in the life of the Communion, and although in the papers submitted there was a great deal of concern about the nature of any covenant that might be put forward for adoption, very few of the respondents objected to the concept of covenant *per se*, but rather saw the covenant as a moment of opportunity within the life of the Communion.

In their discussion, all the members of the group spoke of the value and importance of the continued life of the Anglican Communion as an instrument through which the Gospel could be proclaimed and God's mission carried forward. There was a real desire to see the interdependent life of the Communion strengthened by a covenant which would articulate our common foundations, and set out principles by which our life of Communion in Christ could be strengthened and nurtured.

It was also recognised, however, that the proposal for a covenant was born out of a specific context in which the Communion's life was under severe strain. While the group felt that it was important that the strength of a covenant would be greater if it addressed broad principles, and did not focus on particular issues, the need for its introduction into the life of the Communion in order to restore trust was urgent.

There were therefore two particular factors which would need to be borne in mind:

### **1. Content**

The text of the Covenant would need to hold together and strengthen the life of the Communion. To do so, it need not introduce some new development into the life of the Communion but rather be the clarification of a process of discernment which was embodied in the Windsor Report and in the recent reality of the life of the Instruments of Communion, and which was founded in and built upon the elements traditionally articulated in association with Anglicanism and the life of the Anglican Churches.

### **2. Urgency**

While a definitive text which held all such elements in balance might take time to develop in the life of the Communion, there was also an urgent need to re-establish trust between the churches of the Communion. The faithfulness of

patterns of obedience to Christ were no longer recognised across the Communion, despite Paul's call to another way of life (Romans 14.15), and its life would suffer irreparably if some measure of mutual and common commitment to the Gospel was not reasserted in a short time frame. We were mindful also of the words of the Primates at Oporto, "We are conscious that we all stand together at the foot of the Cross of Jesus Christ, so we know that to turn away from each other would be to turn away from the Cross".

Bearing this in mind, the CDG recommends a dual track approach. The definitive text of any proposed Covenant which could command the long term confidence of the Communion would need extensive consultation and refining. Although several possible texts have already been developed, a text for adoption would need to be debated and accepted in the Provinces through their own appropriate processes before formal synodical processes of adoption, if the Covenant was to be received and have any strength or reality.

At the same time, there needed to be a commitment now to the fundamental shape of the covenant in order to address the concerns of those who feared that the very credibility of the commitment of the Anglican Churches to one another and to the Gospel itself was in doubt.

The CDG therefore proposes that the Primates give consideration to a preliminary draft text for a covenant which has been developed from existing models, that they commend this text to the Provinces for study and response, and that they express an appropriate measure of consent to this text and express the intention to pursue its fine-tuning and adoption through the consultative and constitutional processes of the Provinces.

The Primates are not being asked to commit their churches at this stage, since they are all bound by their own Provincial constitutions to observe due process. What they are being asked to do is to recognise in the general substance of the preliminary draft set forth by the CDG a concise expression of what may be considered as authentic Anglicanism. Primates are also asked to request a response from their Provinces on the draft text to the Covenant Design Group in time for there to be the preparation of a revised draft which could receive initial consideration at the Lambeth Conference.

The text offered is meant to be robust enough to express clear commitment in those areas of Anglican faith about which there has been the most underlying concern in recent events, while at the same time being faithful and consistent with the declarations, formularies and commitments of Anglicanism as they have been received by our Churches. In this way, nothing which is commended in the draft text of the Covenant can be said to be "new"; it is rather an assertion of that understanding of true Christian faith as it has been received in the Anglican Churches.

What is to be offered in the Covenant is not the invention of a new way of being Anglican, but a fresh restatement and assertion of the faith which we as Anglicans have received, and a commitment to inter-dependent life such as always in theory at least been given recognition.



## An Introduction to a Draft Text for an Anglican Covenant

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God has called us into communion in Jesus Christ (1 Cor. 1:9; 1 Jn. 1:3). This call is established in God's purposes for creation (Eph. 1:10; 3:9ff.), which have been furthered in God's covenants with Israel and its representatives such as Abraham and most fully in the life, death, and resurrection of Christ Jesus. We humbly recognize that this calling and gift of communion grants us responsibilities for our common life before God.

Through God's grace we have been given the Communion of Anglican churches through which to respond to God's larger calling in Christ (Acts 2:42). This Communion provides us with a special charism and identity among the many followers and servants of Jesus. Recognizing the wonder, beauty and challenge of maintaining communion in this family of churches, and the need for mutual commitment and discipline as a witness to God's promise in a world and time of instability, conflict, and fragmentation, we covenant together as churches of this Anglican Communion to be faithful to God's promises through the historic faith we confess, the way we live together and the focus of our mission.

Our faith embodies a coherent testimony to what we have received from God's Word and the Church's long-standing witness; our life together reflects the blessings of God in growing our Communion into a truly global body; and the mission we pursue aims at serving the great promises of God in Christ that embrace the world and its peoples, carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.

Our prayer is that God will redeem our struggles and weakness, and renew and enrich our common life so that the Anglican Communion may be used to witness effectively in all the world to the new life and hope found in Christ.

An Anglican Covenant  
Draft prepared by the Covenant Design Group,  
January 2007

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## 1 Preamble

*(Psalm 127.1-2, Ezekiel 37.1-14, Mark 1.1, John 10.10; Romans 5.1-5, Ephesians 4:1-16, Revelation 2-3)*

We, the Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these articles, in order to proclaim more effectively in our different contexts the Grace of God revealed in the Gospel, to offer God's love in responding to the needs of the world, to maintain the unity in the Spirit in the bond of peace, and to grow up together as a worldwide Communion to the full stature of Christ.

## 2 The Life We Share: Common Catholicity, Apostolicity and Confession of Faith

*(Deuteronomy 6.4-7, Leviticus 19.9-10, Amos 5.14-15, 24; Matthew 25, 28.16-20, 1 Corinthians 15.3-11, Philippians 2.1-11, 1 Timothy 3:15-16, Hebrews 13.1-17)*

### **Each member Church, and the Communion as a whole, affirms:**

- (1) that it is part of the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit;
- (2) that it professes the faith which is uniquely revealed in the Holy Scriptures as containing all things necessary for salvation and as being the rule and ultimate standard of faith, and which is set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation;
- (3) that it holds and duly administers the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him;
- (4) that it participates in the apostolic mission of the whole people of God;
- (5) that, led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons<sup>1</sup>;
- (6) our loyalty to this inheritance of faith as our inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making Him known to our societies and nations.

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<sup>1</sup> This is not meant to exclude other Books of Common Prayer and Ordinals duly authorised for use throughout the Anglican Communion, but acknowledges the foundational nature of the Book of Common Prayer 1662 in the life of the Communion.

### 3 Our Commitment to Confession of the Faith

*(Deuteronomy 30.11-14, Psalm 126, Mark 10.26-27, Luke 1.37, 46-55, John 8: 32, 14:15-17, 1 Corinthians 11.23-26, 2 Timothy 3:10-4:5;)*

**In seeking to be faithful to God in their various contexts, each Church commits itself to:**

- (1) uphold and act in continuity and consistency with the catholic and apostolic faith, order and tradition, biblically derived moral values and the vision of humanity received by and developed in the communion of member Churches;
- (2) seek in all things to uphold the solemn obligation to sustain Eucharistic communion, welcoming members of all other member churches to join in its own celebration, and encouraging its members to participate in the Eucharist in a member church in accordance with the canonical discipline of that host church;
- (3) ensure that biblical texts are handled faithfully, respectfully, comprehensively and coherently, primarily through the teaching and initiative of bishops and synods, and building on our best scholarship, believing that scriptural revelation must continue to illuminate, challenge and transform cultures, structures and ways of thinking;
- (4) nurture and respond to prophetic and faithful leadership and ministry to assist our Churches as courageous witnesses to the transformative power of the Gospel in the world.
- (5) pursue a common pilgrimage with other members of the Communion to discern truth, that peoples from all nations may truly be free and receive the new and abundant life in the Lord Jesus Christ.

### 4 The Life We Share with Others: Our Anglican Vocation

*(Jeremiah 31.31-34, Ezekiel. 36.22-28, Matthew 28.16-20, John 17.20-24, 2 Corinthians 8-9, Ephesians 2:11-3:21, James 1.22-27)*

**We affirm** that Communion is a gift of God: that His people from east and west, north and south, may together declare his glory and be a sign of God's Kingdom. We gratefully acknowledge God's gracious providence extended to us down the ages, our origins in the undivided Church, the rich history of the Church in the British Isles shaped particularly by the Reformation, and our growth into a global communion through the various mission initiatives.

As the Communion continues to develop into a worldwide family of interdependent churches, we also face challenges and opportunities for mission at local, regional, and international levels. We cherish our faith and mission heritage as offering us unique opportunities for mission collaboration, for discovery of the life of the whole gospel and for reconciliation and shared mission with the Church throughout the world.

The member Churches acknowledge that their common mission is a mission shared with other churches and traditions not party to this covenant. It is with all the saints that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.

**We commit** ourselves to answering God's call to share in his healing and reconciling mission for our blessed but broken and hurting world, and, with mutual accountability, to share our God-given spiritual and material resources in this task.

In this mission, which is the Mission of Christ, **we commit ourselves**

1. to proclaim the Good News of the Kingdom of God
2. to teach, baptize and nurture new believers;
3. to respond to human need by loving service;
4. to seek to transform unjust structures of society; and
5. to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.

## 5 Our Unity and Common Life

*(Numbers 11.16-20, Luke 22.14-27, Acts 2.43-47, 4.32-35, 1 Corinthians 11.23-26, 1 Peter 4:7-11, 5:1-11)*

**We affirm** 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 and the central role of bishops as custodians of faith, leaders in mission, and as visible sign of unity.

**We affirm** the place of four Instruments of Communion which serve to discern our common mind in communion issues, and to foster our interdependence and mutual accountability in Christ. While each member Church orders and regulates its own affairs through its own system of government and law and is therefore described as autonomous, each church recognises that the member churches of the Anglican Communion are bound together, not juridically by a central legislative or executive authority, but by the Holy Spirit who calls and enables us to live in mutual loyalty and service.

Of these four Instruments of Communion, the Archbishop of Canterbury, with whose See Anglicans have historically been in communion, is accorded a primacy of honour and respect as first amongst equals (*primus inter pares*). He calls the Lambeth Conference, and Primates' Meeting, and is President of the Anglican Consultative Council.

The Lambeth Conference, under the presidency of the Archbishop of Canterbury, expressing episcopal collegiality worldwide, gathers the bishops for common counsel, consultation and encouragement and serves as an instrument in guarding the faith and unity of the Communion.

The Primates' Meeting, presided over by the Archbishop of Canterbury, assembles for mutual support and counsel, monitors global developments and works in full collaboration in doctrinal, moral and pastoral matters that have Communion-wide implications.

The Anglican Consultative Council is a body representative of bishops, clergy and laity of the churches, which co-ordinates aspects of international Anglican ecumenical and mission work.

## 6 Unity of the Communion

*(Nehemiah 2.17,18, Mt. 18.15-18, 1 Corinthians 12, 2 Corinthians 4.1-18, 13: 5-10, Galatians 6.1-10)*

## **Each Church commits itself**

- (1) in essential matters of common concern, to have regard to the common good of the Communion in the exercise of its autonomy, and to support the work of the Instruments of Communion with the spiritual and material resources available to it.
- (2) to spend time with openness and patience in matters of theological debate and discernment to listen and to study with one another in order to comprehend the will of God. Such study and debate is an essential feature of the life of the Church as it seeks to be led by the Spirit into all truth and to proclaim the Gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith: all therefore need to be tested by shared discernment in the life of the Church.
- (3) to seek with other members, through the Church's shared councils, a common mind about matters of essential concern, consistent with the Scriptures, common standards of faith, and the canon law of our churches.
- (4) to heed the counsel of our Instruments of Communion in matters which threaten the unity of the Communion and the effectiveness of our mission. While the Instruments of Communion have no juridical or executive authority in our Provinces, we recognise them as those bodies by which our common life in Christ is articulated and sustained, and which therefore carry a moral authority which commands our respect.
- (5) to seek the guidance of the Instruments of Communion, where there are matters in serious dispute among churches that cannot be resolved by mutual admonition and counsel:
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## **7 Our Declaration**

*(Psalms 46, 72.18,19, 150, Acts 10.34-44, 2 Corinthians 13.13, Jude 24-25)*

With joy and with firm resolve, we declare our Churches to be partners in this Anglican Covenant, releasing ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the Father and the Holy Spirit be glory for ever. Amen.

# Scripture References in Anglican Covenant Draft

*Below are listed, by section, all biblical passages cited in the Anglican Covenant draft.  
The text is from the Authorized (King James) Version and has been copied from [oremus Bible Browser](#).*

## 1 Preamble

**Psalm 127:1-2:** <sup>1</sup>Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. <sup>2</sup>It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

**Ezekiel 37:1-14:** <sup>1</sup>The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, <sup>2</sup>And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. <sup>3</sup>And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. <sup>4</sup>Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. <sup>5</sup>Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: <sup>6</sup>And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. <sup>7</sup>So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. <sup>8</sup>And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. <sup>9</sup>Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. <sup>10</sup>So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. <sup>11</sup>Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. <sup>12</sup>Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. <sup>13</sup>And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, <sup>14</sup>And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

**Mark 1:1:** <sup>1</sup>The beginning of the gospel of Jesus Christ, the Son of God;

**John 10:10:** <sup>10</sup>The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

**Romans 5:1-5:** <sup>1</sup>Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup>By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. <sup>3</sup>And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup>And patience, experience; and experience, hope: <sup>5</sup>And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

**Ephesians 4:1-16:** <sup>1</sup>I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup>With all lowliness and meekness, with

## 1 Preamble

longsuffering, forbearing one another in love; <sup>3</sup>Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup>One Lord, one faith, one baptism, <sup>6</sup>One God and Father of all, who is above all, and through all, and in you all. <sup>7</sup>But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup>Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup>(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup>He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

<sup>11</sup>And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup>For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup>Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: <sup>14</sup>That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup>But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: <sup>16</sup>From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

**Revelation 2-3:** <sup>1</sup>Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; <sup>2</sup>I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: <sup>3</sup>And hast borne, and hast patience, and for my names sake hast laboured, and hast not fainted. <sup>4</sup>Nevertheless I have somewhat against thee, because thou hast left thy first love. <sup>5</sup>Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. <sup>6</sup>But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. <sup>7</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. <sup>8</sup>And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; <sup>9</sup>I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. <sup>10</sup>Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. <sup>11</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. <sup>12</sup>And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; <sup>13</sup>I know thy works, and where thou dwellest, even where Satans seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. <sup>14</sup>But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. <sup>15</sup>So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. <sup>16</sup>Repent; or else I will come unto thee quickly, and will fight against

## 1 Preamble

them with the sword of my mouth. <sup>17</sup>He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. <sup>18</sup>And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; <sup>19</sup>I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. <sup>20</sup>Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup>And I gave her space to repent of her fornication; and she repented not. <sup>22</sup>Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. <sup>23</sup>And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. <sup>24</sup>But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. <sup>25</sup>But that which ye have already hold fast till I come. <sup>26</sup>And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup>And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup>And I will give him the morning star. <sup>29</sup>He that hath an ear, let him hear what the Spirit saith unto the churches. **3** <sup>1</sup>And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. <sup>2</sup>Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. <sup>3</sup>Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. <sup>4</sup>Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. <sup>5</sup>He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. <sup>6</sup>He that hath an ear, let him hear what the Spirit saith unto the churches. <sup>7</sup>And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; <sup>8</sup>I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. <sup>9</sup>Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup>Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. <sup>11</sup>Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. <sup>12</sup>Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. <sup>13</sup>He that hath an ear, let him hear what the Spirit saith unto the churches. <sup>14</sup>And unto the angel of the church of the Laodiceans write; These things saith the Amen, the



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faithful and true witness, the beginning of the creation of God; <sup>15</sup>I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. <sup>16</sup>So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. <sup>17</sup>Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: <sup>18</sup>I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. <sup>19</sup>As many as I love, I rebuke and chasten: be zealous therefore, and repent. <sup>20</sup>Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. <sup>21</sup>To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. <sup>22</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.

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**Deuteronomy 6:4-7:** <sup>4</sup>Hear, O Israel: The Lord our God is one Lord: <sup>5</sup>And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. <sup>6</sup>And these words, which I command thee this day, shall be in thine heart: <sup>7</sup>And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

**Leviticus 19:9-10:** <sup>9</sup>And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. <sup>10</sup>And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

**Amos 5:14-15, 24:** <sup>14</sup>Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. <sup>15</sup>Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. <sup>24</sup>But let judgment run down as waters, and righteousness as a mighty stream.

**Matthew 25, 28:16-20:** <sup>1</sup>Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup>And five of them were wise, and five were foolish. <sup>3</sup>They that were foolish took their lamps, and took no oil with them: <sup>4</sup>But the wise took oil in their vessels with their lamps. <sup>5</sup>While the bridegroom tarried, they all slumbered and slept. <sup>6</sup>And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. <sup>7</sup>Then all those virgins arose, and trimmed their lamps. <sup>8</sup>And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. <sup>9</sup>But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. <sup>10</sup>And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. <sup>11</sup>Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup>But he answered and said, Verily I say unto you, I know you not. <sup>13</sup>Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. <sup>14</sup>For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. <sup>15</sup>And unto one he gave five talents, to another two, and to

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another one; to every man according to his several ability; and straightway took his journey. <sup>16</sup>Then he that had received the five talents went and traded with the same, and made them other five talents. <sup>17</sup>And likewise he that had received two, he also gained other two. <sup>18</sup>But he that had received one went and digged in the earth, and hid his lords money. <sup>19</sup>After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup>And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. <sup>21</sup>His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>22</sup>He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. <sup>23</sup>His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>24</sup>Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup>And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. <sup>26</sup>His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup>Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. <sup>28</sup>Take therefore the talent from him, and give it unto him which hath ten talents. <sup>29</sup>For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. <sup>30</sup>And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. <sup>31</sup>When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup>And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: <sup>33</sup>And he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup>Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup>For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup>Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup>Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? <sup>38</sup>When saw we thee a stranger, and took thee in? or naked, and clothed thee? <sup>39</sup>Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup>And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. <sup>41</sup>Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup>For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup>I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup>Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup>Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup>And these shall go away into everlasting punishment: but the righteous into life eternal. **28** <sup>16</sup>Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup>And

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when they saw him, they worshipped him: but some doubted. <sup>18</sup>And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

**1 Corinthians 15:3-11:** <sup>3</sup>For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup>And that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup>And that he was seen of Cephas, then of the twelve: <sup>6</sup>After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup>After that, he was seen of James; then of all the apostles. <sup>8</sup>And last of all he was seen of me also, as of one born out of due time. <sup>9</sup>For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. <sup>10</sup>But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. <sup>11</sup>Therefore whether it were I or they, so we preach, and so ye believed.

**Philippians 2:1-11:** <sup>1</sup>If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup>Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. <sup>3</sup>Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. <sup>4</sup>Look not every man on his own things, but every man also on the things of others. <sup>5</sup>Let this mind be in you, which was also in Christ Jesus: <sup>6</sup>Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup>But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup>And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup>Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup>That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; <sup>11</sup>And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**1 Timothy 3:15-16:** <sup>15</sup>But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup>And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**Hebrews 13:1-17:** <sup>1</sup>Let brotherly love continue. <sup>2</sup>Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. <sup>3</sup>Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. <sup>4</sup>Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. <sup>5</sup>Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. <sup>6</sup>So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. <sup>7</sup>Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. <sup>8</sup>Jesus Christ the same yesterday, and to day, and for ever. <sup>9</sup>Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

### 3 Our Commitment to Confession of the Faith

<sup>10</sup>We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup>For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup>Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup>Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup>For here have we no continuing city, but we seek one to come. <sup>15</sup>By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. <sup>16</sup>But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup>Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

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**Deuteronomy 30:11-14:** <sup>11</sup>For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. <sup>12</sup>It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? <sup>13</sup>Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? <sup>14</sup>But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

**Psalms 126:** <sup>1</sup>When the Lord turned again the captivity of Zion, we were like them that dream. <sup>2</sup>Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. <sup>3</sup>The Lord hath done great things for us; whereof we are glad. <sup>4</sup>Turn again our captivity, O Lord, as the streams in the south. <sup>5</sup>They that sow in tears shall reap in joy. <sup>6</sup>He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

**Mark 10:26-27:** <sup>26</sup>And they were astonished out of measure, saying among themselves, Who then can be saved? <sup>27</sup>And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

**Luke 1:37, 46-55:** <sup>37</sup>For with God nothing shall be impossible. <sup>46</sup>And Mary said, My soul doth magnify the Lord, <sup>47</sup>And my spirit hath rejoiced in God my Saviour. <sup>48</sup>For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. <sup>49</sup>For he that is mighty hath done to me great things; and holy is his name. <sup>50</sup>And his mercy is on them that fear him from generation to generation. <sup>51</sup>He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. <sup>52</sup>He hath put down the mighty from their seats, and exalted them of low degree. <sup>53</sup>He hath filled the hungry with good things; and the rich he hath sent empty away. <sup>54</sup>He hath holpen his servant Israel, in remembrance of his mercy; <sup>55</sup>As he spake to our fathers, to Abraham, and to his seed for ever.

**John 8:32, 14:15-17:** <sup>32</sup>And ye shall know the truth, and the truth shall make you free. **14** <sup>15</sup>If ye love me, keep my commandments. <sup>16</sup>And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup>Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

## 4 The Life We Share with Others: Our Anglican Vocation

**1 Corinthians 11:23-26:** <sup>23</sup>For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: <sup>24</sup>And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup>After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. <sup>26</sup>For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

**2 Timothy 3:10–4:5:** <sup>10</sup>But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, <sup>11</sup>Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. <sup>12</sup>Yea, and all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup>But evil men and seducers shall wax worse and worse, deceiving, and being deceived. <sup>14</sup>But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; <sup>15</sup>And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup>All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>That the man of God may be perfect, thoroughly furnished unto all good works. **4** <sup>1</sup>I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup>Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. <sup>3</sup>For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup>And they shall turn away their ears from the truth, and shall be turned unto fables. <sup>5</sup>But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

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**Jeremiah 31:31-34:** <sup>31</sup>Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup>Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: <sup>33</sup>But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. <sup>34</sup>And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

**Ezekiel 36:22-28:** <sup>22</sup>Therefore say unto the house of Israel, thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy names sake, which ye have profaned among the heathen, whither ye went. <sup>23</sup>And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. <sup>24</sup>For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. <sup>25</sup>Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup>A new heart also will I give you, and a new spirit will I

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put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup>And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. <sup>28</sup>And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

**Matthew 28:16-20:** <sup>16</sup>Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup>And when they saw him, they worshipped him: but some doubted. <sup>18</sup>And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. <sup>19</sup>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

**John 17:20-24:** <sup>20</sup>Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup>That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup>And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup>I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

**2 Corinthians 8-9:** <sup>1</sup>Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup>How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. <sup>3</sup>For to their power, I bear record, yea, and beyond their power they were willing of themselves; <sup>4</sup>Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. <sup>5</sup>And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. <sup>6</sup>Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. <sup>7</sup>Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. <sup>8</sup>I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <sup>9</sup>For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. <sup>10</sup>And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup>Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. <sup>12</sup>For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. <sup>13</sup>For I mean not that other men be eased, and ye burdened: <sup>14</sup>But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: <sup>15</sup>As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. <sup>16</sup>But thanks be to God, which put the same earnest care into the heart of Titus for you. <sup>17</sup>For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. <sup>18</sup>And we have sent with him the brother, whose praise is in the gospel throughout all the churches; <sup>19</sup>And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered

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by us to the glory of the same Lord, and declaration of your ready mind: <sup>20</sup>Avoiding this, that no man should blame us in this abundance which is administered by us: <sup>21</sup>Providing for honest things, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup>And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. <sup>23</sup>Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. <sup>24</sup>Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. **9** <sup>1</sup>For as touching the ministering to the saints, it is superfluous for me to write to you: <sup>2</sup>For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. <sup>3</sup>Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: <sup>4</sup>Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. <sup>5</sup>Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. <sup>6</sup>But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. <sup>7</sup>Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. <sup>8</sup>And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: <sup>9</sup>(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. <sup>10</sup>Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) <sup>11</sup>Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. <sup>12</sup>For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup>Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; <sup>14</sup>And by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup>Thanks be unto God for his unspeakable gift.

**Ephesians 2:11–3:21:** <sup>11</sup>Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup>That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup>But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup>For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup>Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; <sup>16</sup>And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup>And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup>For through him we both have access by one Spirit unto the Father. <sup>19</sup>Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup>And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the

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chief corner stone; <sup>21</sup>In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup>In whom ye also are builded together for an habitation of God through the Spirit. **3** <sup>1</sup>For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, <sup>2</sup>If ye have heard of the dispensation of the grace of God which is given me to you-ward: <sup>3</sup>How that by revelation he made known unto me the mystery; (as I wrote afore in few words, <sup>4</sup>Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) <sup>5</sup>Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; <sup>6</sup>That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: <sup>7</sup>Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup>Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup>And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup>To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, <sup>11</sup>According to the eternal purpose which he purposed in Christ Jesus our Lord: <sup>12</sup>In whom we have boldness and access with confidence by the faith of him. <sup>13</sup>Wherefore I desire that ye faint not at my tribulations for you, which is your glory. <sup>14</sup>For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup>Of whom the whole family in heaven and earth is named, <sup>16</sup>That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; <sup>17</sup>That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup>May be able to comprehend with all saints what is the breadth, and length, and depth, and height; <sup>19</sup>And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. <sup>20</sup>Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup>Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

**James 1:22-27:** <sup>22</sup>But be ye doers of the word, and not hearers only, deceiving your own selves. <sup>23</sup>For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup>For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup>But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. <sup>26</sup>If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. <sup>27</sup>Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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**Numbers 11:16-20:** <sup>16</sup>And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. <sup>17</sup>And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. <sup>18</sup>And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears



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of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. <sup>19</sup>Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; <sup>20</sup>But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

**Luke 22:14-27:** <sup>14</sup>And when the hour was come, he sat down, and the twelve apostles with him. <sup>15</sup>And he said unto them, With desire I have desired to eat this passover with you before I suffer: <sup>16</sup>For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. <sup>17</sup>And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: <sup>18</sup>For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. <sup>19</sup>And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. <sup>20</sup>Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. <sup>21</sup>But, behold, the hand of him that betrayeth me is with me on the table. <sup>22</sup>And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! <sup>23</sup>And they began to enquire among themselves, which of them it was that should do this thing. <sup>24</sup>And there was also a strife among them, which of them should be accounted the greatest. <sup>25</sup>And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. <sup>26</sup>But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. <sup>27</sup>For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

**Acts 2:43-47, 4:32-35:** <sup>43</sup>And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup>And all that believed were together, and had all things common; <sup>45</sup>And sold their possessions and goods, and parted them to all men, as every man had need. <sup>46</sup>And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup>Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. **4** <sup>32</sup>And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. <sup>33</sup>And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. <sup>34</sup>Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, <sup>35</sup>And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

**1 Corinthians 11:23-26:** <sup>23</sup>For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: <sup>24</sup>And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup>After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. <sup>26</sup>For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

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**1 Peter 4:7-11, 5:1-11:** <sup>7</sup>But the end of all things is at hand: be ye therefore sober, and watch unto prayer. <sup>8</sup>And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. <sup>9</sup>Use hospitality one to another without grudging. <sup>10</sup>As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. <sup>11</sup>If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. **5** <sup>1</sup>The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: <sup>2</sup>Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; <sup>3</sup>Neither as being lords over Gods heritage, but being ensamples to the flock. <sup>4</sup>And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. <sup>5</sup>Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. <sup>6</sup>Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: <sup>7</sup>Casting all your care upon him; for he careth for you. <sup>8</sup>Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: <sup>9</sup>Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. <sup>10</sup>But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. <sup>11</sup>To him be glory and dominion for ever and ever. Amen.

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**Nehemiah 2:17-18:** <sup>17</sup>Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. <sup>18</sup>Then I told them of the hand of my God which was good upon me; as also the kings words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

**Matthew 18:15-18:** <sup>15</sup>Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup>But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup>And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. <sup>18</sup>Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

**1 Corinthians 12:** <sup>1</sup>Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>2</sup>Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup>Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. <sup>4</sup>Now there are diversities of gifts, but the same Spirit. <sup>5</sup>And there are differences of administrations, but the same Lord. <sup>6</sup>And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup>But the manifestation of the Spirit is given to

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every man to profit withal. <sup>8</sup>For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup>To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup>To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: <sup>11</sup>But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. <sup>12</sup>For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup>For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. <sup>14</sup>For the body is not one member, but many. <sup>15</sup>If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup>And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup>If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup>But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup>And if they were all one member, where were the body? <sup>20</sup>But now are they many members, yet but one body. <sup>21</sup>And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup>Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup>And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. <sup>24</sup>For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. <sup>25</sup>That there should be no schism in the body; but that the members should have the same care one for another. <sup>26</sup>And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. <sup>27</sup>Now ye are the body of Christ, and members in particular. <sup>28</sup>And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup>Are all apostles? are all prophets? are all teachers? are all workers of miracles? <sup>30</sup>Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup>But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

**2 Corinthians 4:1-18, 13:5-10:** <sup>1</sup>Therefore seeing we have this ministry, as we have received mercy, we faint not; <sup>2</sup>But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every mans conscience in the sight of God. <sup>3</sup>But if our gospel be hid, it is hid to them that are lost: <sup>4</sup>In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. <sup>5</sup>For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. <sup>6</sup>For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. <sup>7</sup>But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. <sup>8</sup>We are troubled on every side, yet not distressed; we are perplexed, but not in despair; <sup>9</sup>Persecuted, but not forsaken; cast down, but not destroyed; <sup>10</sup>Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. <sup>11</sup>For we which live are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup>So then death worketh in us, but life in you. <sup>13</sup>We

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having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; <sup>14</sup>Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. <sup>15</sup>For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. <sup>16</sup>For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. <sup>17</sup>For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; <sup>18</sup>While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. **13** <sup>5</sup>Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? <sup>6</sup>But I trust that ye shall know that we are not reprobates. <sup>7</sup>Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. <sup>8</sup>For we can do nothing against the truth, but for the truth. <sup>9</sup>For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. <sup>10</sup>Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

**Galatians 6:1-10:** <sup>1</sup>Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup>Bear ye one anothers burdens, and so fulfil the law of Christ. <sup>3</sup>For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup>But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup>For every man shall bear his own burden. <sup>6</sup>Let him that is taught in the word communicate unto him that teacheth in all good things. <sup>7</sup>Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. <sup>9</sup>And let us not be weary in well doing: for in due season we shall reap, if we faint not. <sup>10</sup>As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

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**Psalms 46; 72:18-19, 150: 46** <sup>1</sup>God is our refuge and strength, a very present help in trouble. <sup>2</sup>Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; <sup>3</sup>Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. <sup>4</sup>There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. <sup>5</sup>God is in the midst of her; she shall not be moved: God shall help her, and that right early. <sup>6</sup>The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. <sup>7</sup>The Lord of hosts is with us; the God of Jacob is our refuge. Selah. <sup>8</sup>Come, behold the works of the Lord, what desolations he hath made in the earth. <sup>9</sup>He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. <sup>10</sup>Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. <sup>11</sup>The Lord of hosts is with us; the God of Jacob is our refuge. Selah. **72** <sup>18</sup>Blessed be the Lord God, the God of Israel, who only doeth wondrous things. <sup>19</sup>And blessed be his glorious name for ever: and let the

## 7 Our Declaration

whole earth be filled with his glory; Amen, and Amen. **150** <sup>1</sup>Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. <sup>2</sup>Praise him for his mighty acts: praise him according to his excellent greatness. <sup>3</sup>Praise him with the sound of the trumpet: praise him with the psaltery and harp. <sup>4</sup>Praise him with the timbrel and dance: praise him with stringed instruments and organs. <sup>5</sup>Praise him upon the loud cymbals: praise him upon the high sounding cymbals. <sup>6</sup>Let every thing that hath breath praise the Lord. Praise ye the Lord.

**Acts 10:34-44:** <sup>34</sup>Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup>But in every nation he that feareth him, and worketh righteousness, is accepted with him. <sup>36</sup>The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) <sup>37</sup>That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; <sup>38</sup>How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. <sup>39</sup>And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: <sup>40</sup>Him God raised up the third day, and shewed him openly; <sup>41</sup>Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. <sup>42</sup>And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. <sup>43</sup>To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. <sup>44</sup>While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

**2 Corinthians 13:13:** <sup>13</sup>All the saints salute you.

**Jude 24-25:** <sup>24</sup>Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, <sup>25</sup>To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

## Analysis Presented to House of Bishops

- [Steps Toward the Covenant](#) — Ephraim Radner presentation of March 2007
- [Interpreting the Proposed Anglican Covenant Through the Communiqué](#) — Katherine Grieb presentation of March 2007



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## A presentation to the House of Bishops on the Proposed Anglican Covenant

### Steps towards the Covenant

By Ephraim Radner March 19, 2007

[Episcopal News Service]

I want briefly to say something about the Covenant's origins in a practical sense, and then move on to its rationale and content. As most of us know, the proposal for an Anglican Covenant derives almost exclusively from the Windsor Report itself (see e.g. par. 118-120). The proposal came in the context of the Report's recommendations to enhance the unity of the Anglican Communion: "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" (118). Several things about such a covenant were noted in the Report, and the "draft" of a possible covenant was included in the Report as an appendix and, in a sense, a "discussion-starter".

When the primates met later at Dromantine (2005) and received the Windsor Report, they affirmed the general idea of an Anglican Covenant (as did Gen. Convention in June, in Resolution A166). In the course of the next year, some initial work, in an *ad hoc* way, was done by gathering some local people in Britain to think about general aspects one might have to deal with if this idea were to go forward ("Towards an Anglican Covenant", paper presented to and commended by the Joint Standing Committees of ACC and Primates, March, 2006).

The big push for the Covenant came in June '06 with the appearance of Abp. Rowan Williams' piece "Challenge and Hope of Being and Anglican Today". In this essay, disseminated as a general letter to the "faithful" of the Communion, Williams lifted up the idea of a common Anglican Covenant as "the best way forward" for the Communion's restored integrity and future. He suggested, furthermore, that the Covenant could act as the main element by which the Communion would be ecclesially reordered through a mechanism by which churches, in way yet undefined, could freely choose to adopt the Covenant or not.

A good number of responses to the idea now came in from around Communion (indeed, they had already begun to appear after the Windsor Report's initial publication). Some were critical of the idea altogether, others were cautiously encouraging of it, others offered general suggestions, and finally some provided fully-tailored proposals. In the Fall of '06 a Covenant Design Group of 10 persons was chosen by Abp. Williams, with nominees having been solicited from all the provinces. The members of this group included Primates, clergy, and laypersons, men and women, from around the Communion (although three were not able to attend for personal reasons). They were charged with meeting, reviewing the entire question of the Covenant idea in any way they chose, and reporting to the Primates' Tanzania meeting in February.

The Design Group met over four days in January of '07, and from this meeting proceeded a surprising outcome: after one day of intense discussion and prayer, common agreement about a way forward was reached. We agreed, in fact, that an Anglican Covenant was desirable on a certain basis, and that it was doable in terms of its articulation, again, on a certain basis. After another three days of actual drafting, the Design Group wrote a report and a complete draft Covenant that they presented to the Primates. This report and draft together was commended by Primates, and it is this document that they have offered to the Communion for discussion and response. My understanding is that the Executive Council, through an appropriate committee, will soon be putting out a study guide, as it were, to the Covenant, for church-wide dissemination during the summer, and will then issue a final response, ratified by the Executive Council, in October.

On the basis of comments received through the course of this year from around the Communion, the Covenant Design Group will prepare a revised draft to be presented to Lambeth '08, where it may be considered – and probably amended – for dissemination to the Provinces of the Communion. This process and timetable is important, among other things, for the way that it provides the markers for the "interim" recommendations offered by the Primates in their Communiqué.

### Do we have precedents for an Anglican Covenant?

Theological rationale for a Covenant among churches is broad, and stretches back to the earliest days of the Church, when James, Peter, John, and Paul formally agree – in "communion" – to their respective "trusts" and mutual responsibilities, including care for the saints in Jerusalem (Gal. 2:7-10). Obviously, there are a host Scriptural realities regarding covenant – God's own with creation, with individuals, with Israel, and in Christ – that bear on this question essentially. And human relations, such as marriage, are more than marginal to the discussion.

The kind of covenant we are talking about, however, has more practical precedents. One part lies in ecumenical life – i.e. covenant agreements between separated churches, such as among some Anglicans and Lutherans. It is important to see that these covenants have been fueled explicitly by the deeper desire to restore broken Christian communion. And it is "communion" which, theologically, the Design Group has asserted lies at the theological basis of any covenant, as we state in the Draft's introduction. And even though we call agreements as, for example, the one we have made with the Lutherans "full communion", they really are not yet that. For these agreements still lack many ingredients we have assumed and indeed practiced within the Anglican Communion as in fact *embodying* communion: not only mutually recognized ministries, and shared sacraments, but common and accountable counsel, the accountable (and in this sense "binding") sharing of resources including financial resources, and finally, the ultimate act of communion, martyrdom in the service of the other. The last of these, obviously, represents the lived missionary and diaconal heritage of the Communion's churches, and distinguishes these churches in their common life from all other ecclesial relations. It was precisely from *this* vision of communion that the great 1963 Anglican

Congress in Toronto formulated its principles of "Mutual Responsibility and Interdependence", adopted by the 1968 Lambeth Conference (Res. 67) and the Episcopal Church (most recently in A166 this past June).

Within the Communion, covenants articulated on this general basis already exist between individual churches, and in a way that is meant to reflect a deeper pre-existing reality. I am referring especially to those Covenant Agreements in effect between TEC and various "autonomous" churches once a part of the Episcopal Church's missionary structures, e.g. Liberia, Mexico, Philippines, and so on. These covenants, some with time-frames of several decades, commit the Episcopal Church and their particular partners to specific actions and attitudes with regard to money and ministerial cooperation, but also with regard to common counsel (allowing, in some cases, bishops of foreign churches to take their place "collegially" within the HoB). They involve, as in the case of the Covenant with the church in the Philippines, a "mutual reaffirmation" of a "common tradition and heritage" that, very precisely, derives from an intertwined history of life and death in the service of Christ. Finally, they place concrete demands upon covenanting partners, as in the case with the Anglican Church in Central America, binding agreements regarding financial accountability and forms of behavior. In one case (e.g. the Philippines), the covenant in question is explicitly stated as deriving from the reality of the Anglican Communion's life itself.

It is this sense of "communion" – a word specifically used by William White to locate the *Anglican* character of the new Episcopal Church's life in America in the late 18th century -- that lies behind the American church's willingness, indeed positive desire, to tie the parameters of our "doctrine, discipline, and worship" in essential matters to the Church of England (BCP Preface). She it was who guarded – indeed, by threatened sanction – our confession of the Apostles' Creed, demanding that we replace the article on Christ's "descent into hell" which the proposed Prayer Book had excised, and exercised constraint on a number of other topics as well.

That TEC *has* entered into covenants with other Anglican churches is, therefore, beyond doubt, and on mutually restraining and binding bases on a number of levels. That TEC *could* enter into a covenant with *all* the members of Anglican Communion is obviously possible, either through her General Convention (the usual way) or through Executive Council. But should TEC *want* to do so?

### The reasons for Covenanting

Let me turn back to the theological reality of communion. Clearly communion goes beyond the character and details of polity – who tells whom what to do, or who gets to decide what and on what terms, and how it all gets organized. It is my view that communion, understood ecclesially, derives from the particular reality of God's *trustworthiness*, of God's making and keeping and enacting promises within the world of time and space. Indeed, this is what a "covenant" is from God's side: promise-making and promise-keeping in the world. And this is not just my own view. The casualty of the present turmoil in the Anglican Communion, the element whose suffering has caused the demise of communion most clearly, is that of *trust*, according to the Windsor Report, Rowan Williams, and the Primates themselves. Trust has suffered in our communion because we have made promises and have not kept them; because we are called to make promises and refuse to do so; because we demand promises from others that we know they will never accept because we ourselves would never do the same. The "illness" of our communion *is* the loss of trust among us, as both WR and Communiqué (9) tell us, because trust is communion's foundation.

For God's promises have in mind our own communion with God, and the tearing down of promises one to another represents a rejection of that which makes promising even possible. The fundamental promise of God is that of "communion", as the Introduction to the Proposed Covenant states, communion with the Father and His Son, Jesus Christ (1 Jn. 1:3); it is a communion that is based on God's "faithful calling" of each of us, and all of us together (1 Cor. 1:9). This communion or fellowship is the promise – the calling – and it is trustworthy, because God is "faithful", faithful enough to give His own Son, His own self, into the hands of sinful people, out of love. And in this, trustworthy promise of communion is at the foundation of all of God's purposes, for God's good will and pleasure is to "gather all things in heaven and on earth" together in this self-giving Christ (Eph. 1:9f.).

To get a sense of where this takes us, practically, I recommend Rowan Williams' short newspaper piece on "Why the AC matters" (*The Daily Telegraph*, Feb. 23, 2007). He explains why "trust has suffered badly", as he puts it, and he describes "what happened in Tanzania" as "represent[ing] an effort to define what could restore trust – all round...The leaders of the Communion thought it worth trying – not because enforced unanimity matters more than anything but because the relations and common work of the Communion, especially in the developing world, matter massively. And also because the idea that there might be a worldwide Christian Church that could balance unity and consent seems worth holding on to, for the sake of the whole Christian family and even for the sake of human society itself". And, "for the sake" of all the world only because this is God's way of calling us into the trustworthy love that God has promised – that is, that God has *in fact* enacted – in Christ death and resurrection, whereby we recognize that "none of us has ultimate interests and concerns that are exclusively local or personal". A much earlier discussion of this very perspective can be found in Abp. Michael Ramsey's introduction to the 1963 Anglican Congress Report.

Kathy is going to argue that the meaning of the Covenant, whatever we thought it might have been at one time, has been essentially altered by the Primates' recent Communiqué – and that "covenant", read in the light of their requests, is clearly meant in their minds to be a basis for discipline and exclusion, particularly over matters like ways of reading the Bible, teaching and discipline over sexual behavior, and so on.

You need to hear her argument and consider it; but I, for one, could not disagree more strongly: in the first place, those primates present on the Design Group made it clear that the Covenant process and final substance is about a positive commitment, not a disciplinary reaction – that was their word, and if we choose to distrust it, well, that says a lot right there; second, the Primates themselves, as I assume Bp. Katharine will attest, did not really spend much time on the Covenant Report, assuming its shape and purpose to lie outside the particular matters literally at hand; thirdly, the Covenant proposal is about living in *trust*, trustworthiness. The recommendations from the Primates in their Communiqué are quite specifically directed at a situation in which we are *now* living where trust has been broken, and we are attempting to hold pieces together – and people together in some fashion – in such a way that trust will find a home once again. And we are not talking simply about broken trust among different churches, but here in our own midst, *within* a church – as the recent events in South Carolina demonstrate. It is not enough to say "let's take a break from the Communion to let things settle down", but it is, in a sense, our having broken the Communion that has caused the unrest in the first place. This mistrust must be dealt with now, in this church and elsewhere, with all of its hard choices; why? So that there will be a place where trust, as the Covenant would have us do,



can bear fruit. In this sense, the Communiqué's content is quite subordinate, in a very limited and pragmatic way, to the Covenant's larger purpose.

If covenant is about making promises and keeping them, in such a way as to embody God's own act of trustworthy communion in Christ's sacrificial death and new life, then we would indeed wish and fervently *desire* to make covenant with one another, for the sake of the whole world, "so that the world may believe that you have sent me", as Jesus says to his Father (Jn. 17:21), in praying for Christian unity.

### What kind of Covenant?

Any embracing covenant, such as is being considered for the entire Anglican Church, must therefore be the expression of something that "already is", of God's promises embodied in our communion as it in fact exists, however much engaged in struggle. It is not a "new" communion that we are after, but the articulation of something already at work through God's grace. The last paragraph of the Report's prologue describes the fundamental working orientation of the group: it states firmly that the Covenant proposal we would offer would not be an "invention", but a "restatement" and "assertion" of something already "received", and a "commitment" to an "interdependent life" already ("in theory") and always "recognized", that is, a commitment to a kind of life "already lived". Likewise, the Primates themselves, in the Communiqué (29), speak of the Covenant as a "making explicit" of something already "meant", and an "articulating" of something already lived.

And therefore, the Design Group adopted (informally and often implicitly) two principles to govern our deliberations and drafting: first, that nothing should be formalized that was not already at work – either doctrinally, missionally, or structurally – in our common life as a whole; and second, that the very formulations of these articulated realities should be drawn from existing documents within the public realm of the Anglican Communion, either in a longstanding fashion, or more recently. These adopted principles are the major reason why it was possible to formulate something in what surprised many people as being a remarkably, and in some minds unadvisedly, quick fashion. It is important to understand this, practically and in terms of the theological basis for it, as I have explained it, so as not to misjudge the meaning of the Design Group's expeditious labors.

The way this worked concretely can be categorized as follows:

- a. The general *template* for the draft was an existing proposal, carefully composed over the previous year by representatives of the Global South. It had been circulated publicly for some months, and to this we added elements of the Windsor Report's Appendix and the Province of Australia's publicly disseminated Covenant proposal.
- b. The actual *content* of the proposal – its specific elements and their formulation -- made use of a range of material, including the Chicago-Lambeth Quadrilateral, constitutions of various provincial churches, Lambeth Conference resolutions, Communion commissions (cf. the section on Mission), Primates' statements, etc..
- c. As for the *ecclesial structures and order* proposed for discernment and decision-making, we made an attempt to articulate what has, in an *ad hoc* way, already emerged in our common life over the past few years. This is key, especially in Section 6 of the proposal which deals with an ordered process of conciliar life that gives the Primates a particular role. This proposed structure and order is not an invention at all, as some have claimed, but an attempt to lay out how *in fact* (and with responsible deliberation, to be sure) affairs have been sorting themselves out. One can read Section 6 as a "history" of the last decade of the Anglican Communion's life in counsel. This history, and its encompassing larger history, of the Anglican Communion as a whole, is, we believe, "providential", in that it marks the articulation in time of God's promising act. If one cannot accept this, then of course one will have a problem with the thrust of this aspect of the document as a whole. But we believe it is consistent with the very reality of what covenant is all about: God proves faithful, and our attempts, marked by repeated conversionary movements of our councils, at responding in faith embody the shape of our own growing faithfulness.

It is possible, from this vantage finally, to touch on the particulars of the Proposed covenant now only briefly, in large measure because, as I have been arguing, they are not controversial precisely in their status as "already" given and passed on. They represent a remarkable convergence of Global South ways of articulating their commitments and more Western ones, for they articulate the common spring.

There are three main topics (somewhat obscured by a faulty enumeration in the text): which could be denoted in terms of teaching, mission, and order. Each of these topics is subdivided in terms of "affirmation" and "commitment".

- i. Thus, Section 2, "the life we share", follows an affirmation of the Quadrilateral, elaborated by the addition of an affirmation of common mission and of the foundational and guiding place of the classical "Anglican formularies (the latter of which is a part of the constitutions of a large number of provinces in the Anglican Communion). These are not listed here so as to establish a renewed Protestant confessionalism so much as they are forthrightly acknowledged as a historically accepted standard for common discernment and order, particularly with respect to the Scriptures.

On the "commitment" side of this topic, several elements are listed that range from engagement with Scripture and its authority, moral teaching, Eucharistic fellowship, leadership formation, and common life. These phrases derive from Lambeth conferences, ecumenical dialogue statements (cf. that on morals), the Windsor Report, and other sources. In many ways, this is a crucial section that cannot afford to be overlooked, for, with its earlier set of affirmations, it actually provides a framework within which the discernment of truth is to take place with the Communion, and provides a set of touchstones by which that discernment is to be measured. It is not as if the presenting quarrel over sexuality could be immediately settled within such a framework; but it would, I believe, have altered the way such a quarrel was approached some time ago had the framework been explicitly embraced. One will note, for instance, that the oft-appealed to (and only locally embraced anyway) triad of "Scripture, Tradition, and Reason", so confusing to so many in practice, does not appear here, not because its elements are not in fact in play, but because they are ordered within a more focused trajectory of discernment and authority.

- ii. The next section (4) on shared life and vocation, contains within it both the affirmation and commitment aspects of the church's missionary existence. Here, a providential understanding of the growth of the Anglican Communion as a communion is affirmed – obviously a central claim for a notion of an Anglican Covenant to make any sense at all; and through it, the historical characteristics of the previous teaching framework are filled out on a large canvass: primitive undivided church, British origins,

Reformation, and global growth through mission. This providential history was carefully noted, and its markers listed here are meant to inform the previous sections' "confessional" affirmations and commitments.

Much of the rest of the section, along with the list of commitments, derives from existing work by e.g. the Inter-Anglican Study Commission on Mission and Evangelism, and other groups. The ecumenical context for the Communion's mission is also straightforwardly affirmed, a fact that deserves attention. In some sense, this is the Covenant's most important section: it tells us Anglicanism is at root a missionary tradition; and that the struggles of the present are the results of that tradition, in a sense, but that our resolution of these struggles will be leaven of that missionary tradition's future life. There can be no effective mission without communion, lived and loved.

iv. The last set of affirmations and commitments – on Unity and Common life – have already proved the most controversial. The first section basically lays out the Four Instruments of Communion (the Archbishop of Canterbury having been restored to this position!), all under a guiding affirmation of our Communion's episcopal leadership (something coherent with our own Prayer Book's ordination liturgy, not to mention the Quadrilateral). By and large, the descriptions of the Instruments of Unity derive from existing proposals, especially Australia's (which, in turn, derives from other sources). The attempt here is to render somewhat more coherent the particular roles of each Instrument as they function together. There has already been some concern expressed that the ACC's role has somehow been slighted; however, we believe that the descriptions given are accurate, fair, and finally helpfully integrated.

The real place of challenge for many, it appears, lies in Section 6 on the practical elements that a commitment to unity would demand. In some sense, this was the one section where the Design Group was required to write "from scratch". But, as I have emphasized earlier, that would finally be a misleading characterization of what we did; for our goal was to articulate "explicitly", as the Primates themselves said, what has in fact taken place in practice already over the past few years as the Anglican Communion has grown and faced challenges to its common witness. Our task was one of apprehending this reality, not constructing it. If one looks carefully at the order of discernment, counsel, and decision, one will see a process that matches fairly closely with actual workings of the Communion over the past decade, say, with the dispute over sexuality – from Lambeth '98 (and before, of course), through to the Primates response to General Convention '03, the Lambeth Commission, Primates, Canterbury and ACC responses, General Convention '06 and now Dar es Salaam.

While this process has been challenged by some as to its integrity, one of the major sources of anxiety over the past few years has less been the actual incoherence of decision-making as has the fact that this *ad hoc* process was, as it were, unknown in advance, and hence in itself difficult to "trust", to find "trustworthy". What covenanting does to this is to resolve that need, and thereby provide a common "Yes" to a way of discerning that will indeed make "time" and patience less a threat to stability – as it appears now to be for many -- but a gift for seeking the truth in love. "We know what we have committed ourselves to, of the path it must follow, and we will be faithful in following it together."

We are well aware, of course, that just this ordering of discernment is disputed as being somehow providential. Why, some are already asking, should the Primates be given the role of the party of appeal and the final gateway of decision-making? There are at least three answers one might give to this perfectly valid question. First, there is a practical response: someone must do this, and of all the Instruments of Unity, the Primates most effectively (in logistical terms) combine world-wide representation and coherence of council. Second, there is the response of deliberate precedence: Lambeth '98 (building on '88) requested that the Primates take on this role quite explicitly (Res. III.6), by "intervening in cases of exceptional emergency which are incapable of internal resolution within provinces"; and this request derives from actual attempts in other cases where the Instruments of Unity did in fact intervene (e.g. the first Lambeth Conference, and, more recently, Canterbury's intervention – upheld by the ACC – in Rwanda in the mid-'90's). Finally, there is the simple ecclesiological response: given the episcopal ordering and leading of the Anglican Church – and, despite claims to American exceptionalism here, it is enshrined in our own Prayer Book (cf. pp. 517f.) – the Primates represent, in themselves, the unity affirmed and upheld – the "yes" of the Communion – to which the Covenant itself witnesses.

This does not mean that the Primates should or would constitute some super-decision-making power, a "curia" for the Communion as some of claimed. Far from it. A careful examination of the process of discernment proposed in the Covenant makes clear the conciliar character within which the Primates would operate in a special manner in limited and exceptional circumstances. And it is this conciliar context and character, as well as their representative and episcopal roles, that distinguishes the Primates' exceptional calling from curial models of decision-making and authority. Not only in the Covenant, but even in the Communique, the Primates are given no juridical authority beyond what they presently have. Their authority is to "ask"; perhaps even beg; and then leave each church to make its own decisions.

Although there have been fears and indeed accusations that the Primates have been "maneuvered" and "manipulated" over the past few years, I believe that an even-handed examination of the actual history of our struggles will show that, despite the real passion and heat in these struggles (some of it coming from the Primates themselves), there has been a remarkable restraint and subtlety to the Primates' own decision-making – one that actually reflects, rather than imposes upon, the diversity and discernment of the larger Communion. The Proposed Covenant merely seeks to give speech to this deeper reality.

It is the task of the Communion, through its varied processes of discussion, to comment not only on this larger shape to the Proposed Covenant, but also to the particulars that provide its content. My hope here is to have shown how both this larger shape finds its contours within a specific theological vision; and that this vision is what should inform the particulars as they are articulated.

I do not see my brief here as offering you advice, or engaging in political persuasion, although God knows I have my own convictions here. But nonetheless, I would end with a small plea. And I offer it in the shadow of all the high-strung assertions being passed around as to TEC's special vocation and special polity and special illuminations. In fact, however, Americans – and we, American Episcopalians – are no different than anybody else, despite our claims to exceptionalism; we are no better and no worse, no smarter and no more stupid; we are not more spiritually mature, nor are we (in aggregate anyway) probably any less so. We are not Jesus to the other's Pharisee, Jerusalem to the other's Babylon. Not at all. We all bleed, we all hope. Having lived and worked and suffered in Africa over several years, I was tended and healed in body and soul by Africans; and conversely, there are several African families – women, children, and men – who escaped slaughter and are alive today because of what a few small American Episcopal congregations of which I was a part did. This is the "already" of our communion. It

happened by a lot of giving away, of giving way, of receiving, standing aside, and standing in the breach. And it would be a tragedy of, yes, biblical proportions, if we let this "already" become something "already long gone". It is in our hands to prevent that. That is the "juridical" reality before us. And if someone says, "yes, but it is in all of our hands", I would say, "precisely because of the 'all', it is ours, and first of all, ours". That is what the "all" means when it comes to Christ Jesus.



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## Interpreting the Proposed Anglican Covenant through the Communique

By A. Katherine Grieb for the House of Bishops March 19, 2007

[Episcopal News Service]

[initial transcript, checked against delivery]

Thank you for the invitation to be with you today. My task is to speak about the process by which the Proposed Anglican Covenant came into being and to contribute one interpretation of where the text is going, that, along with other interpretations, will assist you in your deliberations on behalf of the Episcopal Church and the Anglican Communion as a whole. As a member of the Covenant Design Group, along with my colleague Ephraim Radner, I attended its first meeting in Nassau in mid-January. Ephraim and I have divergent views about the covenant process as of this point in time. I will argue that the covenant process has become considerably clearer as a result of the recent Primates' Communiqué. I'm saying, in a nutshell, that the best source for understanding the logic of the proposed Anglican Covenant and the best evidence for how it is likely to be interpreted in the future is the recent Communiqué of the Primates.

### Background: Theological Assumptions and Recent History

Like many people in the Anglican Communion, when I first read the Windsor Report with its recommendation of a covenant and its draft of a possible covenant in an appendix, initially I had strong reservations about the idea of a covenant for the Anglican Communion. These reservations derived both from my legal education and from my training as a New Testament theologian. The very word "testament" is a partial synonym for "covenant" and New Testament scholars take pains to express clearly what is "older" and "newer" about God's covenant-making. Lawyers are often preoccupied with covenants in the form of contracts, breaches of contract, and various sorts of remedies.

The term "covenant" itself is fluid: it can range anywhere from an informal agreement to a solemn oath to a formal contract that is legally binding and enforceable. Covenants can be used for a variety of purposes: to invite or to impose, to include or exclude, to summarize a hard-won consensus or to set a limit beyond which the parties to the covenant may not go. The idea of a covenant is neutral: an agreement can be for good purposes or bad. One biblical example concerns the plot to kill Paul in Acts 23:12ff where a group of men bound themselves with an oath not to eat or drink until they had killed Paul. On the other hand, Paul and the Philippians are bound together in "koinonia," a business partnership or covenant for the proclamation of the gospel. He writes to them from prison precisely because they are bound to one another in covenant relationship.

In Scripture, the great majority of uses of the term "covenant" refers not to these agreements between people, but to the covenants that God has made: with humanity, with Israel as a whole, and with particular representatives of Israel: Noah, Abraham, Isaac, Jacob, Moses, David, etc. Biblical scholars have for a long time connected these to the treaties by which a powerful king or emperor bound a vassal-king's allegiance in return for certain benefits. These have a familiar form and there are many examples of the genre within the Old Testament to describe the relationship between God and Israel. Probably the first reference to a new covenant came out of the exilic period, e.g., Jeremiah 31:31-34, when God and Israel recommitted themselves to one another.

The references to covenant-making between people or covenants initiated by Israel are much less frequent and not always so positive. Israel was a small and powerless nation, often tempted to form covenant alliances with stronger neighbors instead of relying on God's protections. Isaiah 7 describes the king of Judah's fear that Israel and Syria would combine against him. Isaiah 28 portrays the rulers of Israel as saying "we have made a covenant agreement with Death and with Sheol we have an agreement" but God says: "your covenant with Death is annulled; your agreement with Sheol will not stand." Behold I am laying in Zion a foundation stone...." God has made alternative arrangements for Israel's salvation. So a covenant that is not of God, a covenant with powers opposed to God, or a covenant constructed for an ungodly purpose, will not finally stand. Again, to summarize: a covenant can be good or bad. The idea of a covenant by itself, is neutral. Everything depends on its purpose.

As a member of the Inter Anglican Theological and Doctrinal Commission, I was asked to write a paper on "covenant" outlining these reservations and suggesting ways in which they might be overcome. That process was clarifying for me: I reviewed the biblical background, a bit of British common law tradition, Richard Hooker on "ecclesiastical polity," John Locke on "toleration," and some of the ways in United States history that covenants have not worked so well, for example, housing covenants where homeowners agreed not to sell their property to African Americans or Jews or Roman Catholics. The Inter Anglican Theological and Doctrinal Commission at its most recent meeting last September divided into two sub-groups and I chose to work on "covenant." Part of our task there was to articulate possible models of covenant for discussion by the group.

By that time, the Archbishop of Canterbury had formally endorsed the idea of covenant as "the best way forward" shortly after General Convention 2006. At the same time, he hinted at a possible result of the continuing Windsor Process: some parts of the Communion might not be able to ratify such a covenant for reasons of conscience, and might then become somewhat like Methodists, historically related to the Anglican Communion and bound by many common traditions, but no longer one denomination. At the IATDC meeting the following September, we did not dwell on the potentially divisive aspects of covenant but on its unitive possibilities. I think we all came away from that meeting convinced that a covenant might be very helpful for the Anglican Communion at the present time and that a great deal would depend on the form of the covenant. We also noted that a covenant is not self-interpreting: someone has to say what it means and how it is to be applied in a particular situation.

When I was asked to serve on the Covenant Design Group for the Anglican Communion, I prayed hard and consulted some wise

people, then I said yes. I assumed that the group had been carefully balanced in a number of ways (north, south, theologians, ecumenists, biblical scholars, people with legal background, male, female, lay, ordained, etc.) and I was determined not to second guess that process or mess it up. The stakes for the Anglican Communion and the Episcopal Church seemed to me and still seem to me to be very high.

A little more background: Before the meeting I expressed to the Presiding Bishop my strong desire to work hard for us to remain in the Anglican Communion even if what we achieved was not ideal from an Episcopal Church point of view. I also expressed my concern that I might be part of crafting something that would be harmful to us and that I might be put in a place of having to decide whether to do that or resign.

### **The Covenant Design Group Meeting in Nassau in January**

Turning from that background to the meeting itself, I need to say as clearly as possible that I thought we worked well together and that I thought we were able to craft something that actually would be a good conversation starter about the covenant process, a more helpful approach to covenant-making than any of the documents we had looked at that went into our discussion. I also thought there were some potential dangers – I'll say more about that in a minute – but I want to say again that I was an active participant in that meeting and that I was fully part of the draft covenant we designed for discussion.

When we first formed as a group and introduced ourselves to one another, it became obvious that we were missing three of our members, no small matter in a group of that size. The representatives from South Africa, Ireland and Ceylon were unable to attend the meeting. We had been formed as a group in November, so undoubtedly they had prior commitments, but for whatever reasons they did not send replacements and we were missing those perspectives that I assume were also carefully chosen to balance the group. This was a concern to me because South Africa has been through the experience of apartheid and the powerful work of the Truth and Reconciliation process; Ceylon has recently ordained women after careful discussion, and Ireland has experienced the bitter religious conflicts between Roman Catholics and Protestants and also the peacemaking efforts. The perspectives of these three members would have been invaluable to our committee.

At the beginning of our work, one of the Primates present suggested that there might need to be a minority report, looking at me, and we were informed, again at the very beginning of our work, that an Episcopal Church bishop had already described us as "a lynch mob." We set to work, reviewing the large set of documents that had either been solicited or volunteered to guide our work and to try to find a way forward that would work for everyone. We worked together well, listening to one another, respecting one another's differences. But the absence of the three members I described meant that there were only one or two voices at the table to speak for the use of the covenant as binding the whole Communion together with different points of view on issues that are not *adiaphora* represented in it.

As I said to the Episcopal News Service immediately after the meeting, the most well-represented view around the table was that the covenant was preventative. According to that view, the point of a covenant is to prevent any significant change from occurring in the Church's doctrine and practice. Proponents of that view were and are eager to have a covenant in place as quickly as possible, so that there will be procedures available to prevent any unwelcome innovations from their point of view. There had been discussion earlier that the covenant drafting and discussion process might take as long as ten years, but at our meeting it became clear that the covenant process would be moving at top speed. It was even suggested at one point that the completed covenant be ratified by all bishops at Lambeth 2008. The present timetable is not quite that fast: the Anglican Communion will have until the end of 2007 (so about nine months) to respond to the Proposed Anglican Covenant. Then the Covenant Design Group or some other group will re-craft the Covenant for approval at Lambeth and the ratification process will happen as soon as possible after that. The point is, we're talking about an accelerated process.

That same majority point of view was also most insistent on the key role of the Primates as the interpreters and enforcers of the Covenant. A few of us suggested that the Anglican Consultative Council, being more representative of the Anglican Communion as a whole, including women and laity, might be the better body to interpret the Covenant. But it was felt that the group is too large, that it meets too infrequently, and that the "augmented role" of the Primates was a major part of the rationale for the Covenant in the first place. The language about the Primates prevailed, with the reminder that the Communion as a whole would be discussing this move at length, that this was a draft document to be tested by the larger Communion.

The same sort of discussion happened around the issue of the normativity of the 1662 Book of Common Prayer in section 2.5. The only footnote in the document recognizes that there are other duly authorized Books of Common Prayer in the Anglican Communion, "but acknowledges the foundational nature of the Book of Common Prayer 1662 in the life of the Communion." So that section now reads that "each member Church and the Communion as a whole, affirms"... "that, led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons." Once again, objections that this would work to exclude provinces that are not ordered by the 1662 Prayerbook were met with the argument that this was the sort of thing that the provinces would need to discuss and report back about: how central is the role of the Thirty-nine Articles or the 1662 Book of Common Prayer in the Anglican Communion as a whole?

So the Proposed Anglican Covenant is most clearly based on the covenant document already widely circulated and ratified in principle by representatives of the Global South. That document served as the framework for our deliberations and we added to it language from a variety of sources: the Province of Australia's covenant proposal, the Chicago-Lambeth Quadrilateral, the Windsor Report, and several other documents, all recognizably Anglican. Of course we wrote with an eye to the upcoming Primates' meeting and the point was to use language that all the Primates could "recognize" if not affirm in all the details, so that the conversation, critique, and reception process could go forward.

The key language about the interpretation and application of the Proposed Anglican Covenant, and where we were most innovative with respect to classic Anglican tradition, was in section 6. We spent a great deal of our short time on this section. The language about Scripture, the Instruments of Communion, the enhanced role of the Primates, and the possibility of the exclusion of a member church "in the most extreme circumstances" where the "substance of the covenant as understood by the Councils of the Instruments of Communion" was not fulfilled, were the topics most discussed by our working group. I thought then, and I continued to think that what we had drafted was clear and that it would be a useful tool for discussion by the larger Communion.

At the time, I called for widespread participation by members of the Episcopal Church in the Draft Anglican Covenant discernment process. I said,

"It is important for the entire Anglican Communion to go forward as a group and not to split into two different versions of Anglican Communion. It's worth working for; it's crucial theologically to be one body for our witness and our mission. If the covenant is the best way of holding the Communion together, then a lot of us are interested in the covenant for that purpose."

I also expressed a vision of a comprehensive and generously orthodox Anglicanism that I thought was compatible with and could be embodied in a covenant of the sort we had drafted:

"This coming time [of response to the draft proposed covenant] will require action around the Communion if we want to continue in the Anglican tradition of comprehensiveness, generous orthodoxy, listening to minorities and welcoming the stranger – the person with another point of view. Not everyone in the Anglican tradition views that sort of tradition as distinctively Anglican."

I said Anglicanism has a "long tradition, not of closing our eyes to conflict, but of creating spaces where different points of view can be argued intelligently, coherently, and with attention to biblical interpretation in ways that we can move forward without everyone agreeing but with an understanding that though we don't see it the same way, we care deeply about our union."

I rooted that tradition in the early Church and the subsequent life of the Church throughout the centuries. "We've always been working it out; we've always been trying to figure out how to live together around the same table with different points of view. We will continue to do that unless we abandon the project of Communion."

I spoke of two great traditions of biblical interpretation that live side-by-side in our congregations and throughout the Communion. "As we reflect on our present context, we can recommit ourselves to welcome those who share another interpretation of Scripture and therefore another interpretation of doctrine or ethics than we do." I said, "it is the time for the Anglican Communion at every level to renew its commitment to conversation about the Anglican Communion and about the history of biblical interpretation in Anglicanism." And I said: "We're up to that; we can do this." All that was before the Primates' Communiqué.

### **The Primates' Meeting and Communiqué**

The character of that discussion and discernment process has been clarified considerably by the Primates' Communiqué and by the specific "assurances" requested from the Episcopal Church by September 30 of this year. The Primates are acting in an unprecedented way, setting up a "pastoral council" and one or more "primatial vicars," as if the Proposed Anglican Covenant process had been completed and the document already ratified by all the provinces. But the long careful process the Covenant Design Group had envisioned with respect to our section 6.6 – by which, eventually, in extreme circumstances, after all procedural due process had been followed, a member Church might be judged to have "relinquished for themselves the force and meaning of the Covenant's purpose" by "the councils of the Instruments of Communion" (all of the Instruments of Communion) – that suggested process has been ignored, bypassed, condensed, or otherwise made irrelevant by the Primates' Communiqué. The Primates have given the clearest possible signal that they themselves cannot wait for the Proposed Anglican Covenant. Their section 30 states that "an interim response is required in the period until the Covenant is secured." As we speculate about what could have motivated such a strong response when the work of the Covenant Design Group had clearly advanced beyond anyone's initial expectations, I think we should assume that the Episcopal Church is considered so unreliable and so untrustworthy that the Primates feel the Anglican Communion is presently endangered without these "assurances" and without the imposed structures (the pastoral council and the primatial vicars).

At the same time, we have been instructed to "read" the Proposed Anglican Covenant and the Communiqué as a package. And while I agree with Ephraim Radner that the proposed draft the Covenant Design Group suggested was not especially innovative in what it affirmed, though it clearly was innovative in its section 6, this Communiqué from the Primates by which we are to interpret the Proposed Anglican Covenant is a clear innovation. One likely result, whether intended and anticipated or not I don't know, is that the reception process (discussion, critique, amendment) of the draft of the Proposed Anglican Covenant is going to be very limited, especially for members of the Episcopal Church who have, in a sense, a double deadline (one in September, another in December), which is a very short time to engage such momentous matters.

Of course, the members of the House of Bishops have already been engaging this individually in discussion of the Communiqué and the House has collectively addressed it during this meeting. But there is a sense in which the discussion of the Communiqué cannot be completed without attention to the covenant process, since the Covenant and the Communiqué are mutually interpretive documents. So, to restate my conclusion, the best source for understanding the logic of the Proposed Anglican Covenant and the best evidence for how it is likely to be interpreted in the future is the Primates' Communiqué.

### **Some Observations about the Primates' Meeting and Communiqué**

1. The first thing to look at is the Report of the Communion Sub-Group that considered the adequacy of the Episcopal Church's response to the Windsor Report's recommendations. The group commended the Episcopal Church for taking the Windsor Report and the Primates' recommendations "extremely seriously" and then focused its attention on the resolutions passed by General Convention 2006. It did not, for example, note that in response to Paragraph #135 of the Windsor Report, the Presiding Bishop had commissioned the task force that produced "To Set Our Hope on Christ" though it did mention that the structures for alternative episcopal oversight (DEPO), taken up by the Windsor Report, were still in place. It gave the resolutions of the General Convention 2006 a passing grade on expressions of regret, noted the absence of "moratorium" language in the resolution calling for "restraint" on the part of bishops by not consenting to the consecration of any episcopal candidate whose manner of life presents a challenge and could further strain communion, and it gave us a failing grade on the same-sex blessings resolution that never made it to the House of Bishops. You all know well the extraordinary measures the General Convention took to get that much passed. But the Communion Sub-Group did mention that provisions of the Windsor Report directed to other parts of the Anglican Communion "appear to have been ignored so far," and called on the Instruments of Communion to become pro-active in identifying potentially divisive issues in the future and discussing them before they become polarizing.

The Primates' Communiqué moves away from this document in several ways: it replaces the whole DEPO structure with the "pastoral council" and "primatial vicar" plan and it justifies the boundary-crossing behavior, moving it from being one of the

three things the Windsor Report wanted a moratorium on, to an understandable reaction (a symptom rather than a problem) that would surely stop on its own once the difficulties in the Episcopal Church were straightened out.

2. The Primates' Communiqué makes it clear that the bicameral structure of our polity is not important to them: the House of Bishops is to give these assurances on its own, through its Primate. A polity that would require us to do this another way is our problem. This sentiment was underlined by the statement of the Archbishop of Canterbury immediately after the Communiqué. Asked about the response to the House of Bishops, he said it was impossible for him to speculate about the House of Bishops, that no one, including the Presiding Bishop, was in a position "to deliver the whole of the House of Bishops. We hope that they will." He added, "On the specifics of the wording – well, these are the terms that have been put to them. I think it would be rather difficult if there were a response in other terms."

The Communiqué itself, as you well know, requires the House of Bishops to:

- 1) "make an unequivocal common covenant that the Bishops will not authorize any rite of blessing for same-sex unions in their dioceses or through General Convention;" and
- 2) "confirm that the passing of Resolution B033 of the 75th General Convention means that a candidate for episcopal orders living in a same-sex union shall not receive the necessary consent unless some new consensus on these matters emerges across the Communion."

It says that failure to give these assurances means that the relationship between us "remains damaged at best" and this "has consequences for the full participation of the Church in the Anglican Communion." In other words, this is a highly condensed version of section 6.6 of our Proposed Anglican Covenant document. We see that the main purpose of the Proposed Anglican Covenant is directed at the Episcopal Church specifically and the issue of same-sex relationships particularly. We see that section 6.6, far from being a logical outcome of a long list of beliefs we hold in common, is the point of the covenant-making process. We also see how the Primates are very likely to interpret the Proposed Anglican Covenant when it is finally in place: as a means to bring the practices of a province holding a minority view on a contentious matter into line with the view a majority of the Primates themselves so that the Communion speaks with only one voice.

It was particularly disheartening to me to see that the Hermeneutics Project (the Primates' agreement to a worldwide study of the methods of interpreting Scripture) would begin sometime after the Lambeth Conference in 2008, that is, long after the Episcopal Church is being asked to give assurances that effectively renounce an entire way of reading Scripture that has shaped much of our recent conversation. But, that Hermeneutics Project, the work of Theological Education in the Anglican Communion, and the Listening Process focusing on the experience of gay and lesbian Anglicans from around the Communion are possibilities towards an openness to more than one way of reading Scripture not apparently present at the moment.

### **Some Suggestions for a Way Forward**

Ephraim will remember that at our final session of the Covenant Design Group I commented that our working document did not reflect much of a theology of the Cross, and so we borrowed some language from the Oporto Statement at that time. It seems appropriate to revive that concern now, as the House of Bishops considers its response to the Communiqué that is standing in for the Covenant.

I think the Presiding Bishop's language about fasting points the way for us: It is now very clear that the tremendous concern of the Primates to obtain these interim assurances is the point of the covenant process as a whole. As painful as it is for us to think about this, the whole question of a covenant for the Anglican Communion arose first in the Windsor Report in response to the General Convention of 2003 and was pushed forward by the Archbishop of Canterbury immediately after our General Convention of 2006. It is distinctly possible, even highly probable, that these events and these responses have had a distorting effect on the Anglican Communion. We haven't actually been a covenant-based tradition and it may be that the Communion is rushing to embrace a Covenant as a short-term solution to some questions that require a much longer process. Would it help the Communion if we removed the pressure to come up with a Covenant by stepping out of the room for a while as they discuss it?

I suggest that we enter a five-year period of fasting from full participation in the Anglican Communion to give us all time to think and to listen more carefully to one another. I think we should engage in prayerful non-participation in global meetings (in Lambeth, in the Anglican Consultative Council, in other Communion committee meetings) or, if invited to do so, send observers who could comment, if asked, on the matter under discussion. We should continue on the local level to send money and people wherever they are wanted. (This is not about taking our marbles and going home.) We need to remain wholly engaged in the mission of the church, as closely tied as we are allowed to the See of Canterbury and to the Anglican Communion as a whole. But we should absent ourselves from positions of leadership, stepping out of the room, so that the discussions of the Anglican Communion about itself can go on without spending any more time on our situation which has preoccupied it.

Someone suggested that I call this five-year period a "time out" where screaming brothers and sisters go to separate corners of the room for a while and think about things. We certainly could use some time without the hyped rhetoric and the media attention (they probably cause one another). On some level, we all need a rest from the intensity of this discussion and from the loss of perspective that results from such heated polemic. I wouldn't want to call this season of fasting from full communion a "trial separation" because I think we should, for our part at least, continue to seek "the fullest degree of communion possible" without giving the reassurances requested by the Primates. The extent of that "fullness" will, of course, be determined by the Primates and I do not think we should be optimistic about how much "communion" will be allowed to us. But I hope we could "walk in parallel" if not "walk together" and see, if by God's grace, those parallel lines can in fact meet in five years.

The Archbishop of Canterbury, in particular, and also the Primates, have been gracious enough to allow that there are matters of conscience on both sides. These are weighty matters indeed, which should not be entered into lightly or quickly.

For this reason, I do not think the House of Bishops can make this decision alone – a least not in our polity. It is essential for us to listen to all the representatives of the Episcopal Church, and our constitution does provide for calling a special General Convention. Article 1, section 7 says special meetings may be held as provided for by the canons. Canon 1.1.3 (a) vests the right of calling a special meeting of the General Convention in the bishops. The Presiding Bishop summons the meeting, designates the time and place, with the consent of the requisition of a majority of the bishops expressed to the Presiding Bishop in writing.

Canon 1.1.3 (b) says that deputies elected to the preceding General Convention shall be the deputies of the Special Convention. This could be a stripped down, more tightly focused General Convention and somebody who knows a lot more about this than I do can tell us if there are ways to streamline the resolutions process to deal with the Primates' request as directly as possible. Perhaps the Presiding Bishop could appoint a group of Bishops and Deputies to structure this important conversation so that we could hear one another past the sound bytes.

If the Special General Convention decides to instruct the House of Bishops and the Presiding Bishop to fast from making hasty assurances to the Primates and to fast from full participation in the Anglican Communion, then we should ask the Theology Committee of the House of Bishops or some other group appointed by the Presiding Bishop to lead us in an active process of prayer, listening, and discernment, so that the five years are well spent. During that time, the Anglican Communion should have begun its Hermeneutics Project and continued its Listening Process. We would continue to do the same thing in parallel.

But if the Special General Convention decides to instruct the House of Bishops and the Presiding Bishop to give precisely the assurances required by the Primates – if it is actually possible to do that without amending our Constitution, I'm not sure that it is – that would not guarantee us a place at the table. The wording of the first assurance seems to require 100 percent of the bishops with jurisdiction to agree not to authorize same-sex blessings. The word "authorize" by itself could do us in: although we use the word in the technical sense of passing resolutions, the Primates might well interpret it in a non-technical sense, so that if any priest in the Episcopal Church blessed same-sex unions and the diocesan bishop did not discipline or inhibit that priest, arguably the diocese would have "authorized" the action.

As to the second assurance, you all know better than I do whether a clear majority of you would be willing to promise to withhold consent to a candidate for episcopal orders living in a same-sex union. But it may be a long time indeed before "some new consensus on these matters emerges across the Communion" and who knows whether the bishops elected in subsequent years will consider themselves bound by your promises or whether some of you will become convicted to renounce your promises? All indications from the Primates' Communiqué are that the words will be interpreted very literally and without much concern for matters of our polity. Personally, I think it is only a matter of time before we would be placed on probation anyway. Archbishop Eames had suggested that the Episcopal Church had already responded adequately to the Windsor Report even before General Convention 2006, but apparently the head of the Windsor Report Commission himself cannot interpret the Windsor Report. The Primates do the interpreting for the Anglican Communion and the Primates are very angry at the Episcopal Church.

Theologically, biblically, I think we are at Antioch with Paul, in Jerusalem with Jeremiah, and walking the way of the Cross with that mysterious Son of Man. With Paul in Antioch, we have – perhaps without adequate consultation with Jerusalem – been having table fellowship (koinonia) with Gentiles, until the men from James came to tell us that we have to stop doing it. They want a moratorium on eating with Gentiles. This presents the community with a difficult decision. Peter and Barnabas pull away from the table physically and ritually separate themselves from the Gentiles. Paul says, "I can't do it." If he had not, most of us would not be here today, being Gentiles ourselves.

Jeremiah in Jerusalem before the exile told the frightened people to wake up and appreciate their situation. Their naïve belief that God would never allow the city of Jerusalem and its Temple to be taken by the Babylonians was not going to save them. They were going into exile, one way or another. They could do it the hard way or the easier way, but they were going into exile. I think the metaphor of "exile" captures something of the pain we can expect from being in less than full communion with the Primates, who will certainly distance themselves from us, if not in September, then later on down the line. But we might remember that our gay and lesbian brothers and sisters have long lived in exile and it will be a great privilege to go into exile in their company.

Finally, I think we are in the place of all potential disciples of Jesus when some Pharisees come to warn him about Herod. He will go his way today, and the next day, and the day after that, healing and teaching and casting out demons, but eventually he will end up in Jerusalem, the city that kills the prophets and stones those who lose their lives for now on the way to Jerusalem, when things are hard and scary and it feels like death is all around, then we shouldn't be surprised later when the Son of Man says he doesn't want to be seen with us.

Where is that mysterious Son of Man hidden today? What is the cross that we are to take up? This message is especially directed to those of us who are called to "stand with" a rejected category of persons. Dietrich Bonhoeffer recognized the hidden Son of Man in the persecuted Jews. Abraham Heschel, who marched with Martin Luther King, Jr., had eyes to see the Son of Man hidden in the rejected separate and unequal ones. Perhaps Mahatma Gandhi caught a glimpse of him in the Dalit, the "untouchables" of India. Since we shall have to answer for these things we do on the day of judgment, it may not hurt to ask ourselves ahead of time the question Jesus asks us: What good will it do any of us, even if we gain the whole world, if we forfeit our soul, our life, our self?



## Communion Leadership Concerns

- [From Primates' Meeting](#) — Reservations expressed by primates and posted to Anglican Communion Web site May 2007
- [From Joint Standing Committee of the Primates' Meeting and the Anglican Consultative Council](#) — Reservations expressed by the JSC and posted to Anglican Communion Web site May 2007

## *The Primates Meeting.*

### Points raised in the Discussion of the Draft Text for “an Anglican Covenant” presented as part of the Report of the Covenant Design Group.

#### *General Points*

- ◆ Translation of the Document needed.
- ◆ Could we have a one page document addressing the questions:
  - What is the value added by the Covenant?
  - How does the Covenant relate to the fundamental principles set out in the preamble of several constitutions?
- ◆ The Archbishop of Canterbury should write a preface to commend the study of the document to the Provinces.
- ◆ Please give citations where there are quotes so that these can clearly be identified.

#### *Section 1 (Preamble)*

- ◆ Could there be a reference here to the understanding that the death and resurrection of Christ saves us from rationalism?
- ◆ Abraham the grandfather of Israel, rather than representative.
- ◆ What is the special charism of Anglicanism? Should that not be identified here?

#### *Section 2 (The Life we Share)*

- 2 There ought to be reference somewhere in the Covenant to the threefold authority of Scripture, Tradition and Reason informed by God.
- 2(2) Could there be clarification of the word “afresh” and what it means in this context?
- 2(3) Is “Supper of the Lord” the most appropriate phrase?
- 2(5) Care must be taken when talking about the 1662 Book of Common Prayer – perhaps “the original BCPs of the Church of England and their descendents” would be a better phrase. Not all Provinces place the greatest value on the 1662 edition.
- 2(5) The historic formularies are known to some Provinces but not all, and even then they are understood in different ways. The text may need to stop at the formularies, but with an extended explanatory footnote. The Thirty-Nine Articles are not in every Provincial constitution – not in Japan for example – so the wording needs to be careful.

#### *Section 3 (Our Commitment to Confession)*

- 3(1) Some reservations were expressed about the phrasing “biblically derived”. Who assesses the authenticity of any interpretation? On the other hand, this text is not committing us to particular views, but is about the method that Anglicans adopt when interpreting Scripture.
- 3(2) It would be important to mention mutual Eucharistic hospitality and the recognition and interchangeability of clergy.

#### *Section 4 (The Life we Share with Others)*

- 4(5) There is a need to acknowledge the fruits of the work undertaken by *Missio* – there is no mention here, for example, of the centrality of worship and the commitment to live as the One Holy Catholic and Apostolic Church.

#### *Section 5 (Our Unity and Common Life)*

- 5(2)IV The description of the work of the ACC needs to be expanded.

#### *Section 6 (Unity of the Communion)*

- 6 There is no mention in this text of the United Churches. Where do they stand in relation to the covenant? Do they have a place? Their distinctive position needs acknowledgement and mention.
- 6 The place of ACC seems undervalued. Should ACC be in a more central role, and be given an appropriate juridical and executive authority? The text should explicitly note its consultative nature.
- 6 There is a need to ensure balance between the four Instruments, and a deeper understanding of their authority and capacity.
- 6(3) Canon Law should reflect and promote global Communion.

#### *Section 7 (Our Declaration)*

No comment

*The Joint Standing Committee  
of the Primates' Meeting  
and the Anglican Consultative Council.*

Points raised in the Discussion of the Draft Text for “an Anglican Covenant” presented as part of the Report of the Covenant Design Group.

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*Section 1 (Preamble)*

No comment

*Section 2 (The Life we Share)*

- 2(1) Is there sufficient acknowledgement of the inter-faith dimensions?
- 2(2) Are the Creeds sufficiently acknowledged? Lambeth Quadrilateral has more to say on them than what is represented here, i.e. reference to both Apostles' Creed and the Niceo-Constantinopolitan Creed.
- 2(5) Does there need to be some comment on the recognition of ministries across the Communion and the associated questions?

*Section 3 (Our Commitment to Confession)*

- 3(1) Is the phrase “member churches” the most appropriate?
- 3(2) Should there be further clarity about guidelines for participation in Eucharistic Celebrations? What guidelines are already in existence?

*Section 4 (The Life we Share with Others)*

- 4 How does the vocation set out here differ from that of other churches?

*Section 5 (Our Unity and Common Life)*

- 5 What does the phrase our Common life imply? How is that expressed in this section? The section needs tightening.
- 5(2) What is the cash value of the phrases about the Instruments of Communion?
- 5(2) This text does not adopt the full recommendation of ACC-13 (Resolution 2) on the naming of the Instruments of Communion and the Focus for Unity.
- 5(2) How do you make “the bonds of affection” explicit here?
- 5(2) We need more of a link into the discussion of the Instruments of Communion.
- 5(2) III What does “guarding the faith” mean? Is this too broad a description of the episcopal role?
- 5(2) IV Is the role of the ACC being too confined here? It is the constitutionally enabled body to advise on inter-Anglican matters.

*Section 6 (Unity of the Communion)*

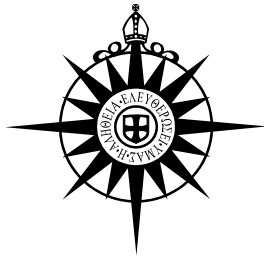
- 6(2) The draft needs to be clear about the use of “the Church” as a term, and how it is to be understood in the text.
- 6(4) “no juridical or executive authority”. Does the authority of the ACC need to be strengthened?
- 6(5) There is a need to avoid too much the language of “constitution” or “code” here. The Covenant cannot really be more than asset of aspirations. Each Province would have to articulate its own level of commitment to the Covenant.
- 6(5) Is this too prescriptive? Perhaps the text should end at the end of the introductory text of 6(5), and not include the bullet points or 6(6).
- 6(5) This is controversial – why is priority given to the Primates here? This text represents a very big step, because it describes the role of the primates in a more explicit way than before.
- 6(5) There isn’t enough on the co-operation between the Instruments, particularly between the Primates and ACC.
- 6(5) It is a reflection of the current reality, but the future development of the ACC is important in a family of Churches which think synodically. How do the Instruments liaise? This questions focuses attention on the JSC. Matters can’t just be left to the Primates. There is also the question of how this relates to the Provincial constitutions.
- 6(5)2 Given that the Lambeth Conference meets once a decade, does this imply too long a timescale, and inevitable delay in the process of discernment? Should consideration be given to the proposal in TWR that the Primates should be considered as the Standing Committee of the Lambeth Conference? Some sort of holding body, which can respond on a shorter timescale is needed.
- 6 Perhaps there needs to be a more detailed and separate schedule that clarifies procedures, since the covenant text suffers here from too great an involvement with specifics.
- 6 The difficulties with this section arise not with the points of agreement, but with the issues of accountability.
- 6(6) There is not enough material here which acknowledges the critical role of dialogue and debate. Discernment is a process which needs to be recognised.
- 6(6) Who is the “we” referred to here? There is no indication of how a decision would actually be made.
- 6(6) This last paragraph departs from the style of “each Church Committing”.

### *Section 7 (Our Declaration)*

No comment

## Precursor Documents

- [Towards an Anglican Covenant](#) — JSC  
Consultation Paper on the Covenant Proposal  
of the Windsor Report, March 2006
- [Windsor Report](#) — Report from Lambeth  
Commission on Communion, which contains  
a proposed covenant draft, October 2004



*Joint Standing Committee*  
**Towards an Anglican Covenant**  
*A Consultation Paper on the Covenant*  
*Proposal of the Windsor Report*  
March 2006

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## Background

1. Among the proposals of the Windsor Report 2004 (TWR) there was the suggestion that an Anglican Covenant be developed and adopted in the life of the Communion (paragraphs 117-120, reproduced in the Appendix here). This was one of the report's main recommendations, proposed in order to give explicit articulation and recognition to the principles of co-operation and interdependence (sometimes called "the bonds of affection") which hold the Anglican Communion together. TWR considered that this was one vital way in which trust and co-operation could be rebuilt between the churches of the Anglican Communion in the wake of recent tensions.
2. The work of the Reception Reference Group, which met under the chairmanship of Archbishop Peter Kwong, and subsequently with Primus Bruce Cameron, between the publication of TWR and the meeting of the Primates in Dromantine, Northern Ireland, in February 2005, indicated a high measure of support for the idea. One third of those who responded to the proposal supported the covenant as set out in the Windsor Report. One third accepted the principle of a covenant, but offered significant reflections on the way in which such a covenant would have to be articulated in order to be effective.<sup>1</sup> One third did not favour the idea of a covenant, basing their opinion along the sort of objections set out below (paragraph 4). The Primates at Dromantine, reflecting on these findings, stated their welcome for the concept of a covenant.<sup>2</sup>
3. The proposal for an Anglican Covenant now has to be carried forward: the development of a draft – initially perhaps in several different models – of a

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<sup>1</sup> A summary of the findings, together with the complete submissions to the RRG, may be found on the Anglican Communion website at

<http://www.anglicancommunion.org/commission/reception/report/index.cfm>

<sup>2</sup> "We welcome the proposals in Section C for the future development of the Instruments of Unity, although we recognise that serious questions about the content of the proposal for an Anglican Covenant and the practicalities of its implementation mean that this is a longer term process. We were glad to be reminded of the extensive precedents for covenants that many Anglican churches have established with ecumenical partners, and that even within our Communion the Chicago/Lambeth Quadrilateral has already been effectively operating as a form of covenant that secures our basic commitment to scripture, the Nicene Creed, the two Sacraments of the Gospel and the Historic Episcopate. We therefore commend this proposal as a project that should be given further consideration in the Provinces of the Communion between now and the Lambeth Conference 2008. In addition, we ask the Archbishop of Canterbury to explore ways of implementing this. (Dromantine Statement, paragraph 9)

Covenant text, and the establishment of an agreed text and covenant in the life of the Communion. Specifically these questions arise, and were addressed at the meeting of the Joint Standing Committee of the Primates and of the Anglican Consultative Council (JSC) at their meeting in London in March 2006:

- ♦ Is the concept of an Anglican Covenant still viable?
- ♦ What form of covenant is best suited to the needs of the Communion at the present time?
- ♦ Who will be responsible for the preparation of a draft text?
- ♦ How will the Provinces and Instruments of Communion be participants in the generation of a text?
- ♦ What method of implementation will be adopted, or how might this method be best discerned?
- ♦ What sort of timetable is desirable for the covenant project?

In order to assist this process, the following reflections are put forward as a basis for consultation.

### Is the concept of an Anglican Covenant still viable?

#### *The Dangers and Benefits of a Covenant.*

4. The notion of an Anglican Covenant offers both challenges and opportunities, as the responses to the proposal in TWR indicate.
5. *Negatively*, some worry that a covenant might be seen to alter the nature of the Communion towards that of a narrowly confessional family, with the attendant danger that preparedness to sign up to the covenant becomes a test of authentic membership. Others might see a potential danger in establishing a bureaucratic and legalistic foundation at the very heart of the Communion; putting at risk inspired and prophetic initiatives in God's mission and threatening Anglican comprehensiveness. There is also a fear that the Anglican Communion might become a centralised jurisdiction. If the covenant were too detailed, it might prove too restrictive or inflexible to address unforeseen future challenges; if it were too general, it might commit the Communion to little or nothing: in either case, it would be inadequate.
6. *Positively*, a well-written and concise covenant would clarify the identity and mission of the Churches of, or in association with, the Anglican Communion. By articulating our ecclesiological identity, a covenant will also help the Anglican Communion in self-understanding and in ecumenical relationships. A covenant could provide, for all provinces and/or national churches, a fundamental basis of trust, co-operation and action in relationship with one another and in relation to the whole Communion. A covenant could express what is already implicit, by articulating the "bonds of affection", that is, the "house rules" by which the family of Anglican churches wishes to live together<sup>3</sup>.

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<sup>3</sup> See paragraph 119 of TWR (reproduced in the Appendix)



- These would be intended to develop a disciplined and fulfilling life in communion.
7. In the light of these considerations, it is nevertheless clear that a covenant could serve a number of important and timely positive ends given the current needs of the Communion. These goals are broadly relational, educational and institutional.
  8. *Relational:* The formulation and adoption of a covenant, while unable to resolve our current difficulties, could assist the process of reconciliation post-Windsor. It would do so by focussing us on that which unites us, reaffirming our commitment to one another, and thereby helping to heal and strengthen the bonds of affection that have been damaged in recent years.
  9. *Educational:* It could also become a significant educational tool within the Communion, enabling Anglicans worldwide to understand and deepen their commitment to the beliefs, history and practices they share in common and their development of these as they engage together in God's mission in the world.
  10. *Institutional:* Any covenant also has the potential of providing what is currently lacking - an agreed framework for common discernment, and the prevention and resolution of conflict. It could do this by bringing together and making explicit much that until now has been a matter of convention within the Communion's common life.
  11. Although there is danger in viewing the covenant as a panacea for the Communion, these are all important goals to be sought in producing a covenant. The covenant will serve the unity, stability and growth of the Communion as it becomes a genuinely global communion of interdependent autonomous churches.
  12. The length, structure and content of any covenant will depend in part on the relative weight given to these three different purposes.

### *The Background of Covenant*

13. While the word 'covenant' is used to translate and describe the nature of a wide variety of relationships in the Old Testament, its most frequent use is when a divine initiative is met with a human response. The covenant holds out a promise by God which is fulfilled in the faithful response of his people. When there is a failure in faithfulness, a re-commitment is made. In the New Testament, Christians claimed to be in a new covenant relationship with God through the death and resurrection of Jesus, and in the gift of the Spirit. It is striking that covenants most frequently originate in the initiative of God, and elicit the costly sacrifice of faithful response by his covenant people to his work. The covenant relationship with God generates a covenantal relationship between his people. We do not underestimate the cost that being in covenant may exact on the churches of the Communion.

14. Church history provides a number of models for the way in which covenant has been worked out. In the history of Benedictine monasticism, members of communities covenanted with God, as their response to his call, to live in a common life of discipline through which the true autonomy of each disciple could be realised. The seventeenth century produces another model of Covenant, which is one between parties in conflict, or which binds like-minded parties to achieve a common end. In 1784, Samuel Seabury, on behalf of the diocese of Connecticut, entered into “a concordate” with the Scottish bishops defining the terms of Communion between those two ecclesial communities.
15. In the late nineteenth and twentieth centuries, covenantal relationships developed in the missionary and ecumenical spheres. Sometimes, such covenants have been very short, such as the Bonn Agreement of 1931, which was contained in only three brief clauses<sup>4</sup>. More recently, ecumenical covenants have tended to be longer. The term was explicitly used in 1964 when the British Council of Churches made a covenant to work and pray for the inauguration of a union; and this has become the model for many ecumenical covenants by separated parties seeking greater union, voluntarily submitting in a covenant for a common purpose.
16. Covenant is not only a theological concept – it has been used within a civil and juridical context. In civil law, a covenant is a binding commitment to behave in certain ways to one another. Modern contract law has part of its origins in the theological underpinning of canon law covenant concepts. It is founded in the seed idea of a promise given to commit to a certain course of action, to live in relationship with the person to whom a binding promise is made.

What form of covenant is best suited to the needs of the Communion at the present time?

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### *Models of Covenant*

17. Considerable thought has to be given to the form of the covenant which is needed in the life of the Communion at the present time. Does it need to be short, rather like the Bonn Agreement, or complex? The content could simply restate a lapidary Anglican formula (such as the Lambeth-Chicago Quadrilateral). If so, then although the process leading to its adoption will be of very great educational importance and symbolic significance, it will have limited

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<sup>4</sup> The terms of the Bonn Agreement (1931) which led to full communion between Old Catholics and Anglicans:

- Each Communion recognizes the catholicity and independence of the other and maintains its own.
- Each Communion agrees to admit members of the other Communion to participate in the Sacraments.
- Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other but implies that each believes the other to hold all the essentials of the Christian faith.

impact on the internal structures of the Churches and Provinces, or on their relationship in legal terms with one another. Most Churches and Provinces should have little difficulty in signing up to such a Covenant, so long as the text confines itself to widely-established and respected principles. If, at the other extreme, the content includes some ceding of jurisdiction to the Archbishop of Canterbury, or to one or more of the Instruments of Communion, then there are many Churches or Provinces which for a variety of reasons will have serious reservations about signing up. That has been a sticking point since at least the first Lambeth Conference in 1867. There can be no illusions: the detail of the Covenant will determine the extent of its acceptability.

18. The tone of the covenant is also something to be considered. The covenant draft included in Appendix Two of TWR is juridical in style and character. Drawing on the existing statements and resolutions on Communion life, it used a register of canonical language to define the relationship between the churches of the Communion. In contrast, the draft covenant produced by IASCOME is motivational in form, committing the Communion to common action.
19. Questions to be addressed include:
  - ◆ Should the covenant speak of the Communion as it is, or as it wishes to become?
  - ◆ How far should it speak in aspirational language? Would the use of such language reduce its practical utility?
  - ◆ Should it adopt a pattern of affirmations and commitments similar to many ecumenical covenants?
  - ◆ Should the covenant set out the articles of belief of the Anglican Communion?
  - ◆ Should it speak of the relationships between the Provinces, living in autonomy-in-communion, and the processes by which their common life is nourished and sustained?
20. For the purposes of the Communion, it would seem appropriate that our churches build on the idea of a promise from God that we shall be led to truth and unity, so that the covenant becomes a renewal of our commitment to respond to this promise in our life together in the Communion.

Who will be responsible for the preparation of a draft text?

How will the Provinces and Instruments of Communion be participants in the generation of a text?

What method of implementation will be adopted, or how might this method be best discerned?

What sort of timetable is desirable for the covenant project?

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### *Developing the Covenant*

21. What process should be used to take forward the Covenant proposal? The Lambeth Commission suggested a 'long-term process, in an educative context'

for any debate and agreement on a Covenant: discussion and approval of a first draft by primates; submission to each church and ACC for consultation and reception; final approval by primates on behalf of the Provinces; legal authorisation by each church for signing; and solemn signing by the primates in a liturgical context (TWR, paragraph 118). This, or a modified version of it (as follows), would be an obvious way forward. A timetable has to be set for each phase.

22. There would seem to be five essential actions necessary to the process:

- ◆ formulate a draft;
- ◆ test the draft;
- ◆ agree the text;
- ◆ implement the text; and
- ◆ monitor its implementation.

The Lambeth Commission considered that 'it is imperative for the Communion itself to own and be responsible for the Covenant' (TWR, paragraph 118). This represents a key imperative for each stage of the process. Any process by which a possible Covenant might be formulated, tested, agreed, implemented and monitored should of itself be an act of communion so that in the fullest sense the instrument is made by and for the Communion. Consequently, the process ought to be characterised by collaborative dialogue, equal participation, and transparent objectivity. Thought is needed to ensure a balance between the promotion of particular interests and shared common interests.

23. **Phase I. Initial Formulation (1 Year):** Of several possible approaches to drafting, the most obvious for task completion, and probably most cost-effective, and that adopted by the JSC at their meeting, is to establish a small covenant drafting group (CDG): perhaps ten members reflecting diversity in the Communion as to geography, culture and church tradition. JSC resolved that the Archbishop of Canterbury should appoint such a group in consultation with the Secretary General of the Anglican Communion. Its function is to formulate a draft or a number of draft options accompanied by an explanatory text (to include the cases for and against such draft(s) and how the draft(s) would work in practice). In the meantime, it is intended that this paper should be used as the basis of an initial informal consultation, inviting input from interested parties especially other Communion bodies (eg IATDC, IASCOME, ACLAN, ecumenical commissions, the Global South). CDG is asked to submit preliminary work on a draft or drafts to a joint meeting of the JSC and the Primates in early 2007.

24. **Phases II-III. Testing-Agreement (3-5 Yrs):** If JSC and the Primates accept the proposals of the CDG, JSC intend to circulate the document to the Provinces, asking them (i) to invite comment from within that church; (ii) to collate the feedback and (iii) to return this to the CDG to consider the feedback and formulate a more developed text(s). Consideration and evaluation of this text could form an important element of the Lambeth Conference meeting in 2008. The revised draft could be brought to the full meeting of ACC in conjunction with a meeting of the Primates in 2009.

25. **Phase IV. Implementation (2-3 Yrs):** There are at least two options for the adoption of the covenant:
- (a) On approval of the final draft by ACC and the Primates, JSC could commend the text for adoption by the central assembly of each church. The Lambeth Commission recommended that each church enacts a brief law authorising a designated authority in it (eg its Primate) to enter the covenant on behalf of that church and committing that church to comply and act in a manner compatible with the covenant. Other methods of provincial adoption are possible.
  - (b) alternatively, ACC could adopt the Covenant and incorporate it into its constitution (ie, no adoption by each church) subject to confirmation by two-thirds of the Provinces.
26. **Phase V. Monitoring:** The draft covenant in TWR proposes periodic reviews of the administration of the covenant by the (proposed) Council of Advice.

### The Implications of a Covenant

27. What consequences and implications might flow from the adoption of a Covenant within the Communion? At this stage, this question cannot be answered in the abstract, since any full answer would depend on what the Covenant in its final published version actually says.
28. For the Covenant concept to work, it will need to consist of a single formulation, which is not subject to negotiation and opt-outs by each Church or Province. There will need to be a formulation around which most Anglican churches and provinces can gather, not 38 or 44 (or even half-a-dozen) variants on it.
29. That is not to say that the single formulation must require uniformity in all things. It is part of the genius of Anglicanism that it has proved capable of embracing a wide range of Christian emphases derived from many sources. Successive Lambeth Conferences have emphasised the role of cultural diversity, social change, and theological development, and have demonstrated that there is a proper place in our life together for change and disagreement as well as for consistency and continuity.
30. In principle, therefore, the Covenant could identify where legitimate differences of view over matters even as important as, for example, the ordination of women could be recognised. In doing so, it could indicate how such “agreement to disagree” on other issues might be reached, and what processes might be used to foster trust and unity during periods of extended or sensitive discernment. It could set out strategies for protecting conscientious objectors to such developments within an authentically Anglican understanding of catholicity, and propose mechanisms for handling fundamental differences of view.
31. Nevertheless, it will not do to say “There is one Anglican Covenant for this group and another Anglican Covenant for that group”. For the Covenant

concept to work, there comes a point at which Provinces and Churches will have to say about the Covenant that they will “take it or leave it”.

32. What of those who say that the content of the Covenant is such that, for the time being at least, they cannot “take it”, and they will have to “leave it”? Do they leave the Anglican Communion as a result? That may not be a necessary result of failing or refusing to sign up. Just as it would be wrong to assume that the Anglican Communion did not exist before the first Lambeth Conference, so it would be wrong to assume that failure to sign the Covenant meant that a Church ceased to be Anglican. The marks of Anglican identity go rather deeper. There is bound to be a lengthy period when synodical bodies are considering the Covenant, prior to adoption. They will not be “less Anglican” during that period than they are now; and it remains to be seen in what sense they might become “more Anglican” if they decide to adopt it for themselves.
33. It might be expected that, as time goes on, stronger presumptions of mutual recognition and interchangeability of ministry and membership would arise between those Churches and Provinces that had signed up than amongst those that had chosen not to do so. That is not to say that the present arrangements for mutual recognition and interchangeability would be swept away by the introduction of the Covenant. What might emerge is a two (or more) tiered Communion, with some level of permeability between churches signed up to the Covenant, and those who are not.

### Action Point

34. This discussion document was adopted by JSC at their meeting in London in March 2006, as a basis of consultation across the Communion. The Archbishop of Canterbury is currently moving towards the appointment of a CDG, as recommended in this report (paragraph 23); the group will be staffed by the Anglican Communion Secretariat, and will, it is hoped, meet in late 2006. Provinces and Inter-Anglican Commissions and agencies are invited to consider this document, and to offer their reflections and responses to the Secretary General at ACO in the meantime.

### The Provenance of this document

This document was prepared by a small working party convened by the Deputy Secretary General at the request of the Archbishop of Canterbury and the Secretary General. It was intended to inform the deliberation of JSC upon the proposal for an Anglican Covenant and was adopted by them as a basis for further consultation across the Communion. Since this is only a tentative and consultative document, the drafting group was deliberately kept small and relatively inexpensive, which meant confining membership to those who could come easily to London for two day meetings. The CDG mandated by the decision of the JSC will be a body more representative of the wider Anglican Communion.

The members of the group were:

- ♦ *Professor Norman Doe*, Director of the Centre for Law and Religion, Cardiff University, author of “Canon Law in the Anglican Communion” and member of the Lambeth Commission on Communion;
- ♦ *Dr Andrew Goddard*, Tutor in Christian Ethics, Wycliffe Hall, Oxford, and Fellow of the Anglican Communion Institute;
- ♦ *Canon Robert Paterson*, Senior Bishops’ Adviser, Church in Wales and Vice-Chair of the Primates’ Working Party on Theological Education for the Anglican Communion;
- ♦ *Canon John Rees*, Legal Adviser to the Anglican Consultative Council, consultant to the Lambeth Commission and to the Reception Reference Group, and convenor of ACLAN;
- ♦ *Canon Vincent Strudwick*, Fellow Emeritus of Kellogg College, Oxford;
- ♦ *Canon Gregory Cameron*, Deputy Secretary General, Secretary of the Lambeth Commission and of the Reception Reference Group, ACO Staff Consultant to ACLAN.

*London, 20th March 2006*

## Appendix: The Windsor Report, paragraphs 117-120

117. This Commission recommends, therefore, consideration as to how to make the principles of inter-Anglican relations more effective at the local ecclesial level. This has been a persistent problem in Anglicanism contributing directly to the current crisis, and could be remedied by the adoption by each church of its own simple and short domestic ‘communion law’, to enable and implement the covenant proposal below, strengthening the bonds of unity and articulating what has to-date been assumed. Our opinion is that, as some matters in each church are serious enough for each church currently to have law on those matters - too serious to let the matter be the subject of an informal agreement or mere unenforceable guidance - so too with global communion affairs. The Commission considers that a brief law would be preferable to and more feasible than incorporation by each church of an elaborate and all-embracing canon defining inter-Anglican relations, which the Commission rejected in the light of the lengthy and almost impossible difficulty of steering such a canon unscathed through the legislative processes of forty-four churches, as well as the possibility of unilateral alteration of such a law.

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. The Covenant could deal with: the acknowledgement of common identity; the relationships of communion; the commitments of communion; the exercise of autonomy in communion; and the management of communion affairs (including disputes). A possible draft appears in Appendix Two. We emphasise that this is only a preliminary draft and discussion document, and at this stage it would be premature for any church to adopt it. To the extent that this is largely descriptive of existing principles, it is hoped that its adoption might be regarded as relatively uncontroversial. The Covenant could be signed by the primates. Of itself, however, it would have no binding authority. Therefore the brief ‘communion law’ referred to above (paragraph 117) might authorise its primate (or equivalent) to sign the Covenant on behalf of that church and commit the church to adhere to the terms of the Covenant.<sup>5</sup> As it is imperative for the Communion itself to own and be responsible for the Covenant, we suggest the following long-term process, in an educative context, be considered for real debate and agreement on its adoption as a solemn witness to communion:

- discussion and approval of a first draft by the primates
- submission to the member churches and the Anglican Consultative Council for consultation and reception
- final approval by the primates
- legal authorisation by each church for signing, and
- a solemn signing by the primates in a liturgical context.

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<sup>5</sup> Suggested form of law, for example: ‘The Governing Body of the Church in Wales authorises the Archbishop of Wales to enter on behalf of this church the Anglican Covenant and commits the Church in Wales to comply and act in a manner compatible with the Covenant so entered’.



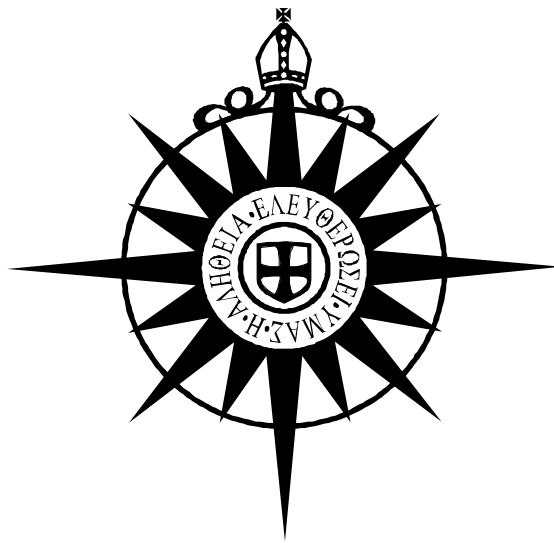
119. This Commission believes that the case for adoption of an Anglican Covenant is overwhelming:

- The Anglican Communion cannot again afford, in every sense, the crippling prospect of repeated worldwide inter-Anglican conflict such as that engendered by the current crisis. Given the imperfections of our communion and human nature, doubtless there will be more disagreements. It is our shared responsibility to have in place an agreed mechanism to enable and maintain life in communion, and to prevent and manage communion disputes.
- The concept of the adoption of a covenant is not new in the ecumenical context. Anglican churches have commonly entered covenants with other churches to articulate their relationships of communion. These ecumenical covenants provide very appropriate models from which Anglicans can learn much in their own development of inter-Anglican relations.
- Adoption of a Covenant is a practical need and a theological challenge, and we recognise the process may lead to complex debate. A Covenant incarnates communion as a visible foundation around which Anglicans can gather to shape and protect their distinctive identity and mission, and in so doing also provides an accessible resource for our ecumenical partners in their understanding of Anglicanism.
- The solemn act of entering a Covenant carries the weight of an international obligation so that, in the event of a church changing its mind about the covenantal commitments, that church could not proceed internally and unilaterally. The process becomes public and multilateral, whereas unilateralism would involve breach of obligations owed to forty-three other churches. The formality of ratification by the primates publicly assembled also affords a unique opportunity for worldwide witness.
- A worldwide Anglican Covenant may also assist churches in their relations with the States in which they exist. At such moments when a church faces pressure from its host State(s) to adopt secular state standards in its ecclesial life and practice, an international Anglican Covenant might provide powerful support to the church, in a dispute with the State, to reinforce and underpin its religious liberty within the State.
- As with any relational document of outstanding historical importance, which symbolises the trust parties have in each other, some provisions of a Covenant will be susceptible to development through interpretation and practice: it cannot predict the impact of future events. For this reason the draft Covenant is designed to allow the parties to it to adjust that relationship and resolve disputes in the light of changing circumstances.

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.

# The Lambeth Commission on Communion

## The Windsor Report 2004



Published by  
The Anglican Communion Office, London, UK

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## FOREWORD

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*The Most Reverend Dr Robin Eames*  
*Archbishop of Armagh, Chairman of the Lambeth Commission*

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What do we believe is the will of God for the Anglican Communion?

That question has never been far from the minds of the members of the Lambeth Commission during the exacting work they have undertaken in the past year.

Since the 1970s controversies over issues of human sexuality have become increasingly divisive and destructive throughout Christendom. Within the Anglican Communion the intensity of debate on these issues at successive Lambeth Conferences has demonstrated the reality of these divisions.

The decision by the 74<sup>th</sup> General Convention of the Episcopal Church (USA) to give consent to the election of bishop Gene Robinson to the Diocese of New Hampshire, the authorising by a diocese of the Anglican Church of Canada of a public Rite of Blessing for same sex unions and the involvement in other provinces by bishops without the consent or approval of the incumbent bishop to perform episcopal functions have uncovered major divisions throughout the Anglican Communion. There has been talk of crisis, schism and realignment. Voices and declarations have portrayed a Communion in crisis.

Those divisions have been obvious at several levels of Anglican life: between provinces, between dioceses and between individual Anglican clergy and laity. The popular identification of ‘conservatives’ and ‘liberals’, and ‘the west’ as opposed to ‘the global south’, has become an over-simplification - divisions of opinion have also become clear within provinces, dioceses and parishes. Various statements and decisions at different levels of leadership and membership of the Church have illustrated the depth of reaction. Among other Christian traditions, reactions to the problems within Anglicanism have underlined the serious concerns on these issues worldwide. Comparison has been made with the controversies on women’s ordination years ago. But the current strengths of expression of divergent positions are much greater. Questions have been raised about the nature of authority in the Anglican Communion, the inter-relationship of the traditional Instruments of Unity, the ways in which Holy Scripture is interpreted by Anglicans, the priorities of the historic autonomy enshrined in Anglican provinces, and there are also issues of justice. Yet the Lambeth Commission has been aware that consideration within its mandate of any specific aspect of inter-Anglican relationships overlaps and relates to others and has a clear bearing on the sort of Anglican Communion which should enhance the life and worship of our diverse worldwide church family.

What could be termed ‘the human face’ of these divisions has become clear to the Commission. Within provinces, dioceses and parishes, where individual Anglican Christians have experienced degrees of alienation and exclusion due to differences of opinion between leadership and members, there has been much pain and

disillusionment. Further questions have surfaced about episcopal oversight within a diocese where significant groups of Anglicans have become alienated from their bishop. The Commission has seen and heard those emotions.

During its work the Lambeth Commission has recognised the existence within the Anglican Communion of a large constituency of faithful members who are bemused and bewildered by the intensity of the opposing views on issues of sexuality. This group embraces worshippers who yearn for expressions of communion which will provide stability and encouragement for their pilgrimage. At times they have felt their voices eclipsed by the intensity of sounds on opposing sides of the debate.

The Lambeth Commission was established in October 2003 by the Archbishop of Canterbury at the request of the Anglican Primates. The mandate spoke of the problems being experienced as a consequence of the above developments and the need to seek a way forward which would encourage communion within the Anglican Communion. It did not demand judgement by the Commission on sexuality issues. Rather, it requested consideration of ways in which communion and understanding could be enhanced where serious differences threatened the life of a diverse worldwide Church. In short, how does the Anglican Communion address relationships between its component parts in a true spirit of communion?

As the Commission has addressed its mandate the atmosphere in the Anglican Communion has continued to reflect the depth of feeling on these issues. Indeed during the past year events in the Communion have prompted observers to conclude that our work was so overtaken by decisions of some provinces and by words of individual Church leaders that any conclusion reached would be irrelevant. The Anglican Communion appears to such observers to be set on a voyage of self-destruction. I acknowledge the willingness of large sections of the Anglican Communion to permit this Commission space to complete its Report. However, in some instances the request by the Archbishop of Canterbury and the Primates for an absence of developments or pronouncements which would make the work of the Lambeth Commission more difficult has been ignored.

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 nor in ways which have been so accessible to international scrutiny. Not all the opinions voiced have been expressed in ways which are conducive to dialogue or the encouragement of communion. Modern methods of communication and in particular the internet have become powerful means of expressing and influencing opinion. This fact requires careful note by the Anglican Communion when consideration is given to its traditional decision-making processes.

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. While attention in this regard turns to the developments in the Episcopal Church (USA) and the Anglican Church of Canada it is clear that this threat has been increased by reactions to them.

This Report is not a judgement. It is part of a process. It is part of a pilgrimage towards healing and reconciliation. The proposals which follow attempt to look forward rather than merely to recount how difficulties have arisen. A large majority of the submissions received by the Commission have supported the continuance of the Anglican Communion as an instrument of God's grace for the world.

Throughout the work of this Commission many different views have been expressed by its members. These opinions have been shared openly. We have come to a position which takes our differing views seriously and yet we are able to offer this Report together for the Communion's consideration.

A process for the study of this Report is being established and there will be opportunity for the Communion as a whole to consider its findings. However, if realistic and visionary ways cannot be agreed to meet the levels of disagreement at present or to reach consensus on structures for encouraging greater understanding and communion in future it is doubtful if the Anglican Communion can continue in its present form.

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.

As Chairman of the Commission it has been my privilege to lead and co-ordinate the work in fulfilment of this mandate. I pay a warm tribute to the involvement of all members of the Commission who have worked with such commitment at their difficult task and enjoyed genuine Christian fellowship in their work. This task has involved three detailed plenary meetings, two at St George's, Windsor, England and one at the Kanuga Conference Centre, North Carolina, USA, in addition to months of intensive research, debate and prayer as the Commission has considered the problems and reviewed the many submissions from throughout the Anglican Communion and beyond. In addition to oral presentations the Commission is grateful for many written submissions which have been available to all of its members. There has been a genuine search for the will of Almighty God for the Communion. Each meeting has commenced with worship and Bible study. The Commission has been much encouraged by the expressions of prayerful support for its work.

I acknowledge the service and immensely detailed work of the Secretary of the Commission, Canon Gregory Cameron, Director of Ecumenical Affairs and Studies at the Anglican Communion Office in London; the assistance of our legal consultant, Canon John Rees; the secretarial staff at the Anglican Communion Office at St Andrew's House, London; and the Revd Brian Parker, who acted as Media Officer. Dr Albert Gooch, President of the Kanuga Conference Centre in North Carolina, facilitated a full meeting of the Commission and has given much practical assistance in the costs involved on that occasion. The Dean and Chapter of St George's College, Windsor, England, hosted two of our meetings: I express our sincere appreciation to them and the staff at Kanuga and Windsor.

The Lambeth Commission has been conscious of the trust placed in it by the Anglican Communion and, despite the difficulties it has faced, offers this Report in the

prayerful hope that it will encourage the enhanced levels of understanding which are essential for the future of the Anglican Communion. Above all I pray it will be viewed as a genuine contribution to what communion really means for Anglicans.

+Robert Armagh

October 2004



# The Lambeth Commission on Communion

## Mandate

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The Archbishop of Canterbury requests the Commission

1. To examine and report to him by 30th September 2004, in preparation for the ensuing meetings of the Primates and the Anglican Consultative Council, on the legal and theological implications flowing from the decisions of the Episcopal Church (USA) to appoint a priest in a committed same sex relationship as one of its bishops, and of the Diocese of New Westminster to authorise services for use in connection with same sex unions, and specifically on the canonical understandings of communion, impaired and broken communion, and the ways in which provinces of the Anglican Communion may relate to one another in situations where the ecclesiastical authorities of one province feel unable to maintain the fullness of communion with another part of the Anglican Communion.
2. Within their report, to include practical recommendations (including reflection on emerging patterns of provision for episcopal oversight for those Anglicans within a particular jurisdiction, where full communion within a province is under threat) for maintaining the highest degree of communion that may be possible in the circumstances resulting from these decisions, both within and between the churches of the Anglican Communion.
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.
4. In its deliberations, to take due account of the work already undertaken on issues of communion by the Lambeth Conferences of 1988 and 1998, as well as the views expressed by the Primates of the Anglican Communion in the communiqués and pastoral letters arising from their meetings since 2000.

## The members of the Lambeth Commission

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- ♦ Archbishop **Robin Eames**,  
Primate of All Ireland, *Chairman*
- ♦ The Revd Canon **Alyson Barnett-Cowan**,  
Director of Faith, Worship and Ministry, Anglican Church of Canada
- ♦ Bishop **David Beetge**,  
Dean of the Church of the Province of Southern Africa
- ♦ Professor **Norman Doe**,  
Director of the Centre for Law and Religion, Cardiff University, Wales,
- ♦ Bishop **Mark Dyer**,  
Director of Spiritual Formation, Virginia Theological Seminary, USA
- ♦ Archbishop **Drexel Gomez**,  
Primate of the West Indies
- ♦ Archbishop **Josiah Iduwo-Fearon**,  
Archbishop of Kaduna, the Anglican Church of Nigeria
- ♦ The Revd **Dorothy Lau**,  
Director of the Hong Kong Sheng Kung Hui Welfare Council
- ♦ Ms **Anne McGavin**,  
Advocate, formerly Legal Adviser to the College of Bishops of the Scottish Episcopal Church  
*Ms McGavin resigned for personal reasons after the first meeting of the Commission.*
- ♦ Archbishop **Bernard Malango**,  
Primate of Central Africa
- ♦ Dr **Esther Mombo**,  
Academic Dean of St Paul's United Theological Seminary, Limuru, Kenya
- ♦ Archbishop **Barry Morgan**,  
Primate of Wales  
*Archbishop Morgan was unable to be present at the first meeting of the Commission.*
- ♦ Chancellor **Rubie Nottage**,  
Chancellor of the West Indies  
*Mrs Nottage was unable to be present at the second meeting of the Commission.*
- ♦ Bishop **John Paterson**,  
Bishop of Auckland, and Chair of the Anglican Consultative Council

- ♦ **Dr Jenny Te Paa,**  
Principal of College of Saint John the Evangelist, Auckland, New Zealand
- ♦ **Bishop James Terom,**  
Moderator, the Church of North India
- ♦ **Bishop N Thomas Wright,**  
Bishop of Durham, the Church of England.

#### **Staff**

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#### **Media**

- ♦ **The Revd Brian Parker,**  
Church of Ireland Press Office

# THE REPORT

## Section A : The Purposes and Benefits of Communion

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### *The communion we have been given in Christ : Biblical foundations*

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1. God has unveiled, in Jesus Christ, his glorious plan for the rescue of the whole created order from all that defaces, corrupts and destroys it. The excitement and drama of that initial achievement and that final purpose pervade the whole New Testament, and set the context for understanding why God has called out a people by the gospel, and how that people is to understand its identity and order its life.
2. In particular, as the letter to the Ephesians puts it, God's people are to be, through the work of the Spirit, an *anticipatory sign* of God's healing and restorative future for the world. Those who, despite their own sinfulness, are saved by grace through their faith in God's gospel (2.1-10) are to live as a united family across traditional ethnic and other boundaries (2.11-22), and so are to reveal the many-splendoured wisdom of the one true God to the hostile and divisive powers of the world (3.9-10) as they explore and celebrate the astonishing breadth of God's love made known through Christ's dwelling in their hearts (3.14-21). The redeemed unity which is God's will for the whole creation is to be lived out within the life of the church as, through its various God-given ministries, it is built up as the Body of Christ and grows to maturity not least through speaking the truth in love (1.10, 22-3; 4.1-16). The church, sharing in God's mission to the world through the fact of its corporate life, must live out that holiness which anticipates God's final rescue of the world from the powers and corruptions of evil (4.17-6.20).
3. The *unity* of the church, the *communion* of all its members with one another (which are the primary subjects of this report), and the *radical holiness* to which all Christ's people are called, are thus rooted in the trinitarian life and purposes of the one God. They are designed not for their own sake (as though the church's in-house business were an end in itself), but to serve and signify God's mission to the world, that mission whereby God brings to men and women, to human societies and to the whole world, real signs and foretastes of that healing love which will one day put all things to rights. The communion we enjoy with God in Christ and by the Spirit, and the communion we enjoy with all God's people living and departed, is the specific practical embodiment and fruit of the gospel itself, the good news of God's action in Jesus Christ to deal once and for all with evil and to inaugurate the new creation. The unity (specifically celebrating the diversity within that unity) to which Christ's body is called, which is brought into being by the work of the Spirit through the gospel, is sustained and maintained through the apostolic, prophetic, evangelistic, pastoral and teaching ministries which the Spirit enables. All that can be said about unity and communion assumes this foundation in the gospel itself. It assumes, likewise, that this unity and communion are meaningless unless they issue in

that holiness of life, worked out in severely practical contexts, through which the church indicates to the world that a new way of being human, over against corrupt and dehumanising patterns of life, has been launched upon the world. In other words, unity, communion and holiness all belong together. Ultimately, questions about one are questions about all.

4. These themes are worked out dramatically in Paul's first letter to the Corinthians. In writing to the very troubled faith community there, he begins his pastoral and restorative ministry (following on from his apostolic and evangelistic ministry, already exercised) by reminding them of the true gift of God that is their identity in Christ. He writes to them in the grace and peace that is "from God our Father and the Lord Jesus Christ" (1.3). The Corinthians, he maintains, are a people who have been "sanctified in Christ Jesus" and are "called to be saints" (1.2). In Christ they are "enriched in every way in speech and knowledge of every kind" and "are not lacking any spiritual gift as [they] await the revealing of the Lord Jesus Christ" (1.5-7). Paul reminds them that a faithful God has "called them into the fellowship [*koinonia*, 'communion'] of his Son, Jesus Christ our Lord" (1.9). Whatever problems there are in the community – and Corinth had more than its fair share, from personality cults and social divisions to immorality and unbelief – Paul begins by addressing them as those who are, despite some outward appearances, already set apart by and for the love of God. This does not hold him back from administering severe discipline in the case of scandalous behaviour (ch.5); but this too, as 2 Corinthians 2 indicates, is held within the larger context of pastoral and reconciling intent. At the climax of this letter, after dealing with all these problems, we find Paul's longest exposition of what it means to live as the Body of Christ, united in diversity (ch.12), with that unity characterised not by a mechanistic or formal structure but by that all-demanding and all-fulfilling virtue which the early Christians called *agape*, love (ch.13).
5. As we Anglicans face very serious challenges to our unity and communion in Christ - challenges which have emerged not least because of different interpretations of that holiness to which we are called, and different interpretations of the range of appropriate diversity within our union and communion - Paul would want to remind us of the unique source of that unity, our common identity in Christ, and its unique purpose, the furtherance of God's mission within the world. We too have certainly been gifted with the grace of fellowship with God the Father, God the Son, and God the Holy Spirit. We are, by God's gift, in communion with the Persons of the Holy Trinity, and are members of one another in Christ Jesus. We are, in the power of the Spirit, sent into all the world to declare that Jesus is Lord. This grace-given and grace-full mission from God, and communion with God, determine our relationship with one another. Communion with God and one another in Christ is thus both a gift and a divine expectation. All that we say in this report is intended both to celebrate that gift and to answer that expectation.

### *The practical consequences of a healthy communion*

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6. Ephesians insists that the Body of Christ, taking Christ, its Head, as the source of its life, grows and builds itself up in love as each part plays its proper role

(4.15-16). It is appropriate that we ground our report in some reflections on how this has been worked out within the Anglican Communion up to now.

7. Life in the Anglican Communion, as a communion of churches, is indeed nourished by the presence and work of the Holy Spirit, building up the body in love. Throughout its history, the Anglican Communion has been sustained by a common pattern of liturgical life rooted in the tradition of the Books of Common Prayer; shaped by the continual reading, both corporate and private, of the Holy Scriptures; rooted in its history through the See of Canterbury; and connected through a web of relationships – of bishops, consultative bodies, companion dioceses, projects of common mission, engagement with ecumenical partners – that are the means and the signs of common life. This continues to flourish in a myriad of ways at the local as well as national and international level.
8. This was given formal expression at the third ‘Anglican Congress’<sup>1</sup> in 1963. Anglican life in communion was there described as “mutual interdependence and responsibility in the Body of Christ”. From that affirmation ten Principles of Partnership were developed by the Mission Issues and Strategy Advisory Group II, which form a valuable foundation to the life of the Communion.<sup>2</sup>
9. When these principles have been lived out and honoured, there have been practical consequences which have advanced the mission of the church and enhanced the life of the people of the Communion and of the world it exists to serve. Though we remain painfully aware of our many failures, we should not ignore the great achievements of our unity and communion. Over the centuries Anglicans have lived out the gift of communion in mutual love and care for one another. We have at times embraced costly grace in standing together in opposition to racial enslavement and genocide. We have reached out and offered aid to one another in combating famine, disease and the chaos caused by natural disasters. In the struggle against apartheid, in common efforts of evangelism and mission, in acts of solidarity with indigenous peoples, in bringing dioceses together from diverse parts of the globe through the communications network and partnership arrangements, in the development of centres of excellence in theological education, in common prayer for those facing persecution, in disaster relief and development projects grounded in the local reality and assisted by the resources of all – in all these things, Anglicans have shared their gift of communion for the building up of the whole and thereby for the advancement of God’s mission.
10. All these examples and many more spring from the organic reality that is life in communion. They are signs of a healthy attentiveness to the needs of other parts of the body and, moreover, of respect for the insights, hopes, beliefs and convictions of others within the Communion (1 Corinthians 12:25-26). We take courage from these signs of God’s blessing upon our common life.

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<sup>1</sup> These occasional gatherings have been held from time to time. The first Congress was held in London in 1908; the second in Minneapolis in 1954; the third in Toronto in 1963. An ‘Anglican Gathering’ is currently in preparation for 2008 in Cape Town, South Africa.

<sup>2</sup> The ‘Ten Principles of Partnership’ are set out in Appendix Three/5.

11. What has been less clear in Anglicanism is exactly how this organic body should be sustained. In acknowledging Jesus Christ as our one and only Head, we are aware that at no point have we found the need to clarify the ways in which, through particular ministries, that Headship is brought to expression within the local and international leadership of the Communion. In recent years, there have been attempts to develop a common mind about how this great Communion might actually function together in those situations in which mutual discernment is necessary to sustain the life of the body. Those attempts form part of the context of our work.

### *Recent mutual discernment within the Communion*

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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.
13. The background to the story was a period of debate and disagreement both before and after the ordination to the priesthood of Florence Li Tim-Oi in 1944. The story gathered pace in 1968, when the Diocese of Hong Kong & Macao brought the question of women's ordination to the priesthood to the Lambeth Conference. The Conference was not ready to respond because, as it stated in Resolution 34, "The Conference affirms its opinion that the theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive". The Conference recommended that before any regional or national church or province made a final decision to ordain women to the priesthood they should consider carefully the advice of the Anglican Consultative Council.
14. The Bishop of Hong Kong & Macao sought out the advice of the Anglican Consultative Council at its first meeting (in Limuru, Kenya) in 1970. After lengthy debate the Anglican Consultative Council advised the Bishop of Hong Kong & Macao that if, with the approval of his Synod, he were to proceed to the ordination of a woman his action would be acceptable to the Council, and that the Council would use its good offices to encourage all provinces of the Communion to continue in communion with that Diocese. The resolution passed (for: 24; against: 22).
15. What needs to be noted is that Hong Kong did not understand itself to be so autonomous that it might proceed without bringing the matter to the Anglican Consultative Council as requested by the Lambeth Conference 1968. Furthermore, action was only taken with the co-operation of the Instruments of Unity.
16. The 1978 Lambeth Conference addressed a situation where Hong Kong, Canada, the United States and New Zealand had all ordained women to the priesthood and eight other provinces had accepted the ordination of women in principle. In response, the Conference passed Resolution 21: *Women in the Priesthood*, which in part stated, "The Conference also recognises...(3a) the autonomy of each of its member Churches, acknowledging the legal right of each Church to make its own decision about the appropriateness of admitting

women to Holy Orders”. The Resolution also noted that such provincial action “has consequences of the utmost significance for the Anglican Communion as a whole”, and that “The Conference affirms its commitment to the preservation of unity within and between all member Churches of the Anglican Communion”. This resolution passed with 316 for, 37 against, and 17 abstentions.

17. In 1985 the General Convention of the Episcopal Church (USA) expressed the intention “not to withhold consent to the election of a bishop on the grounds of gender”. Aware that such a possible action would indeed affect the whole Anglican Communion, the then Presiding Bishop brought the question to the newly established Primates’ Meeting in Toronto, Canada.<sup>3</sup> The Archbishop of Canterbury and the primates requested the Primate of Australia, John Grindrod, to head a committee to prepare a paper for the 1988 Lambeth Conference after requesting the opinions of the provinces of the Communion. This report’s first chapter was entitled ‘Listening as a Mark of Communion’.
18. The Grindrod Report presented two options to the Lambeth Conference: first, to counsel restraint in the hope that the moral authority inherent in a gathering of all the bishops of the Communion would find a response at the provincial level. Second, if a province went ahead, persuaded by compelling doctrinal reasons, by its experience of women in the priesthood and by the demands of mission in its region, and with the overwhelming support of the dioceses, such a step should be offered for reception within the Anglican Communion.
19. In response, Resolution 1 of Lambeth 1988 stated: “That each province respect the decision and attitudes of other provinces in the ordination or consecration of women to the episcopate, without such respect necessarily indicating acceptance of the principles involved, maintaining the highest possible degree of communion with the provinces which differ”. This long resolution went on to recommend courtesy and respect and open dialogue with those who differ, and asked the Archbishop of Canterbury, in consultation with the primates, to appoint a Commission to ensure the process of reception, to monitor and encourage consultation and to offer pastoral guidelines for the churches of the Communion. This resolution passed with 423 for, 28 against, and 19 abstentions.
20. The Commission on Women in the Anglican Episcopate (‘The Eames Commission’) worked throughout the period between the Lambeth Conferences of 1988 and 1998. A monitoring committee of the Commission made a report to Lambeth 1998.
21. Anglicans can understand from this story that decision-making in the Communion on serious and contentious issues has been, and can be, carried out without division, despite a measure of impairment. We need to note that the Instruments of Unity, i.e. the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting, were all involved in the decision-making process. Provincial autonomy was framed

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<sup>3</sup> A description of the nature and work of the Primates’ Meetings is given below at paragraph 104.



by Anglican interdependence on matters of deep theological concern to the whole Communion.

### *Illness: The surface symptoms*

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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. Before we offer some diagnosis of our situation, we must summarise the presenting symptoms.
23. Two sets of interrelated questions have arisen in several provinces of the Communion: whether or not it is legitimate for the church to bless the committed, exclusive and faithful relationships of same sex couples, and whether or not it is appropriate to ordain, and/or consecrate to the episcopate, persons living in a sexual relationship with a partner of the same sex. These matters are highly sensitive and emotionally charged, and come in the wake of various other related debates in the Communion, in relation (for instance) to polygamy and to the remarriage of divorced persons. Experimentation with blessings of same sex relationships had begun as early as 1973 within North America. Granted that local churches are often best placed to respond to pastoral needs within their own context and to understand the issues that arise in their particular culture, no part of the church can ignore its life in communion with the rest. What is done in one place can and does affect all. In March 2003, the House of Bishops of the Episcopal Church (USA), when considering the question of the ordination of unmarried, non-celibate persons, heterosexual or homosexual, offered for study and reflection by the Episcopal Church (USA) these words from the report of its Theology Committee:

“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” (BCP 544). We affirm the responsibility of Dioceses to discern and raise up fit persons for the ministry of word and sacrament to build up the body of Christ in that place. We call on bishops and Standing Committees to be respectful of the ways in which decisions made in one Diocese have ramifications on others. We remind all that ordination is for the whole Church.”<sup>4</sup>

24. The strong reaction across the Communion to synodical decisions taken in the Episcopal Church (USA) and the Canadian Diocese of New Westminster has confirmed the Episcopal Church’s fears, and undercuts any argument that such decisions are purely local.

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<sup>4</sup> The Gift of Sexuality: A theological perspective, Report of the Theology Committee of the House of Bishops of the Episcopal Church, offered for study and reflection by the House of Bishops, 18 March 2003, paragraphs 7.0 and 7.1. See <http://arc.episcopalchurch.org/presiding-bishop/pdf/theologycomreport.pdf>.

25. In the context of continuing debate, the Lambeth Conference discussed matters relating to homosexuality and issued resolutions in 1978 and 1988.<sup>5</sup> At the Conference of 1998, extensive study and discussion by one subsection produced a report, following which a resolution was debated and eventually passed by the vast majority of bishops as Resolution 1.10.<sup>6</sup> There has been some controversy about the way in which this resolution was arrived at and voted upon. But the primates unanimously upheld the resolution as the standard of Anglican teaching on the matter in their statement of October 16, 2003:

“We also re-affirm the resolutions made by the bishops of the Anglican Communion gathered at the Lambeth Conference in 1998 on issues of human sexuality as having moral force and commanding the respect of the Communion as its present position on these issues.”<sup>7</sup>

This statement was in harmony with the position adopted by the primates to issues of human sexuality in their Pastoral Letter following their meeting in Gramado in May 2003.<sup>8</sup> This commitment to Lambeth Resolution 1.10 as the current position of the Anglican Communion was also reflected in a letter written to the primates by Archbishop Rowan Williams on the announcement of his nomination to the See of Canterbury.<sup>9</sup> In the years following the Lambeth Conference the Archbishop of Canterbury invited a small number of bishops from around the Communion for *International Conversations on Human Sexuality*, which set a high standard for how these matters could be discussed in charity and with reason.

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.*
27. Nevertheless, the primates singled out synodical actions that have been taken in one diocese and one province which have gone against both the letter and the spirit of the resolutions of the Lambeth Conference, reiterated, as they are, by the Primates’ Meeting. The synod of the Diocese of New Westminster has requested the Bishop to provide and authorise a public Rite of Blessing for same sex unions; the Bishop has complied, and such services have gone ahead. The Episcopal Church (USA) has given its consent to, and proceeded with the consecration of, the person elected as Bishop of New Hampshire, a divorced man openly acknowledged to be living in a sexually active and committed same

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<sup>5</sup> Lambeth 1978, Resolution 10; Lambeth 1988, Resolution 64 – reproduced in Appendix Three/2&3.

<sup>6</sup> The text of the 1998 Resolution 1.10 is included in Appendix Three/6.

<sup>7</sup> The full text of the Primates’ Statement is included in Appendix Three/10.

<sup>8</sup> The relevant section of the Pastoral Letter is reproduced at paragraph 142.

<sup>9</sup> “... the Lambeth resolution of 1998 declares clearly what is the mind of the overwhelming majority in the Communion, and what the Communion will and will not approve or authorise. I accept that any individual diocese or even province that officially overturns or repudiates this resolution poses a substantial problem for the sacramental unity of the Communion.”, Letter to the Primates, Archbishop Rowan Williams, 23 July 2002.

sex relationship, despite the primates describing that forthcoming consecration as one which might “tear the fabric of our Communion at its deepest level”.<sup>10</sup> The same General Convention which gave consent to this election also decided to allow experimentation with public Rites of Blessing for same sex unions.<sup>11</sup> Many of those which have begun to be celebrated are similar to those authorised in New Westminster. We should also note that, after this Commission had already been set up, the General Synod of the Anglican Church of Canada passed a resolution affirming “the integrity and sanctity of committed adult same-sex relationships”.<sup>12</sup> Further details of these developments are given later in this Report at paragraphs 137-139.

28. The overwhelming response from other Christians both inside and outside the Anglican family has been to regard these developments as departures from genuine, apostolic Christian faith. Granted, some churches in other denominations have made provision, or are considering making such provision, for the ordination of persons in sexually active same-sex relationships, offering arguments based on modern scientific proposals about sexual attraction, and corresponding, in their proposals, to changes and innovations in civil law in some of the relevant countries.<sup>13</sup> But condemnation has come from the Russian Orthodox and Oriental Orthodox churches, as well as a statement from the Roman Catholic church that such moves create “new and serious difficulties” to ecumenical relationships.<sup>14</sup> Within our own Communion, some eighteen of the thirty-eight provinces of the Anglican Communion, or their primates on their behalf, have issued statements which indicate, in a variety of ways, their basic belief that the developments in North America are “contrary to biblical teaching” and as such unacceptable.<sup>15</sup>
29. Unfortunately, reaction has not been confined to statements of disagreement and opposition. Three elements of the reaction need to be noted as they themselves are now part of the problem we face:
  - (1) Several provinces and dioceses in the Communion have included in their reactions to developments in New Hampshire, either by primatial announcement or by synodical vote, a declaration that a state of either impaired or broken communion<sup>16</sup> now exists between them and those who

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<sup>10</sup> From the statement by the Primates of the Anglican Communion meeting in Lambeth Palace, 16 October 2003, reproduced in Appendix Three/10.

<sup>11</sup> Resolution C051 Liturgy/Music: Blessing of Committed Same-Gender Relationships, reproduced in Appendix Three/9.

<sup>12</sup> The full texts of Resolutions A134 *Blessing of Same Sex Unions* and A135 *Blessing of Same Sex Unions - Resources* are included in Appendix Three/12.

<sup>13</sup> Such developments or debate can be found in the United Church of Canada, the Lutheran Church of Sweden, and some Old Catholic dioceses in Europe.

<sup>14</sup> Pope John Paul II’s address to the Archbishop Of Canterbury, October 2003

<sup>15</sup> A summary of some of the earlier statements may be found in footnote 19 of ‘What is the Anglican Communion for?’, a submission made to the Lambeth Commission by Canon Chris Sugden of the Oxford Centre for Mission Studies, available on the Commission website at <http://www.anglicancommunion.org/ecumenical/commissions/lambeth/documents/200402whatisitfor.pdf>

<sup>16</sup> For discussion of the meaning of these terms, see paragraph 50.

have taken the actions in the Episcopal Church (USA) described above.<sup>17</sup> Whilst these declarations may express natural frustrations and conscientious reactions to abnormal circumstances, they have left many Anglicans without a clear sense of who is now in communion with whom (personally and ecclesially). In addition, there are question marks over their ecclesiological legitimacy (for many, they represent an exercise in unilateralism counter to the communion principle of interdependence) as well as the constitutional authority under which some were issued (impaired communion is not a generally recognised canonical category).

- (2) Within the Episcopal Church (USA) and the Diocese of New Westminster themselves, several moves have been made by dissenting parishes and groups to distance themselves, in a variety of ways, from the dioceses, bishops and provinces within which they are geographically located. In some cases this has involved them in appealing for help to the Archbishop of Canterbury; in others, in seeking episcopal oversight by bishops or archbishops from other dioceses and/or provinces. In many cases, it has simply meant bewilderment and uncertainty as to the present and future Anglican status of those who dissent to the innovations.
  - (3) Some Archbishops from elsewhere in the Communion have, both by taking initiatives, and by responding to invitations from clergy purporting to place themselves under their jurisdictions, entered parts of the Episcopal Church (USA) and the Anglican Church of Canada and exercised episcopal functions without the consent of the relevant diocesan bishop. This goes not only against traditional and often-repeated Anglican practice (as reaffirmed most recently by, for example, resolutions at Lambeth 1988 and 1998<sup>18</sup>), but also against some of the longest-standing regulations of the early undivided church (Canon 8 of Nicaea). These actions are not purely reactions to recent events, though that has been their main character. In some cases they build on earlier attempts at unilateral action against bishops whose theology and/or practice was perceived to be out of line with traditional Anglican and Christian teaching, or even to set up would-be “orthodox” structures or “mission churches” for their own sake, e.g. the Anglican Mission in America (AMiA).
30. By whatever route, all these developments have now contributed materially to a tit-for-tat stand-off in which, tragically in line with analogous political disasters in the wider world, each side now accuses the other of atrocities, and blames the

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<sup>17</sup> See, for example, the declaration by Nigeria of 15 November 2003, “We continue to stand solidly behind the leadership of the Church of Nigeria in breaking relationship, not only with the Diocese of New Hampshire, but with all bishops and dioceses in ECUSA that have joined in this divisive and unscriptural act.”, and the declaration by the House of Bishops of the Church of Uganda on 20 November 2003, “The Church of the Province of Uganda (Anglican) cuts her relationship and Communion with the Episcopal Church of the United States of America (ECUSA) on their resolution and consequent action of consecrating and enthroning an openly confessed homosexual Gene Robinson as the bishop of New Hampshire Diocese in the Anglican Communion, and with any other province that shall follow suit.”

<sup>18</sup> Lambeth Conference 1988 Resolution 72 *Episcopal responsibilities and diocesan boundaries*; Lambeth Conference 1998 Resolution III.2 *The Unity of the Anglican Communion* – reproduced in Appendix Three/4.

other for the need to react further in turn. These are the problems which have presented themselves to the Communion as a whole; which necessitated a special meeting of the primates in October 2003; and which have resulted in the establishment of the Lambeth Commission. We must now probe deeper to discern the symptoms underlying these problems.

### *Illness: The deeper symptoms*

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31. There are six underlying features of our common life which, interacting on one another, together make up the key strands in the story of what has happened and the reasons why the Anglican Communion arrived at the impasse which caused the primates to request the Archbishop of Canterbury to set up this Commission.

### *Theological development*

32. There is, first, *theological development*. Virtually all Christians agree on the necessity for theological development, including radical innovation, and on the fact that the Holy Spirit enables the church to undertake such development. Primary examples include the great fourth-century creeds, which go significantly beyond the actual words and concepts of scripture but which have been recognised by almost all Christians ever since as expressing the faith to which we are committed. At the same time, all are agreed that not all proposed developments are (to put it mildly) of equal weight and worth. Some, in fact, do not develop the Christian faith, but distort or even destroy it. A recent example might be the heresy of apartheid. Healthy theological development normally takes place within the missionary imperative to articulate the faith afresh in different cultures, but (as has become notorious) this merely pushes the question a stage further back: how is the line between faithful inculturation and false accommodation to the world's ways of thinking (note Romans 12.1-2) to be discerned and determined? Christians are not at liberty to simplify these matters either by claiming the Spirit's justification for every proposed innovation or by claiming long-standing tradition as the reason for rejecting all such proposals. The church therefore always needs procedures for discussing, sifting, evaluating and deciding upon proposed developments; in particular, they need to honour the process of 'reception', described in Section B below.
33. The first reason therefore why the present problems have reached the pitch they have is that it appears to the wider Communion that neither the Diocese of New Westminster nor the Episcopal Church (USA) has made a serious attempt to offer an explanation to, or consult meaningfully with, the Communion as a whole about the significant development of theology which alone could justify the recent moves by a diocese or a province.

### *Ecclesiastical procedures*

34. Such a process would require appropriate *ecclesiastical procedures*. Such procedures that do exist have developed within the Anglican Communion over a period of time and in response to particular earlier problems. We have described in the previous section the ways in which they were followed quite carefully in the run-up to the consecration of women to the episcopate. Several recent

Anglican documents, notably *The Virginia Report* (1997), have spelled out explicitly and in detail what procedures could be applied and the way in which they could function, making it clear (among other things) that these procedures are not merely pragmatically determined but express the theology they seek to serve. Furthermore, a special resolution of ACC-12,<sup>19</sup> meeting in Hong Kong in September 2002, called for the observance of such procedures in the introduction of any controversial policies which touched on the wider life of the Communion.<sup>20</sup> True, Anglican structures have sometimes posed problems by their dispersed nature, but this has normally been regarded as a small price to pay for the flexibility for mission which they permit, whilst nurturing the increased sense and strength of *koinonia* that they invite and sustain.

35. The second reason we have reached the present impasse is that neither the Episcopal Church (USA) nor the Diocese of New Westminster, in deciding and acting as they did in 2003, went through the procedures which might have made it possible for the church to hold together across differences of belief and practice.

### *Adiaphora*

36. Such holding together across differences within Anglicanism has made use of the vital doctrine of *adiaphora* (literally, “things that do not make a difference”). This is explained further in section B. For the moment, we simply note that Anglicans have always recognised a key distinction between core doctrines of the church (remembering that ethics, liturgy and pastoral practice, if authentically Christian, are all rooted in theology and doctrine) and those upon which disagreement can be tolerated without endangering unity.<sup>21</sup> Paul urged Christians in Corinth and Rome to recognise some matters in this way (what to eat or not to eat being a prime example). When something is seen in this way, an individual church, at whatever level, can make its own decisions on the matter.
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.

### *Subsidiarity*

38. This highlights a fourth key strand of our common life: *subsidiarity*, the principle that matters should be decided as close to the local level as possible. *Subsidiarity* and *adiaphora* belong together: the more something is regarded as ‘indifferent’, the more locally the decision can be made. It does not take an Ecumenical Council to decide what colour flowers might be displayed in church; nor does a local congregation presume to add or subtract clauses from

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<sup>19</sup> i.e. the twelfth meeting of the Anglican Consultative Council.

<sup>20</sup> Resolution 34 *Province-wide and Communion-wide consultation*, reproduced in Appendix Three/8.

<sup>21</sup> See, for example, the line of argument developed in the discursus ‘Of Ceremonies’ in the 1662 *Book of Common Prayer*.

the Nicene Creed. In part this belongs with the missionary imperative: the church must give its primary energy to God's mission to the world, not to reordering its internal life.

39. The fourth reason for our present problems is thus that it was assumed by the Episcopal Church (USA) and the Diocese of New Westminster that they were free to take decisions on matters which many in the rest of the Communion believe can and should be decided only at the Communion-wide level.

### *Trust*

40. All this points up a more general feature which ought to characterise life within the Communion: *a relationship of trust*. Mutual trust generates, and is in turn reinforced by, mutual responsibility. Ideally, the Communion puts its trust in each province to exercise its autonomy appropriately within our mutual fellowship.<sup>22</sup> This commits each church to a fiduciary duty to honour, and not to breach, that trust. However, where trust has broken down in many areas of life in our contemporary world, it is perhaps not surprising, though it remains regrettable, that trust has been eroded in many areas of church life as well. The language of debate has become adversarial, not to say abusive; recourse has been made to secular courts of law in place of Christian forbearance and charity; undertakings have been ignored; protagonists have acted out of spite rather than the demands of proper administration, and facts have been manipulated to serve party spirit. The major cultural divisions in today's world, not least between the rich nations of western Europe and north America and the poorer nations in other parts of the world, have left their ugly mark on our ecclesial life. Likewise, the deep divide in contemporary American political life has led both to an oversimplification and a polarisation of many issues, as though 'liberal' and 'conservative' opinion were simply a pair of uncomplicated pre-packaged bundles. Despite several wonderful counter-examples, each side has increasingly come to distrust the other, and to accuse the other (not least) of using inappropriate models and methods of reading scripture and reaching decisions.
41. This is the fifth unhappy circumstance (itself catastrophic in terms of our mission which, as we have seen, includes the call to model before the watching world the new mode of being human which has been unveiled in Christ) that has brought us to the present difficulty. We clearly need more mutual exploration and explanation of our theological beliefs, our understanding of the Bible, and of many aspects of our common life and witness. The Inter-Anglican Theological and Doctrinal Commission, established following the 1998 Lambeth Conference, has made a good start, but much remains to be done.<sup>23</sup> Theological commissions within provinces need to be made more conscious of, and conversant with, Communion-wide dimensions of theological discourse. In particular, we need to develop the habit, and thence the virtue, of that charity

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<sup>22</sup> On the relation of communion and autonomy, see below, Section B : Fundamental Principles, paragraphs 67-96.

<sup>23</sup> For the work of the Inter-Anglican Theological and Doctrinal Commission, see <http://www.aco.org/ecumenical/commissions/iatdc/index.cfm>.

which listens intensely and with good will to widely different expressions of sincerely held Christian theology, at the levels both of method and of content. As a Communion, we need a common forum for debate, a common table to which we can bring our questions for a proper family discussion.

### *Authority*

42. All of this can be summed up in a word which, though often misunderstood, denotes an elusive sixth element which might hold the key: *authority*. The Anglican Communion does not have a Pope, nor any system which corresponds to the authority structure and canonical organisation of the Roman Catholic Church. The Anglican Communion has always declared that its supreme authority is scripture. Later in the report we examine what this claim might actually mean, not least the way in which living under scriptural authority is principally the grounding for the church's mission.<sup>24</sup> In that context, scriptural authority demands, and we believe that in our Communion structures it has begun to receive, appropriately sensitive and fine-tuned systems of decision-making which allow both for the full participation of all members and for an eventual way of making difficult decisions which can enhance, rather than endanger, the unity and communion of our richly diverse family. It is because we have not always fully articulated how authority works within Anglicanism, and because recent decisions have not taken into account, and/or worked through and explained, such authority as we all in theory acknowledge, that we have reached the point where urgent fresh thought and action have become necessary.

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<sup>24</sup> See paragraphs 53-62 below.



## Section B : Fundamental Principles

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43. The mandate of this Commission has been to examine, and make recommendations in relation to, the formal results, in terms of our Communion one with another within Anglicanism, of the recent events which have been described. *We repeat that we have not been invited, and are not intending, to comment or make recommendations on the theological and ethical matters concerning the practice of same sex relations and the blessing or ordination or consecration of those who engage in them.* Having outlined the problems, and sketched the deeper symptoms we believe to lie beneath them, it is time to examine more fully, in this Section, the nature of the Communion we share, the bonds which hold it together, the ways in which all this can be threatened and how such threats might be met. This will enable the report to offer, in Section C, the ways in which we believe our Communion needs strengthening for its future mission and life, before finally, in Section D, offering our recommendations to the Archbishop of Canterbury and his fellow primates on the ways in which our present crisis ought to be resolved.
44. This section of the report considers in more detail the nature of our communion with God and with one another; the specific elements of our common life which bind us together and thus equip us for God's mission in the world; and the ways in which, within our common life, diversity produces tension and difficulty. In so doing, the section sets out the principles against which recent events and actions may be measured.

### *The communion we share*

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45. The communion we enjoy as Anglicans involves a sharing in double 'bonds of affection': those that flow from our shared status as children of God in Christ, and those that arise from our shared and inherited identity, which is the particular history of the churches to which we belong. This is a relationship of 'covenantal affection'; that is, our mutual affection is not subject to whim and mood, but involves us in a covenant relation of binding mutual promises, with God in Christ and with one another. All those called by the gospel of Jesus Christ and set apart by God's gift of baptism are incorporated into the communion of the Body of Christ. This communion is primarily a relationship with God, who is himself a communion of Father, Son and Holy Spirit, and it binds every member of Christ into the whole body.<sup>25</sup>
46. Our communion enables us, in mutual interdependence, to engage in our primary task, which is to take forward God's mission to his needy and much-loved world. As a means to that end, it is also necessarily the expression of the worldwide, i.e. 'catholic', nature of the Church. In both these respects, communion remains God's gift as well as God's command.

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<sup>25</sup> Extended treatment of these themes can be found in Eames, ch.2, 14-24 and *The Virginia Report: the report of the Inter-Anglican Theological and Doctrinal Commission* (1997), ch.2.

47. When “the Anglican Communion” describes itself as such, it is self-consciously describing that *part* of the Body of Christ which shares 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 in the sixteenth and seventeenth centuries. The Reformers of that time looked back explicitly to the Bible and the early Fathers, and had every intention that their theology would be ‘catholic’ in the sense of sharing the faith of the universal Church. The very fact that the family of churches which traces its roots back to the ancient churches of the British Isles should call itself an Anglican Communion is itself indicative of the twin fundamental concepts on which the community is built: our shared inheritance (‘Anglican’) and our worldwide fellowship as God’s children (‘communion’). That shared inheritance has itself included a developing understanding of communion, which has been expressed, for instance, in some of our ecumenical dialogues. It also makes us aware of a responsibility, not only to our contemporaries within the Communion, but to those with whom we share in the Communion of Saints.
48. Various different but interlocking descriptions of the Anglican Communion exist amongst us. The Lambeth Conference has described the Anglican Communion as a fellowship of churches in communion with the See of Canterbury.<sup>26</sup> Individual provinces express their own communion relationships in a variety of juridical forms, as: bipartite (in communion with Canterbury);<sup>27</sup> multipartite (in communion with all Anglican churches);<sup>28</sup> or simply through the idea of “belonging to the Anglican Communion”.<sup>29</sup> Communion is therefore a relationship between churches (institutional or ecclesial communion) as well as between individual Christians (personal communion).
49. Communion is, in fact, all about mutual relationships. It is expressed by community, equality, common life, sharing, interdependence, and mutual affection and respect. It subsists in visible unity, common confession of the apostolic faith, common belief in scripture and the creeds, common baptism and shared eucharist, and a mutually recognised common ministry. Communion means that each church recognises that the other belongs to the One, Holy, Catholic and Apostolic Church of Jesus Christ, and shares in the mission of the whole people of God. It involves practising a common liturgical tradition, and intending to listen, speak and act alongside one another in obedience to the gospel. In communion, each church acknowledges and respects the interdependence and autonomy of the other, putting the needs of the global fellowship before its own. Through such communion, each church is enabled to find completeness through its relations to the others, while fulfilling its own

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<sup>26</sup> Lambeth Conference 1930 Resolution 49.

<sup>27</sup> e.g. “The Church of Ireland will maintain communion with the sister Church of England”: Ireland, Constitution, Preamble and Declaration, III.

<sup>28</sup> e.g. “The Church of Nigeria shall be in full Communion with the See of Canterbury and with all dioceses, provinces and regional Churches which are in full Communion with the See of Canterbury: Nigeria, Constitution, Chapter 1.3(1).

<sup>29</sup> e.g. “The Protestant Episcopal Church in the United States of America ... is a constituent member of the Anglican Communion”, a fellowship of churches “in communion with the See of Canterbury”: ECUSA, Constitution, Preamble.

particular calling within its own cultural context. This does not mean, of course, that each church must accept every theological opinion, or follow every sacramental devotion or liturgical practice, characteristic of the other. 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, and is explored further elsewhere.<sup>30</sup>

50. When people use the normally imprecise language of ‘impaired’, ‘fractured’, or ‘restricted’ communion, or speak of there being ‘degrees’ of communion between one church or group of churches and another, they commonly mean that only some of the characteristics outlined in the previous paragraph now obtain. Communion is now “less full than it was”.<sup>31</sup> Which characteristics are affected (perhaps a failure in complete mutual recognition of ministries, as has happened since the ordination of women to the priesthood and their consecration to the episcopate) will vary from case to case, contributing to the confusing nature of such terms.<sup>32</sup> Such a condition of impairment is not merely sad, and detrimental to our common mission and witness. It could in principle call into question the constitutional position of several member churches of the Anglican Communion, since many, as we have just seen, mark out their identity in terms precisely of being in full communion either with Canterbury or with all other churches in communion with Canterbury. But there has been little consensus within the Anglican Communion on how precisely to identify, beyond a bare assertion, that such impairment, fracturing, and so forth, has taken place, let alone how such a situation might be remedied.<sup>33</sup>
51. Communion clearly makes demands on all within it. It involves obligations, and corresponding rights, which flow from the theological truths on which the life of the Christian community rests. The Lambeth Quadrilateral commits Anglicans to “a series of normative practices: scripture is *read*, tradition is *received*, sacramental worship is *practised*, and the historic character of apostolic leadership is *retained*”.<sup>34</sup> The commitments of communion provide objective criteria by which to understand the rights and responsibilities that go with the relationship and which promote and protect the common good of the worldwide community of churches. Many obligations are implicit in the foundation, purposes, forms, subjects and substance of communion, and thus relate to matters of critical common concern to the global Anglican fellowship. For instance, the divine foundation of communion should oblige each church to avoid unilateral action on contentious issues which may result in broken

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<sup>30</sup> See paragraphs 36-39, 87-96.

<sup>31</sup> *Women in the Anglican Episcopate: theology guidelines and practice*, The Eames Commission and the Monitoring Group Reports, IV:57 (Toronto, 1998).

<sup>32</sup> See generally *The Virginia Report* and the work of the Inter-Anglican Theological and Doctrinal Commission (IATDC) which develop longstanding ideas enunciated by successive Lambeth Conferences.

<sup>33</sup> For analysis of the declarations of impaired communion, see N. Doe, ‘Communion and Autonomy in Anglicanism: Nature and Maintenance’, pp.20-24, Lambeth Commission website <http://www.anglicancommunion.org/ecumenical/commissions/lambeth/documents/200402whatisitfor.pdf>

<sup>34</sup> See Summary Argument from the IATDC’s ‘Communion Study’, p.3; see also IARCCUM Sub-commission submission, p.18. Both documents are set out on the Commission’s website <http://www.anglicancommunion.org/ecumenical/commissions/lambeth/kanuga/index.cfm>

communion. It is an ancient canonical principle that what touches all should be decided by all. The relational nature of communion requires each church to learn more fully what it means to be part of that communion, so that its members may be fulfilled and strengthened in and through their relations with other churches. Communion obliges each church to foster, respect and maintain all those marks of common identity, and all those instruments of unity and communion, which it shares with fellow churches, seeking a common mind in essential matters of common concern: in short, to act interdependently, not independently.

### *The bonds of communion*

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52. These broader considerations lead to reflection in more detail on the specific bonds which hold the Anglican Communion together. Communion, after all, does not simply happen. Even at the human level, it is not left to chance and tacit goodwill. There are several aspects of our common life which, as well as fulfilling the primary purpose of enabling the Church to fulfil its gospel mission in and for the world, serve to draw us together and hold us in fellowship.

### *The authority of scripture*

53. Central among these is *scripture*. Within Anglicanism, scripture has always been recognised as the Church's supreme authority, and as such ought to be seen as a focus and means of unity. The emphasis on scripture grew not least from the insistence of the early Anglican reformers on the importance of the Bible and the Fathers over against what they saw as illegitimate mediaeval developments; it was part of their appeal to ancient undivided Christian faith and life. The seventeenth and eighteenth century divines hammered out their foundations of "scripture, tradition and reason"; in the nineteenth and twentieth centuries we have seen the 'Chicago-Lambeth Quadrilateral', in which scripture takes first place.<sup>35</sup> The Bible has always been at the centre of Anglican belief and life, embodied and exemplified by the fact that the reading and singing of scripture has always been at the centre of Anglican worship.
54. However, the common phrase "the authority of scripture" can be misleading; the confusions that result may relate to some of the divisions just noted. Scripture itself, after all, regularly speaks of *God* as the supreme authority. When Jesus speaks of "all authority in heaven and earth" (Matthew 28.18), he declares that this authority is given, not to the books that his followers will write, but to himself. Jesus, the living Word, is the one to whom the written Word bears witness as God's ultimate and personal self-expression. The New Testament is full of similar ascriptions of authority to the Father, to Jesus Christ, and to the Holy Spirit. Thus the phrase "the authority of scripture", if it is to be based on what scripture itself says, must be regarded as a shorthand, and a potentially misleading one at that, for the longer and more complex notion of "the authority of the triune God, *exercised through scripture*". The question of how this

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<sup>35</sup> This 'Quadrilateral' was first adopted by the House of Bishops of the Episcopal Church (USA) meeting in synod in Chicago in 1886. It was subsequently adopted as a fundamental basis for ecumenical reconciliation in Resolution 11 of the Lambeth Conference 1888 – reproduced in Appendix Three/1.

‘exercised through’ works in practice is vital to understanding the kind of authority which scripture possesses and hence to the nature and exercise of actual authority within the Church. It may be, historically, that the phrase ‘authority of scripture’ has characteristically emerged in contexts of protest (when one part of the Church appeals to scripture against something being done by another part). When we attempt to apply it more widely, to an entire understanding of the Church’s mission and common life, it quickly becomes apparent that its implications need to be thought out more fully.

55. For Jesus and the early Christians, ‘authority’ was not conceived as a static source of information or the giving of orders (as the word ‘authority’ has sometimes implied), but in terms of the dynamic inbreaking of God’s kingdom, that is, God’s sovereign, saving, redeeming and reconciling rule over all creation. This saving rule of God, long promised and awaited in Israel, broke in upon the world in and through Jesus and his death and resurrection, to be then implemented through the work of the Spirit until the final act of grace which will create the promised new heavens and new earth. If the notion of scriptural authority is itself to be rooted in scripture, and to be consonant with the central truths confessed by Christians from the earliest days, it must be seen that the purpose of scripture is not simply to supply true information, nor just to prescribe in matters of belief and conduct, nor merely to act as a court of appeal, but to be part of the dynamic life of the Spirit through which God the Father is making the victory which was won by Jesus’ death and resurrection operative within the world and in and through human beings. Scripture is thus part of the means by which God directs the Church in its mission, energises it for that task, and shapes and unites it so that it may be both equipped for this work and itself part of the message.
56. How then does scripture function in this way? This is not the place for a detailed consideration of the respective authority of the Old and New Testaments, important though that discussion is. The early Christians understood themselves to be both beneficiaries and agents of the saving sovereignty of God, the ‘kingdom’ which had been accomplished in Jesus Christ. The ‘authority’ of the apostles – a concept worked out with great pain and paradox by Paul in 2 Corinthians – was their God-given and Spirit-driven vocation as witnesses of the resurrection, through whose announcement of the good news God was powerfully at work to call men and women to salvation (Romans 1.16-17) and thus to create the Church as the sign and foretaste of new creation (Ephesians 1-3). It is within this context of apostolic witness, drawing its ‘authority’ from the victory of Jesus Christ and the power of the Spirit (Matthew 28.18-20; 2 Corinthians 3.1-4.6, 13.3-4), that the writings we call the New Testament came to be written, precisely to be vehicles of the Spirit’s work in energising the Church in its mission and shaping it in the holiness of new creation. Thus, as scholarship has emphasised, the writers of the canonical gospels (despite all the obvious differences between them, and the multiple sources upon which they drew) were conscious of telling the story of Jesus in such a way as to demonstrate its fulfilment of the story of Israel and its foundational character for the mission and life of the Church. From the first, the New Testament was intended as, and perceived to be, not a repository of various suggestions for developing one’s private spirituality, but as the collection of books through

which the Spirit who was working so powerfully through the apostles would develop and continue that work in the churches. This is why, from very early in the Church, the apostolic writings were read during worship, as part of both the Church's praise to God for his mighty acts and of the Church's drawing fresh strength from God for mission and holiness. 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.

### *Scripture and interpretation*

57. This means that for scripture to 'work' as the vehicle of God's authority it is vital that it be read at the heart of worship in a way which (through appropriate lectionaries, and the use of scripture in canticles etc.) allows it to be heard, understood and reflected upon, not as a pleasing and religious background noise, but as God's living and active word. The message of scripture, as a whole and in its several parts, must be preached and taught in all possible and appropriate ways. It is the responsibility of the whole Church to engage with the Bible together; within that, each individual Christian, to the fullest extent of which they are capable, must study it and learn from it, thoughtfully and prayerfully. Within this context, the Church's accredited leaders have a responsibility, through constant teaching and preaching, to enable the Church to grow to maturity, so that when difficult judgements are required they may be made in full knowledge of the texts.
58. The place of Christian leaders – chiefly within the Anglican tradition, of bishops – as *teachers of scripture* can hardly be overemphasised. The 'authority' of bishops cannot reside solely or primarily in legal structures, but, as in Acts 6.4, in their ministry of "prayer and the word of God". If this is ignored, the model of 'the authority of scripture' which scripture itself offers is failing to function as it should. The authoritative teaching of scripture cannot be left to academic researchers, vital though they are. The accredited leaders of the Church – within the diocese, the bishop(s); within the Communion, the primates – must be people through whose prayerful teaching ministry the authority of God vested in scripture is brought to bear - in mission within the world and in wise teaching to build up the Church.
59. As this task proceeds, questions of *interpretation* are rightly raised, not as an attempt to avoid or relativise scripture and its authority, but as a way of ensuring that it really is scripture that is being heard, not simply the echo of our own voices (though our own responsive hearing is necessary) or the memory of earlier Christian interpretations (though we must always take them into account: 'tradition' consists primarily of the recollection of what the scripture-reading Church has said). Historical interpretation, from ongoing lexicographical work (to make sure the nuances of ancient words are properly and precisely heard) to large-scale historical reconstruction (to ensure we are not making anachronistic assumptions), remains vital. It can be deeply challenging to entrenched views of what scripture is thought to be saying, not least where it has been read within an unchallenged philosophical or cultural matrix.
60. This applies equally, in our own day and setting, to the assumptions and entrenched views of the Enlightenment (which have often resulted in

unwarranted negative judgements on much biblical material), as well as to the assumptions and entrenched views of a pre- or anti-critical conservatism. Biblical scholarship needs simultaneously to be free to explore different meanings and to be constrained by loyalty to the community of the Church across time and space. It cannot pretend to a detached ‘neutrality’. Such pretence (as in phrases like “the objective results of scholarship”) is often, and rightly, seen as either a grab for power or a mere protest against alternative interpretations. Where a fresh wave of scholarship generates ideas which are perceived as a threat to something the Church has always held dear, it is up to the scholars concerned, on the one hand, to explain how what is now proposed not only accords with but actually enhances the central core of the Church’s faith. And it is up to the Church, on the other hand, not to reject new proposals out of hand, but to listen carefully, to test everything, and to be prepared to change its mind if and when a convincing case is made.

61. The current crisis thus constitutes a call to the whole Anglican Communion to re-evaluate the ways in which we have read, heard, studied and digested scripture. 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. 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. If our present difficulties force us to read and learn together from scripture in new ways, they will not have been without profit.
62. A mention of scripture today can sometimes seem actually divisive, so aware are we of the bewildering range of available interpretative strategies and results. This is tragic, since, as with the Spirit who inspired scripture, we should expect that the Bible would be a means of unity, not division. In fact, our shared reading of scripture across boundaries of culture, region and tradition ought to be the central feature of our common life, guiding us together into an appropriately rich and diverse unity by leading us forward from entrenched positions into fresh appreciation of the riches of the gospel as articulated in the scriptures. This is characteristically and appropriately accomplished through the various ministries of the Church, not least the next of the bonds of unity now to be considered.

### *The episcopate*

63. The unity of the Communion is both expressed and put into effect among other things through the *episcopate*. At the Reformation, the Church of England maintained the threefold order of ministry, in continuity with the early Church. As the events of the seventeenth century bear witness, it was by no means a foregone conclusion that the Church of England would end up with a continuing episcopacy. But in the event “there was no attempt [during the sixteenth-century Reformation] to minimise the role of bishops as ministers of word and sacrament or to stop a collegial relation between bishops and presbyters in the

diocese or bishops together at the level of Province.”<sup>36</sup> Within a short period of time, in fact, this retention of episcopacy as the foundational form of government within the Anglican churches became the distinctive mark of its claim to be both Catholic and Protestant; and, reflecting the practice of the very early Church, the ministry of bishops as chief pastors and teachers of the faith, as the focus of unity and source of ministry, became central. The principle of Anglican episcopacy was fought over and defended in the life of the Scottish Episcopal Church. It was retained in the life of the Episcopal Church (USA). It was subsequently, and carefully, preserved in the life of all thirty-eight provinces of the Anglican Communion, including the United Churches of South Asia. As recognised in the Chicago-Lambeth Quadrilateral, an episcopate at once local and universal is therefore an essential element of the life of the Anglican Communion. And, to link once more with scripture as the central fact of unity within the Communion, it is the bishop’s role as teacher of scripture that is meant, above all, to be not merely a symbolic but a very practical means of giving the Church the energy and direction it needs for its mission and therefore the motivation and the groundwork for its unity.

64. It has always been maintained within Anglicanism that a bishop is more than simply the local chief pastor.<sup>37</sup> Bishops represent the universal Church to the local and *vice versa*.<sup>38</sup> This is why individual churches have developed ways of confirming the election of bishops, signifying their acceptability to the wider Church. Without such attention to general acceptability, the episcopate, instead of being in its very existence one of the bonds of unity in the Communion, quickly becomes an occasion and focus of disunity.
65. The work, and symbolic unifying value, of the local episcopate is matched at the transprovincial level by the four Instruments of Unity (described more fully in paragraphs 98-104), and especially by the Archbishop of Canterbury himself as the chief pastor of the entire Communion. Their role and work is not a substitute for the mutual accountability of the rest of the Church, but is rather a means of expressing it, drawing it together, and enabling the whole Church to listen to each member and each member to listen to the whole. It is with this in mind that successive Lambeth Conferences have urged the primates to shoulder the burden of enhanced responsibility for the unity of the Communion, a request echoed by the Inter-Anglican Theological and Doctrinal Commission at its meeting in September 2003.<sup>39</sup> This request draws on that theology of wider apostolic and episcopal leadership which is expressed in the New Testament by the apostles themselves (e.g. Paul, writing with authority to various churches including some he had not himself founded), by such writers as Ignatius of Antioch, Irenaeus

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<sup>36</sup> *The Virginia Report*, paragraph 3.25.

<sup>37</sup> See also Section D : The Maintenance of Communion, paragraphs 124-132.

<sup>38</sup> “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.

<sup>39</sup> ‘Reflections offered to the Primates of the Anglican Communion by the Inter-Anglican Theological and Doctrinal Commission at the invitation of the Archbishop of Canterbury’. See <http://www.aco.org/ecumenical/commissions/iatdc/20031015primates.cfm>



and Cyprian, and in subsequent centuries by the recognition of the role of the great sees of Antioch, Alexandria, Constantinople, Rome and Jerusalem.

66. The very existence of the Instruments of Unity points to the desire of the Communion to work together, with bishops, clergy and laity all involved as fully as possible. This is where the ongoing synods, at all levels of the Church, express by their existence, as well as (it is to be hoped) by their actual work, the unity-in-diversity which characterises our life in communion. In 1988, Archbishop Robert Runcie put the challenge this way:

“...are we being called through events and their theological interpretation to move from independence to interdependence? If we answer yes, then we cannot dodge the question of how this is to be given ‘flesh’: how is our interdependence articulated and made effective; how is it to be structured? ... We need to have confidence that authority is not dispersed to the point of dissolution and ineffectiveness ... Let me put it in starkly simple terms: do we really *want* unity within the Anglican Communion? Is our worldwide family of Christians worth bonding together? Or is our paramount concern the preservation of promotion of that particular expression of Anglicanism which has developed within the culture of our own province? ... I believe we still need the Anglican Communion. But we have reached the stage in the growth of the Communion when we must begin to make radical choices, or growth will imperceptibly turn to decay. I believe the choice between independence and interdependence, already set before us as a Communion in embryo twenty-five years ago, is quite simply the choice between unity or gradual fragmentation.”<sup>40</sup>

What this bears witness to is the understanding that the churches of the Anglican Communion, if that Communion is to mean anything at all, are obliged to move together, to walk together in *synodality*. It is by listening to, and interacting with, voices from as many different parts of the family as possible that the Church discovers what its unity and communion really mean. Synodality as a characteristic of the Anglican Communion finds expression in Lambeth Conferences as early as 1867 (Resolutions 4, 5, 8 and 10) as well as in the Lambeth Conference of 1897 (Resolution 24).

### *Discernment in communion and reception*

67. As the whole Church, corporately and individually, gives attention to the reading and pondering of scripture, we are called to the specific unifying task of a common *discernment in communion*. We come from a rich variety of cultures, and each of us is called to read scripture within, and apply it to, our own particular setting – and to respect the fact that other churches face the same demands within their own contexts. We cannot, therefore, confine our readings of scripture to our own setting alone (as scholarship, sometimes claimed as the preserve of the western academy, has often done). On the contrary, one of the

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<sup>40</sup> R Runcie, Opening Address, reproduced in *The Truth Shall Make You Free, The Lambeth Conference 1988*, CHP (1988), p.16.

ways in which we discern the limits of appropriate inculturation is by our rendering account to one another, across traditional boundaries, for the gospel we proclaim and live and the teaching we offer. One of the hallmarks of healthy worldwide communion will be precisely our readiness to learn from one another (which by no means indicates an unquestioning acceptance of one another's readings, but rather a rich mutual accountability) as we read scripture together. To the extent that this has not been a major feature of our common life in recent decades, we should not be surprised that major divisions have opened up amongst us. It is by reading scripture too little, not by reading it too much, that we have allowed ourselves to drift apart.

68. Within our common life, one way in which unity has been maintained is by subjecting fresh developments within the Anglican Communion to a test of *reception*. 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. The *consensus fidelium* ('common mind of the believers') constituted the ultimate check that a new declaration was in harmony with the faith as it had been received. More recently, the doctrine has been used in Anglicanism as a way of testing whether a controversial development, not yet approved by a universal Council of the Church but nevertheless arising within a province by legitimate processes, might gradually, over time, come to be accepted as an authentic development of the faith. This offers a clear threefold sequence:

- (i) theological debate and discussion
- (ii) formal action, and
- (iii) increased consultation to see whether the formal action settles down and makes itself at home.

This process of consultation, designed to strengthen Communion, is the very opposite of confrontation, and leads to a shared discernment of God's truth. It is a key way of maintaining the unity of the Church through a time of experiment and uncertainty.<sup>41</sup>

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. In such a case, if change is desired, it must be sought through the appropriate channels, which we describe elsewhere.
70. The Anglican Communion is thus bound together in a variety of ways, with scripture as the constant factor, the historic episcopate, the Instruments of Unity, and the synodical life of the Church as the practical means of living together

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<sup>41</sup> Consideration of the process of reception is well developed in *The Virginia Report*, ch.4 'Levels of Communion - Subsidiarity and Interdependence' 4:14-4:21.

under scripture, and with discernment and reception as the modes in which the Communion operates in relation to new proposals and the emergence of differences. It is important to note that these Bonds of Unity are different in kind from those which operate in the Roman Catholic Church, in which the Pontiff, with the support of the Curia, enjoys “supreme, full, immediate and universal ordinary power”, which he can always freely exercise.<sup>42</sup> 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, energising the Church for its mission and sustaining it in its unity.

### *Diversity within communion*

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71. The nature of unity within the Anglican Communion necessarily includes the rich diversity which comes from factors such as local culture and different traditions of reading scripture. Diversity is a great strength; without care, however, it can also be a source of great tension and division. Within the Communion we have developed theological and practical ways of working at this problem and of distinguishing acceptable and unacceptable forms of diversity.

### *Autonomy*

72. This diversity is enshrined in the *autonomy* of the individual provinces. This is fundamental to Anglican polity. But ‘autonomy’ is a much-misunderstood concept and, not least because it is often referred to in current disputes, it is important to examine it in more detail.
73. Although there is a sense in which the Church of England’s break with Rome in the sixteenth century was an assertion of that Church’s ‘autonomy’, in more recent times the concept of ‘provincial autonomy’ in Anglican thinking was developed in its early twentieth century context to signify ‘independence from the control of the British Crown’. The established Church of England of the Reformation was, and remains, subject to the royal supremacy, and many overseas Anglican churches at one time or other had been similarly subject; speaking of their ‘autonomy’ came to refer to their disengagement from that supremacy.
74. A further development in meaning then occurred: as provinces received or devised their own constitutions, autonomy (itself acquired or derived, not inherent) came to be interpreted more in terms of “the right of each church to self-determination”, expressed in the possession of extensive powers over the determination of local issues.<sup>43</sup> Thus, some provincial constitutions formally grant to their principal synods extensive jurisdiction over a wide range of matters including faith, order and discipline. At different times, this right to self-determination has been expressed by Anglicans variously as: autonomy (of

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<sup>42</sup> Code of Canon Law, canon 331.

<sup>43</sup> Examples - see *The Virginia Report* 3.26, 3.27, 3.28.

province or diocese),<sup>44</sup> independence as a limited freedom,<sup>45</sup> and, recently, within a more nuanced context of interdependence and subsidiarity.<sup>46</sup> These autonomous structures create a context in which the unity of the Communion, described above, can be expressed in diverse ways. This inevitably raises the key question of how much diversity is to be allowed or encouraged, on what matters, and under what conditions.

75. The word ‘autonomy’ represents within Anglican discourse a far more limited form of independent government than is popularly understood by many today. Literally, ‘autonomous’ means ‘having one’s own laws’ (*auto* - self, *nomos* - law), and the autonomy of a body or institution means “[t]he right of self-government, of making its own laws and administering *its own affairs*”.<sup>47</sup> In the secular world it is well settled that ‘autonomic’ laws are those created by a body or persons within the community on which has been conferred subordinate and restricted legislative power. Autonomy, therefore, is not the same thing as sovereignty or independence; it more closely resembles the orthodox polity of ‘autocephaly’, which denotes autonomy in communion.
76. A body is thus, in this sense, ‘autonomous’ *only in relation to others*: autonomy exists in a relation with a wider community or system of which the autonomous entity forms part. The word ‘autonomous’ in this sense actually implies not an isolated individualism, but the idea of being free to determine one’s own life within a wider obligation to others. The key idea is autonomy-in-communion, that is, freedom held within interdependence. The autonomy of each Anglican province therefore implies that the church lives in relation to, and exercises its autonomy most fully in the context of, the global Communion. This idea of autonomy-in-relation is clearly implicit in the laws of some churches: for instance, South East Asia describes itself as “a fully autonomous part of the Anglican Communion”.<sup>48</sup>
77. As the right to self-government, autonomy is a form of limited authority. Ordinarily, an autonomous body (unlike a sovereign body) is capable only of making decisions for itself in relation to its own affairs at its own level. Autonomy, then, is linked to subsidiarity (see paragraphs 38-39, 83, 94-95).
78. Understood in this way, each autonomous church has the unfettered right to order and regulate its own local affairs, through its own system of government and law. Each such church is free from direct control by any decision of any ecclesiastical body external to itself in relation to its exclusively internal affairs

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<sup>44</sup> Lambeth Conference 1930, Resolution 48 *on the principle of autonomy*; Lambeth Conference 1978, Resolution 21.3 - recognises “the autonomy of each of its member Churches, acknowledging the legal right of each Church to make its own decision...”

<sup>45</sup> “The Churches represented [here] are indeed independent, but independent with the Christian freedom which recognises the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship...”, Lambeth Conference 1920, SPCK (1920), Evangelical Letter, p.14.

<sup>46</sup> See *The Virginia Report*, ch.4.

<sup>47</sup> *Oxford English Dictionary*, 2<sup>nd</sup> edition, (Oxford 1989).

<sup>48</sup> South East Asia, Constitution, Fundamental Declarations, 5.

(unless that external decision is authorised under, or incorporated in, its own law).<sup>49</sup>

79. However, some affairs treated within and by a church may have a dual character: they may be of internal (domestic) and external (common) concern. Autonomy includes the right of a church to make decisions in those of its affairs which also touch the wider external community of which it forms part, which are also the affairs of others, provided those internal decisions are fully compatible with the interests, standards, unity and good order of the wider community of which the autonomous body forms part. If they are not so compatible, whilst there may be no question about their legal validity, they will impose strains not only upon that church's wider relationship with other churches, but on that church's inner self-understanding as part of "the One, Holy, Catholic and Apostolic Church" in relation to some of its own members.
80. In our view, therefore, 'autonomy' thus denotes not unlimited freedom but what we might call freedom-in-relation, so it is subject to limits generated by the commitments of communion. Consequently, the very nature of autonomy itself obliges each church to have regard to the common good of the global Anglican community and the Church universal.
81. These ideas are shared by other Christian traditions. At the present time, we sense that these ideas are also well understood in terms of the autonomy of an individual diocese in relation to the province of which it forms part, and perhaps also an individual parish in relation to the diocese of which it forms part, since they have been given strong institutional expression. They seem much less well understood when it comes to the autonomy of a province in relation to the global Communion.
82. Since autonomy is closely related to interdependence and freedom-in-relation, there are legitimate limits (both substantive and procedural) on the exercise of this autonomy, demanded by the relationships and commitments of communion and the acknowledgement of common identity. Communion is, in fact, the fundamental limit to autonomy. In essential matters of common concern to the worldwide fellowship of churches (affairs, that is, which touch both the particular church and the wider community of which it forms part), we believe that each church in the exercise of its autonomy should:
  - ♦ consider, promote and respect the common good of the Anglican Communion and its constituent churches (as discerned in communion through the Instruments of Unity)
  - ♦ maintain its communion with fellow churches, and avoid jeopardising it, by bringing potentially contentious initiatives, prior to implementation, to the rest of the communion in dialogue, consultation, discernment and agreement

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<sup>49</sup> In saying this, we are aware of course that, as a matter of civil law, a narrowly secular approach is likely to be adopted by the courts which would emphasise the strict legal autonomy of each church. See, for example, *R v Ecclesiastical Commissioners of both Houses of Parliament ex parte The Church Society* (1994), 6 Admin, LR 670.

in communion with the fellowship of churches (through the Instruments of Unity), and

- ♦ be able to depart, where appropriate and acceptable, on the basis of its own corporate conscience and with the blessing of the communion, from the standards of the community of which is an autonomous part, provided such departure is neither critical to the maintenance of communion nor likely to harm the common good of the Anglican Communion and of the Church universal (again, as determined by the Instruments of Unity).

83. 'Autonomy' in this sense is thus closely linked to *subsidiarity*, discussed above.<sup>50</sup> This is clear in *The Virginia Report* which was presented to the Lambeth Conference 1998. It argued that "a central authority should have a subsidiary function, performing only those tasks which cannot be performed effectively at a more immediate or local level." (4:8). "However," the Report continues, "when decisions are taken by Provinces on matters which touch the life of the whole Communion without consultation, they may give rise to tension as other Provinces or other Christian traditions reject what has been decided" (4:13). In this same section on subsidiarity *The Virginia Report* makes reference to the Report of the Eames Commission (III, 43-44), noting that where such decisions are concerned, there is need for consultation with appropriate agents of Anglican interdependence prior to action.
84. Autonomy and Communion therefore belong together, as many Christian traditions have stressed and as, indeed, emerges from our ecumenical dialogues. They are thoroughly compatible, interdependent and directed to the same goal, namely the mission of the Church. Each draws from the other in creative tension. Each church has a corporate ecclesial personhood and exists in and for its fellow churches. Each church has for itself the greatest possible liberty which is compatible with the unity and good order of the Anglican Communion, in governance, ministry, doctrine, liturgy, rites, ecumenism and property.
85. Autonomy gives full scope for the development of authentic local living out of the Christian faith and mission, in what has come to be known as *inculturation*. This is an essential part of the Christian mission: each church must find fresh ways to proclaim the Gospel of Christ into the context of the world in which it is living. The eternal truth of the gospel relates in different ways to the particulars of any one society, as we see already within the life of the earliest church as described in Acts. This combination of faithfulness to the gospel and inculturation into different societies will inevitably produce a proper and welcome diversity within the life of the Church. Such diversity sometimes raises the question as to whether faithfulness has been abandoned (think of the shock to some devout Orthodox worshippers at observing western Christians crossing themselves the wrong way round); but diversity, as we have seen, is in principle to be welcomed and celebrated as normal and healthy. As the 1988 Lambeth Conference put it:

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<sup>50</sup> In paragraphs 38-39, 75-83.

“It is right and proper that the one faith and discipline of the Church should be ‘incarnate’ in varied cultural forms ... the Gospel of Jesus does not come to people in the abstract, but to specific men and women.”<sup>51</sup>

This means that the much discussed problem of ‘Christ and Culture’ is in large part a problem of how to communicate the gospel effectively in widely differing cultural situations.

86. There are, however, limits to diversity. In the life of the Christian churches, these limits are defined by truth and charity. The Lambeth Conference of 1920 put it this way:

“The Churches represented in [the Communion] are indeed independent, but independent with the Christian freedom which recognises the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship.”<sup>52</sup>

This means that any development needs to be explored for its resonance with the truth, and with the utmost charity on the part of all – charity that grants that a new thing can be offered humbly and with integrity, and charity that might refrain from an action which might harm a sister or brother.

### *Adiaphora*

87. As the Church has explored the question of limits to diversity, it has frequently made use of the notion of *adiaphora*: things which do not make a difference, matters regarded as non-essential, issues about which one can disagree without dividing the Church. This notion lies at the heart of many current disputes. The classic biblical statements of the principle are in Romans 14.1-15.13 and 1 Corinthians 8-10. There, in different though related contexts, Paul insists that such matters as food and drink (eating meat and drinking wine, or abstaining from doing so; eating meat that had been offered to idols, or refusing to do so), are matters of private conviction over which Christians who take different positions ought not to judge one another. They must strive for that united worship and witness which celebrate and display the fact that they are worshipping the same God and are servants of the same Lord.
88. This principle of ‘adiaphora’ was invoked and developed by the early English Reformers, particularly in their claim that, in matters of eucharistic theology, specific interpretations (transubstantiation was particularly in mind) were not to be insisted upon as ‘necessary to be believed’, and that a wider range of interpretations was to be allowed. Ever since then, the notion of ‘adiaphora’ has been a major feature of Anglican theology, over against those schools of thought, both Roman and Protestant, in which even the smallest details of belief and practice are sometimes regarded as essential parts of an indivisible whole.

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<sup>51</sup> *The Truth Shall Make You Free: The Lambeth Conference 1988* (London: CHP, 1988), ‘Dogmatic and Pastoral Concerns’, p.87(23).

<sup>52</sup> Lambeth Conference 1920, SPCK (1920), Evangelical Letter, p.14.

89. This does not mean, however, that either for Paul or in Anglican theology all things over which Christians in fact disagree are automatically to be placed into the category of 'adiaphora'. It has never been enough to say that we must celebrate or at least respect 'difference' without further ado. Not all 'differences' can be tolerated. (We know this well enough in the cases of, say, racism or child abuse; we would not say "some of us are racists, some of us are not, so let's celebrate our diversity"). This question is frequently begged in current discussions, as for instance when people suggest without further argument, in relation to a particular controversial issue, that it should not be allowed to impair the Church's unity, in other words that the matter in question is not as serious as some suppose. In the letters already quoted, Paul is quite clear that there are several matters – obvious examples being incest (1 Corinthians 5) and lawsuits between Christians before non-Christian courts (1 Corinthians 6) – in which there is no question of saying "some Christians think this, other Christians think that, and you must learn to live with the difference". On the contrary: Paul insists that some types of behaviour are incompatible with inheriting God's coming kingdom, and must not therefore be tolerated within the Church. 'Difference' has become a concept within current postmodern discourse which can easily mislead the contemporary western church into forgetting the principles, enshrined in scripture and often re-articulated within Anglicanism, for distinguishing one type of difference from another.
90. The question then naturally arises as to *how* one can tell, and indeed as to *who* can decide, which types of behaviour count as 'adiaphora' and which do not. For Paul, the categories are not arbitrary, but clearly distinct. For instance: that which would otherwise separate Jew and Gentile within the Church is 'adiaphora'. That which embodies and expresses renewed humanity in Christ is always mandatory for Christians; that which embodies the dehumanising turning-away-from-God which Paul characterises with such terms as 'sin', 'flesh', and so on, is always forbidden. This, of course, leaves several questions unanswered, but at least sketches a map on which further discussions may be located.
91. To this end, we note that, though Paul's notion of 'adiaphora' does indeed envisage situations where particular aspects of lifestyle are associated with particular cultures, he never supposes that human culture in the abstract is simply 'neutral', so that all habits of thought and life within a particular culture are to be regarded either as 'inessential' or for that matter 'to be supported and enhanced'. When we put the notion of 'adiaphora' together with that of inculturation (see above in paragraphs 32, 67, 85), this is what we find: in Paul's world, many cultures prided themselves on such things as anger and violence on the one hand and sexual profligacy on the other. Paul insists that both of these are ruled out for those in Christ. Others prided themselves on such things as justice and peace; Paul demonstrated that the gospel of Jesus enhanced and fulfilled such aspirations. The Church in each culture, and each generation, must hammer out the equivalent complex and demanding judgements.
92. Even when the notion of 'adiaphora' applies, it does not mean that Christians are left free to pursue their own personal choices without restriction. Paul insists



that those who take what he calls the “strong” position, claiming the right to eat and drink what others regard as off limits, must take care of the “weak”, those who still have scruples of conscience about the matters in question – since those who are lured into acting against conscience are thereby drawn into sin. Paul does not envisage this as a static situation. He clearly hopes that his own teaching, and mutual acceptance within the Christian family, will bring people to one mind. But he knows from pastoral experience that people do not change their minds overnight on matters deep within their culture and experience.

93. Whenever, therefore, a claim is made that a particular theological or ethical stance is something ‘indifferent’, and that people should be free to follow it without the Church being thereby split, there are two questions to be asked. First, is this in fact the kind of matter which can count as ‘inessential’, or does it touch on something vital? Second, if it is indeed ‘adiaphora’, is it something that, nevertheless, a sufficient number of other Christians will find scandalous and offensive, either in the sense that they will be led into acting against their own consciences or that they will be forced, for conscience’s sake, to break fellowship with those who go ahead? If the answer to the latter question is ‘yes’, the biblical guidelines insist that those who have no scruples about the proposed action should nevertheless refrain from going ahead.
94. Thus the notion of ‘adiaphora’ is brought back into its close relationship with that of ‘subsidiarity’, the principle that matters in the Church should be decided as close to the local level as possible.<sup>53</sup> A distinction is drawn between trivial issues about which nobody would dream of consulting the great councils of the Communion, and more serious matters which no local church has the right to tamper with on its own. The two notions of ‘adiaphora’ and ‘subsidiarity’ work together like this: the clearer it is that something is ‘indifferent’ in terms of the Church’s central doctrine and ethics, the closer to the local level it can be decided; whereas the clearer it is that something is central, the wider must be the circle of consultation. Once again, this poses the question: how does one know, and who decides, where on this sliding scale a particular issue belongs? In many cases an obvious *prima facie* case exists of sufficient controversy, both locally and across the Communion, to justify, if only for the reasons in the previous paragraph, reference to the wider diocese or province, or even to the whole Communion.
95. Not least because of the recurring questions about ‘who decides’ in these matters, the twin notions of ‘adiaphora’ and ‘subsidiarity’ need to be triangulated with the questions of authority, and particularly the authority of scripture on the one hand and of decision-makers in the Church on the other. This brings us back from consideration of the nature of diversity within communion to the bonds of unity which hold that communion together, and so to complete the circle of this account of what our communion actually is and how it functions and flourishes as it seeks to serve the mission of God in the world.

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<sup>53</sup> See above in paragraphs 38-39, 77 and 83.

96. Having offered a description of both the nature of the problems that confront us in the Anglican Communion and the theological principles within which they must be addressed, we turn our attention to the future. In what direction is God now calling us as the Anglican Communion as we seek to fulfil our mission and, through our unity and communion, live out the gospel of Jesus for the sake of the world's redemption?

## Section C : Our Future Life Together

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### *The Instruments of Unity*

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97. One matter that has struck us forcefully is the way in which the views of the Instruments of Unity have been ignored or sidelined by sections of the Communion. This has led the Commission to revisit the question of authority of the Instruments of Unity and their inter-relationship and we will make recommendations later in this report. *The Virginia Report* spoke of Anglicanism's core structures as "a complex and still-evolving network" of authority.<sup>54</sup> In many ways, such dispersed authority is a great strength, but in relation to the issues that have recently confronted the Communion, its inherent weakness has been illustrated only too clearly.
98. Very early on in the life of the emerging Anglican Churches, it became clear that there would need to be mechanisms by which the Churches could take common counsel. These have become the core structures of the Anglican Communion, together known as the Instruments of Unity. When we speak of the 'Instruments of Unity', we are referring (in historical order) to:
- ◆ The Archbishop of Canterbury
  - ◆ The Lambeth Conference
  - ◆ The Anglican Consultative Council
  - ◆ The Primates' Meeting.

### *The Archbishop of Canterbury*

99. From the beginning, the Archbishop of Canterbury, both in his person and his office, has been the pivotal instrument and focus of unity; and relationship to him became a touchstone of what it was to be Anglican.<sup>55</sup> It was to the Archbishop of Canterbury that American Anglicans first turned to seek consecration of new bishops after the American War of Independence.<sup>56</sup>

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<sup>54</sup> See *The Virginia Report*, ch.3, p.42.

<sup>55</sup> Thomas Cranmer, as the first Archbishop of the Reformation period and author of the first *Book of Common Prayer*, set the tone and provided the model for his successors as *primus inter pares*; the primacy within both the Church of England and within the wider Communion has always been essentially a "primacy of honour".

<sup>56</sup> Although Archbishop Moore declined to consecrate Samuel Seabury himself for legal and political reasons, he considered Seabury's consecration by the Scottish Anglican Bishops in 1784 to be valid. Meanwhile, he pursued his own discussions with the English Government, enabling him to consecrate William White and Samuel Provoost as soon as the law had been changed in 1786. The story is helpfully described in PM Doll *Revolution, Religion and National Identity* (London 2000), ch.6.

Thereafter it was successive Archbishops of Canterbury who consecrated bishops for Canada, the West Indies, India and the developing English colonial territories, and it was to Archbishops of Canterbury that these churches tended to turn for assistance both in spiritual and political matters when problems arose.<sup>57</sup>

### *The Lambeth Conference*

100. It was a natural development from this that the Archbishop of Canterbury should be the person to call the bishops of the Anglican Communion together to take counsel. Although the first Lambeth Conference was called amidst considerable controversy and resistance as to its significance,<sup>58</sup> its inception was very much the brainchild of Archbishop C T Longley.<sup>59</sup> The question of controversial teaching by a bishop of the emerging South African Church, William Colenso, the Bishop of Natal, was manoeuvred on to the agenda by pressure from participating bishops; in some ways, this was to be a foretaste of what would follow in international gatherings of Anglicans, when controversial topics arise.<sup>60</sup> Intercommunion was at the heart of its concerns:<sup>61</sup> perhaps unsurprisingly, its resolutions prefigure many of the issues which would recur (over a range of topics, decade by decade) in the succeeding century and a half.<sup>62</sup>
101. Given the understanding of the episcopal office within Anglicanism (see paragraphs 63-66 above), the Conference seemed the appropriate body to express a view on issues of doctrinal purity and orthodoxy. Prompted by the Colenso affair, it suggested that "... a committee [of bishops] be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine might be carried by appeal ..."<sup>63</sup>
102. It had been a precondition of its calling that the Conference should not regard itself as a pan-Anglican Synod, with legislative powers, but rather as an

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<sup>57</sup> For a readable account of the developing Communion, see W.M. Jacob, *The Making of the Anglican Church Worldwide*, SPCK (1997). The earlier role of the Bishop of London (which had developed from the commercial expansion of the chartered companies of the City of London, and the work of their chaplains) was almost entirely eclipsed by the early nineteenth century.

<sup>58</sup> See AMG Stephenson, *The First Lambeth Conference*, SPCK (1967) especially ch.10; the Archbishop of York was the most prominent among those bishops who refused the summons to the 1867 Conference (for reasons based partly on Church-State issues, relating to questions about the status of the Conference as a "General Council", in contravention of Article XXI).

<sup>59</sup> "It is remarkable to observe how Longley managed to be present at each of the events which proved to be milestones in the early history of 'pan-Anglicanism'" (p. 91). Stephenson contrasts Longley's 'pan-Anglicanism' with his predecessors' 'pan-Protestantism' (the latter could be illustrated by the passage some years earlier of the Jerusalem Bishopric Act 1841).

<sup>60</sup> For the full story, see Stephenson *op cit* chapter 11.

<sup>61</sup> 'Intercommunion' issues took up approximately half of the time the bishops spent together (see Stephenson, *op cit* ch.12).

<sup>62</sup> Their Resolutions covered the process of episcopal appointment, establishment of new sees, intercommunion, synodical authority, and doctrinal and geographical boundaries ; for the full text of these and other resolutions up to 1988, see R Coleman, *Resolutions of the Twelve Lambeth Conferences 1867-1988* (Toronto, 1992).

<sup>63</sup> Lambeth Conference 1867, Resolution 9.

advisory body;<sup>64</sup> though in the event it emphasised that “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”.<sup>65</sup> Whatever its intended significance, as Owen Chadwick has noted, “Meetings start to gather authority if they exist and are seen not to be a cloud of hot air and rhetoric. It was impossible that the leaders of the Anglican Communion should meet every ten years and not start to gather respect; and to gather respect is slowly to gather influence, and influence is on the road to authority”.<sup>66</sup> From its inception, the Lambeth Conference has proved to be a powerful vehicle for the expression of a concept central to Anglican ecclesiology, the collegiality of the bishops.

### *The Anglican Consultative Council*

103. The first Lambeth Conference was called before the advent of widespread lay participation in formal synodical government. The 1867 Conference had set up various committees, to undergird the work the bishops had begun. In 1897, it resolved to establish a permanent consultative body.<sup>67</sup> It developed over the years,<sup>68</sup> coming to fruition with the final establishment in 1968 of the Anglican Consultative Council. The Anglican Consultative Council was to give a voice to lay people who were now fully participating in the governance of their provinces across the world; although the Council, like the Lambeth Conference, has always disavowed any intention to develop a more formal synodical status.<sup>69</sup>

### *The Primates’ Meeting*

104. Finally, in 1978, the Lambeth Conference called upon the Archbishop of Canterbury to work with all the primates of the Anglican Communion “to initiate consideration of the way to relate together the international conferences, councils and meetings within the Anglican Communion so that the Anglican Communion may best serve God within the context of one, holy, catholic and apostolic church”.<sup>70</sup> Archbishop Coggan advocated “meetings of the Primates of the Communion reasonably often, for leisurely thought, prayer and deep

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<sup>64</sup> In his letter of invitation, Longley had made clear (anticipating the Archbishop of York’s misgivings) that “Such a Meeting would not be competent to make declarations, or lay down definitions on points of doctrine...” (See Stephenson, *op cit* p 188).

<sup>65</sup> Lambeth Conference 1867, Resolution 4. The meaning and intention of this statement have been the subject of continuing debates, up to the present.

<sup>66</sup> O Chadwick, Introduction, in *Resolutions of the Twelve Lambeth Conferences 1867-1988*, ed, R Coleman, (Toronto 1992), p.xvii.

<sup>67</sup> Lambeth Conference 1897, Resolution 5.

<sup>68</sup> See Lambeth Conference 1908, Resolution 54, which defines the membership of the Consultative body, and Lambeth Conference 1920, Resolution 44, which makes clear that it is “a purely advisory body ... and neither possesses nor claims any executive or administrative power; see also Lambeth Conference 1930, Resolution 50, Lambeth Conference 1948, Resolutions 80 and 81, and Lambeth Conference 1958, Resolution 61.

<sup>69</sup> Its Constitution defines its object as (*inter alia*) “...to advise on inter-Anglican, provincial and diocesan relationships...” (see Constitution Article 2(c), in *The Communion We Share* (Harrisburg, PA, 2000, p.23).

<sup>70</sup> Lambeth Conference 1978, Resolution 12.

consultation ... perhaps as frequently as once in two years”.<sup>71</sup> Recently, this has been increased on occasions to intervals of less than a year. The meetings have not always been leisurely, and they may not always have lived up to Archbishop Coggan’s other aspirations. Like the other Instruments of Unity, however, the Primates’ Meeting has refused to acknowledge anything more than a consultative and advisory authority. In part, it is the task of the present Commission to consider proposals made at the Lambeth Conferences in 1988 and 1998,<sup>72</sup> and reiterated in *To Mend the Net*,<sup>73</sup> for the primates to have an “*enhanced responsibility* in offering guidance on doctrinal, moral and pastoral matters”.<sup>74</sup>

### *Recommendations on the Instruments of Unity*

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105. We have concluded that there needs to be a clearer understanding of the expectations placed on provinces in responding to the decisions of these Instruments. We do not favour the accumulation of formal power by the Instruments of Unity, or the establishment of any kind of central ‘curia’ for the Communion. However, we do believe that there are several ways in which the nature of the moral authority of the Instruments of Unity could be more clearly articulated. The terminology we use to describe these ‘Instruments of Unity’ suggests that their primary purpose lies elsewhere; neither the concept nor the goal of ‘unity’ is made explicit, and it thus appears that they are not inter-related at all. We have a ‘Council’ which is ‘consultative’, a ‘Conference’ which meets once a decade, a ‘Meeting’ which has no prescribed timetable, and an ‘Archbishop’. We recommend that the Archbishop of Canterbury be regarded as the focus of unity and that the Primates’ Meeting, the Lambeth Conference, the Anglican Consultative Council, and possibly others, be regarded more appropriately as the Instruments of Communion.
106. Further work is necessary on the relationship between those Instruments of Unity. At the moment, there is no clear demarcation indicating which responsibilities fall to which instrument; this is particularly true of the relationship between the Lambeth Conference and the Anglican Consultative Council. Which speaks with the more authoritative voice for worldwide Anglicanism? Should the Lambeth Conference, as the gathering of the chief pastors and teachers of the churches have a ‘magisterium’, a teaching authority of special status? Is the Anglican Consultative Council, as the sole instrument which has lay participation alongside ordained membership other than the episcopal order, and thus most closely resembles the synods and conventions of the provinces, more appropriately the body which can take something approaching binding decisions for the Communion? What is the relationship between the Lambeth Conference and the Primates’ Meeting? When the Primates’ Meeting began, it was envisaged as taking on certain responsibilities akin to a Standing Committee of the Lambeth Conference, providing the sort of

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<sup>71</sup> Lambeth Conference 1978, Report, p123.

<sup>72</sup> Lambeth Conference 1988, Resolution 18.2(a), and Lambeth Conference 1998, Resolution III.6.

<sup>73</sup> Gomez, Drexel W & Sinclair, Maurice W, Ed. Carolton, TX: The Ekklesia Society, 2001.

<sup>74</sup> Commission’s emphasis.

frequent meeting which would allow it to address emerging crises.<sup>75</sup> Has it, in fact, developed such an ‘enhanced responsibility’ as the Lambeth Conference and the Inter-Anglican Theological and Doctrinal Commission have strongly recommended? It may be clearer if the ‘Primates’ Meeting’ became known as the ‘Primates’ Conference – the Lambeth Standing Committee’.

107. We are aware that engagement with structural questions concerning the Instruments of Unity may be thought to take us beyond our mandate and, in any event, would be matters for the Instruments themselves (and especially the Anglican Consultative Council) to address. However, we offer our own thoughts and suggestions on these matters in Appendix One.

### *The Archbishop of Canterbury*

108. The role of the Archbishop of Canterbury in relation to each of the other Instruments of Unity is pivotal. The Archbishop convenes both the Lambeth Conference and the Primates’ Meeting, and is *ex officio* the President of the Anglican Consultative Council. This places the Archbishop at the centre of each of the Instruments, and as the one factor common to all. If the Archbishop is to be enabled to play a critical role at the heart of the Communion, there are obvious implications for those who establish priorities in terms of the international ministry of the Archbishop of Canterbury. He must be free to exercise his role fully in each of the Instruments of Unity.
109. The Commission believes therefore that the historic position of the Archbishopric of Canterbury must not be regarded as a figurehead, but as the central focus of both unity and mission within the Communion. This office has a very significant teaching role. As *the* significant focus of unity, mission and teaching, the Communion looks to the office of the Archbishop to articulate the mind of the Communion especially in areas of controversy. The Communion should be able to look to the holder of this office to speak directly to any provincial situation on behalf of the Communion where this is deemed advisable. Such action should not be viewed as outside interference in the exercise of autonomy by any province. It is, in the view of the Commission, important to accept that the Archbishop of Canterbury is acting within the historic significance of his position when he speaks as a brother to the members of all member churches of the Anglican Communion, and as one who participates fully in their life and witness.
110. Furthermore, it has been noted that the Archbishop of Canterbury convenes the Lambeth Conference and the Primates’ Meeting, and they are both dependent for their existence on his behest. We recommend that this dependence on the See of Canterbury remain, and indeed, that it be enhanced. At present, there is some lack of clarity about the level of discretion that the Archbishop has with respect to invitations to the Lambeth Conference and to the Primates’ Meeting. This Commission is of the opinion that the Archbishop has the right to call or not to call to these gatherings whomsoever he believes is appropriate, in order to safeguard, and take counsel for, the well-being of the Anglican Communion.

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<sup>75</sup> See Lambeth Conference 1978, Resolution 11.

The Commission believes that in the exercise of this right the Archbishop of Canterbury should invite participants to the Lambeth Conference on restricted terms at his sole discretion if circumstances exist where full voting membership of the Conference is perceived to be an undesirable status, or would militate against the greater unity of the Communion.

### *A Council of Advice*

111. The Archbishop of Canterbury has a further distinction in relation to the Instruments of Unity, in that he alone is an individual, and not conciliar in nature. This can be a disadvantage when seeking clarity about the occasions when he might have authority to take an initiative in attempting to exercise authority on behalf of the entire Communion. Therefore, the way in which this ministry is supported by the Communion is of the utmost importance. The Commission concludes that the establishment of a Council of Advice would considerably enhance the foundations of any authority on which the Archbishop might feel truly enabled to act. In addition, the relationship between the Archbishop and the Secretariat of the Anglican Consultative Council must be reconsidered.
112. In order to perform the role which we have set out for the Archbishop of Canterbury, the Archbishop should be supported by appropriate mechanisms to ensure that he does not feel exposed and left to act entirely alone, but in a way which is informed by suitable persons, who would possess a knowledge of the life of the Communion, and of the theological, ecclesiological and canonical considerations which might apply to any given situation. We therefore recommend the establishment of a Council of Advice to the Archbishop to assist him in discerning when and how it might be appropriate for him to exercise a ministry of unity on behalf of the whole Communion. Such a body might be formed from any existing council of the Communion, possibly the Joint Standing Committees of the Anglican Consultative Council and the Primates' Meeting, or a smaller advisory council drawn from the membership of these bodies. However, it will need to be constituted with specific reference to the sorts of expertise upon which the Archbishop of Canterbury may wish to draw in the development of this particular ministry. This may mean that it is preferable to consider a small group of advisers brought together to fulfil this specific role, drawing on the primates of the Communion, and also on the specific expertise understood to be required.

### *Canon Law and Covenant*

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113. Recent years have seen a revival of interest in, and the academic study of, the Canon Law of Anglican churches (their constitutions, canons and other regulatory instruments). In particular, the Primates' Meeting at Kanuga 2001 considered acknowledgement of the existence of an unwritten *ius commune* of the worldwide Anglican Communion, and initiated a process leading to the Anglican Communion Legal Advisers' Consultation in Canterbury (March 2002). The Consultation concluded: there are principles of canon law common to the churches within the Anglican Communion; their existence can be factually established; each province or church contributes through its own legal

system to the principles of canon law common within the Communion; these principles have a strong persuasive authority and are fundamental to the self-understanding of each of the churches of the Communion; these principles have a living force, and contain in themselves the possibility of further development; and the existence of these principles both demonstrates unity and promotes unity within the Anglican Communion.

114. At their meeting in Canterbury, April 2002, “[t]he Primates recognised that the unwritten law common to the Churches of the Communion and expressed as shared principles of canon law may be understood to constitute a fifth ‘instrument of unity’...to provide a basic framework to sustain the minimal conditions which allow the Churches of the Communion to live together in harmony and unity”.<sup>76</sup> On the primates’ recommendation, the Anglican Consultative Council (Hong Kong, September 2002) approved the establishment of the Anglican Communion Legal Advisers’ Network “to produce a statement of the principles of canon law common to the churches, and to examine shared problems and possible solutions”.<sup>77</sup> In October 2003, the primates urged the Network ‘to bring to completion’ this work.<sup>78</sup> This Commission fully endorses this and strongly recommends completion of the Statement of Principles of Canon Law as soon as possible, and is glad to learn of a Network meeting planned for the end of 2004.

115. The primates at Kanuga 2001 also considered the following propositions:

- ♦ The principles about communion, autonomy, discernment in communion and inter-Anglican relations, enunciated at global level by the Instruments of Unity, have persuasive moral authority for individual churches; they do not have enforceable juridical authority unless incorporated in their legal systems (and generally they are not incorporated).
- ♦ This may be contrasted with the juridical experience of the particular church, in which enforceable canon law, the servant of the church, seeks to facilitate and order communion amongst its faithful.
- ♦ The canon law of each church should reflect and promote global communion.

116. At present individual canonical systems are ambivalent to global communion, rarely centripetal (looking outward), mostly neutral (internal), and sometimes centrifugal (keeping other provinces at a distance). No church has a systematic body of ‘communion law’ dealing with its relationship of communion with other member churches. Surprisingly, then, inter-Anglican relations are not a distinctive feature of provincial laws. This may be contrasted with the increasing bodies of ecumenical law in Anglican churches facilitating communion relations between Anglicans and non-Anglicans.

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<sup>76</sup> Report of the Meeting of Primates of the Anglican Communion, International Study Centre, Canterbury, 10-17 April 2002

<sup>77</sup> The Network maintains a website: [www.acclawnet.co.uk](http://www.acclawnet.co.uk).

<sup>78</sup> See Appendix Three/10.



117. This Commission recommends, therefore, consideration as to how to make the principles of inter-Anglican relations more effective at the local ecclesial level. This has been a persistent problem in Anglicanism contributing directly to the current crisis, and could be remedied by the adoption by each church of its own simple and short domestic ‘communion law’, to enable and implement the covenant proposal below, strengthening the bonds of unity and articulating what has to-date been assumed. Our opinion is that, as some matters in each church are serious enough for each church currently to have law on those matters - too serious to let the matter be the subject of an informal agreement or mere unenforceable guidance - so too with global communion affairs. The Commission considers that a brief law would be preferable to and more feasible than incorporation by each church of an elaborate and all-embracing canon defining inter-Anglican relations, which the Commission rejected in the light of the lengthy and almost impossible difficulty of steering such a canon unscathed through the legislative processes of forty-four churches, as well as the possibility of unilateral alteration of such a law.
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. The Covenant could deal with: the acknowledgement of common identity; the relationships of communion; the commitments of communion; the exercise of autonomy in communion; and the management of communion affairs (including disputes). *A possible draft appears in Appendix Two.* We emphasise that this is only a preliminary draft and discussion document, and at this stage it would be premature for any church to adopt it. To the extent that this is largely descriptive of existing principles, it is hoped that its adoption might be regarded as relatively uncontroversial. The Covenant could be signed by the primates. Of itself, however, it would have no binding authority. Therefore the brief ‘communion law’ referred to above (paragraph 117) might authorise its primate (or equivalent) to sign the Covenant on behalf of that church and commit the church to adhere to the terms of the Covenant.<sup>79</sup> As it is imperative for the Communion itself to own and be responsible for the Covenant, we suggest the following long-term process, in an educative context, be considered for real debate and agreement on its adoption as a solemn witness to communion:
- ◆ discussion and approval of a first draft by the primates
  - ◆ submission to the member churches and the Anglican Consultative Council for consultation and reception
  - ◆ final approval by the primates
  - ◆ legal authorisation by each church for signing, and
  - ◆ a solemn signing by the primates in a liturgical context.

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<sup>79</sup> Suggested form of law, for example: ‘The Governing Body of the Church in Wales authorises the Archbishop of Wales to enter on behalf of this church the Anglican Covenant and commits the Church in Wales to comply and act in a manner compatible with the Covenant so entered’.

119. This Commission believes that the case for adoption of an Anglican Covenant is overwhelming:

- ◆ The Anglican Communion cannot again afford, in every sense, the crippling prospect of repeated worldwide inter-Anglican conflict such as that engendered by the current crisis. Given the imperfections of our communion and human nature, doubtless there will be more disagreements. It is our shared responsibility to have in place an agreed mechanism to enable and maintain life in communion, and to prevent and manage communion disputes.
- ◆ The concept of the adoption of a covenant is not new in the ecumenical context. Anglican churches have commonly entered covenants with other churches to articulate their relationships of communion. These ecumenical covenants provide very appropriate models from which Anglicans can learn much in their own development of inter-Anglican relations.
- ◆ Adoption of a Covenant is a practical need and a theological challenge, and we recognise the process may lead to complex debate. A Covenant incarnates communion as a visible foundation around which Anglicans can gather to shape and protect their distinctive identity and mission, and in so doing also provides an accessible resource for our ecumenical partners in their understanding of Anglicanism.
- ◆ The solemn act of entering a Covenant carries the weight of an international obligation so that, in the event of a church changing its mind about the covenantal commitments, that church could not proceed internally and unilaterally. The process becomes public and multilateral, whereas unilateralism would involve breach of obligations owed to forty-three other churches. The formality of ratification by the primates publicly assembled also affords a unique opportunity for worldwide witness.
- ◆ A worldwide Anglican Covenant may also assist churches in their relations with the States in which they exist. At such moments when a church faces pressure from its host State(s) to adopt secular state standards in its ecclesial life and practice, an international Anglican Covenant might provide powerful support to the church, in a dispute with the State, to reinforce and underpin its religious liberty within the State.
- ◆ As with any relational document of outstanding historical importance, which symbolises the trust parties have in each other, some provisions of a Covenant will be susceptible to development through interpretation and practice: it cannot predict the impact of future events. For this reason the draft Covenant is designed to allow the parties to it to adjust that relationship and resolve disputes in the light of changing circumstances.

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.

## Section D : The Maintenance of Communion

### General findings

121. The Communion has affirmed the importance of interdependence on very many occasions. The question that has been raised in relation to both the Episcopal Church (USA) and the Anglican Church of Canada is that in relation to matters of real and acknowledged importance to them, they have not attached sufficient importance to the impact of their decisions on other parts of the Communion. This in turn has prompted reactions from other provinces and individual primates which offend our understanding of communion in significant ways.
122. The Commission has given long and careful consideration to the submissions made to it about the Episcopal Church (USA), the Diocese of New Westminster in the Anglican Church of Canada, the General Synod of the Anglican Church of Canada, and about various primates who (without consultation with their fellow primates) have accommodated clergy who are at odds with their own bishops. We cannot avoid the conclusion that all have acted in ways incompatible with the Communion principle of interdependence, and our fellowship together has suffered immensely as a result of these developments. Furthermore, 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.
123. The Commission regrets that without attaching sufficient importance to the interests of the wider Communion:
  - ♦ the Episcopal Church (USA) proceeded with the consecration of Gene Robinson
  - ♦ the 74th General Convention of the Episcopal Church (USA) declared that “local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions”<sup>80</sup>
  - ♦ the Diocese of New Westminster approved the use of public Rites for the Blessing of same sex unions
  - ♦ the General Synod of the Anglican Church of Canada issued a statement affirming the integrity and sanctity of committed same sex relationships

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<sup>80</sup> General Convention 2003, Resolution C051 (see Appendix Three/9).

- ♦ a number of primates and other bishops have taken it upon themselves to intervene in the affairs of other provinces of the Communion.

Our unanimous recommendations in relation to these matters are set out below.

### *On elections to the episcopate*

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124. Anglicanism has always maintained that a bishop is more than simply the chief pastor to a local church. Bishops are consecrated into an order of ministry in the worldwide Church of God. They represent the universal to the local, and the local to the universal.<sup>81</sup> 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.<sup>82</sup> In modern Anglican polity, provision is made for this confirmation in the constitutions of the provinces in a variety of ways, often involving synodical processes.<sup>83</sup> In the Episcopal Church (USA), such confirmation is undertaken by the consents of Diocesan Standing Committees and bishops with jurisdiction, or by General Convention.<sup>84</sup>
125. There are some areas in which the issue of acceptability is unclear. For example, practice varies across the Communion in relation to divorce and remarriage: there are provinces where it would be unthinkable to appoint a bishop who had been divorced and remarried; there are others where this would be regarded as a secondary issue. The fact of divorce and remarriage would therefore not seem *per se* to be a crucial criterion.<sup>85</sup>
126. There are some matters over which the Communion has expressed its mind. As we have seen,<sup>86</sup> the contentious issue of ordaining women as bishops was the subject of extensive debate and discussion in the Communion for some considerable time before a common mind was reached. After lengthy deliberation, the Instruments of Unity concluded that although the ministry of a

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<sup>81</sup> “... 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, ‘Towards a theology of choosing bishops’ in *Working with the Spirit: Choosing diocesan bishops* CHP (London 2001), p.107. See also, *The Gift of Sexuality: A theological perspective*, Report of the Theology Committee of the House of Bishops of the Episcopal Church, offered for study and reflection by the House of Bishops, 18 March 2003, paragraph 7.1, <http://arc.episcopalchurch.org/presiding-bishop/pdf/theologycomreport.pdf>.

<sup>82</sup> A helpful recent summary of the process (by reference to the Church of England) may be found in *Working with the Spirit: Choosing diocesan bishops*, CHP (London, 2001).

<sup>83</sup> See N Doe, *Canon Law in the Anglican Communion* (Oxford 1998), pp.109-113.

<sup>84</sup> Because General Convention meets on a three-yearly cycle, if a bishop is elected more than three months before its next meeting, confirmation is dealt with by consent of a majority of the Standing Committees of the dioceses of the Episcopal Church (see *ECUSA Constitution and Canons*, Title III, Canon 21).

<sup>85</sup> There are Lambeth Conference resolutions on the subject of divorce and remarriage, but not relating to the issue of the ordination of divorcees.

<sup>86</sup> See above paragraphs 12-21.

woman as bishop might not be accepted in some provinces, that represented a degree of impairment which the Communion could bear.<sup>87</sup>

127. The Communion has also made its collective position clear on the issue of ordaining those who are involved in same gender unions;<sup>88</sup> and this has been reiterated by the primates through their endorsement of the 1998 Lambeth Conference resolution.<sup>89</sup> By electing and confirming such a candidate in the face of the concerns expressed by the wider Communion, the Episcopal Church (USA) has caused deep offence to many faithful Anglican Christians both in its own church and in other parts of the Communion.
128. We do not believe that those involved in the election of a bishop to the See of New Hampshire and the consent to the election are entirely or exclusively blameworthy in relation to this: 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,<sup>90</sup> it will not have been straightforward for those involved to weigh up the criteria that they should apply. It seems to us that this reinforces the need for much greater awareness around the Communion of the views expressed by the Instruments of Unity, and of the impact of decisions taken in one church upon another.
129. However, it remains true that bishops of the Episcopal Church (USA) subsequent to the Primates' Meeting in October 2003 must be taken to have acted in the full knowledge that very many people in the Anglican Communion could neither recognise nor receive the ministry as a bishop in the Church of God of a person in an openly acknowledged same gender union. This inevitably raises the question of their commitment to the Episcopal Church (USA)'s interdependence as a member of the Anglican Communion to which its own Constitution and Canons makes reference.<sup>91</sup>
130. In terms of the wider Communion, and our wider relationships with a number of key ecumenical partners, the consecration has had very prejudicial consequences. In our view, those involved did not pay due regard, in the way they might and, in our view, should have done, to the wider implications of the decisions they were making and the actions they were taking. We believe that there is an important lesson here, which has implications for the process of appointment and election throughout the whole Communion.

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<sup>87</sup> See *Women in the Anglican Episcopate: theology guidelines and practice*, The Eames Commission and the Monitoring Group Reports, IV:57 (Toronto, 1998).

<sup>88</sup> See Lambeth Conference 1998, Resolution 1.10, reproduced in Appendix Three/6.

<sup>89</sup> See the Statement by the Primates of the Anglican Communion meeting in Lambeth Palace, 16 October 2003 (included in Appendix Three/10).

<sup>90</sup> We do not agree with the argument put to us in one submission, that the consecration was invalid since it was lacking in appropriate intention (see 'The current crisis in the Anglican Communion: What are the ecclesiological issues involved?', reproduced at: <http://www.anglicancommunion.org/ecumenical/commissions/lambeth/documents/200406dgecclesiology.pdf>

<sup>91</sup> The Preamble to the ECUSA *Constitution and Canons* characterises the Church as "...a constituent member of the Anglican Communion..."

131. In our view, all those involved in the processes of episcopal appointment, at whichever level, should in future in the light of all that has happened pay proper regard to the acceptability of the candidate to other provinces in our Communion; the issue should be addressed by those locally concerned at the earliest stages, by those provincially involved in the confirmation of any election, and not least by those who, acting on those decisions, consecrate the individual into the order of bishop. The question of acceptability could be posed in a number of ways. Is there any reason to expect that the appointment or election of a particular candidate might prejudice our relations with other provinces? Would the ministry of this individual be recognised and received if he or she were to visit another province? Would the individual be ‘translatable’?<sup>92</sup>
132. The Commission does not believe it necessary to introduce any new tier of formal process, or forum in which these questions should be addressed, but we take seriously the question of acceptability, and would want to emphasise that it goes far beyond the question of homosexuality. What is needed is a change of outlook on the part of those involved in the process of appointment to take account of our bonds of affection and interdependence.
133. We accept and respect the position taken up by the Archbishop of Canterbury in relation to the current incumbent of the See of New Hampshire.<sup>93</sup> In view of the widespread unacceptability of his ministry in other provinces of the Communion, we urge the proposed Council of Advice to keep the matter of his acceptability under close review. We also urge the Archbishop, unless and until the Council of Advice (or, if the Council should not come into being, the Primates’ Meeting) indicate to the contrary, to exercise very considerable caution in inviting or admitting him to the councils of the Communion.
134. Mindful of the hurt and offence that have resulted from recent events, and yet also of the imperatives of communion - the repentance, forgiveness and reconciliation enjoined on us by Christ - we have debated long and hard how all sides may be brought together. We recommend that:
- ♦ the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire, and for the consequences which followed, and that such an expression of regret would represent the desire of the Episcopal Church (USA) to remain within the Communion
  - ♦ pending such expression of regret, those who took part as consecrators of Gene Robinson should be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican

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<sup>92</sup> See above paragraphs 12-21 and 126 for the reasons why exceptional arrangements apply to women bishops.

<sup>93</sup> At the press conference on 16 October 2003 which followed the Primates’ Meeting, the Archbishop of Canterbury said, in answer to a question, “It is also a fact that because of the present discipline of the Church of England, Gene Robinson would not be in a position to be received as a bishop here – to be licensed to exercise episcopal functions here.”

Communion. We urge this in order to create the space necessary to enable the healing of the Communion. We advise that in the formation of their consciences, those involved consider the common good of the Anglican Communion, and seek advice through their primate and the Archbishop of Canterbury. We urge all members of the Communion to accord appropriate respect to such conscientious decisions

- ♦ the Episcopal Church (USA) be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges.

135. Finally, we recommend that the Instruments of Unity, through the Joint Standing Committee, find practical ways in which the ‘listening’ process commended by the Lambeth Conference in 1998 may be taken forward, so that greater common understanding might be obtained on the underlying issue of same gender relationships. 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. As we see it, such a reasoned response, following up the work of the House of Bishops of the Episcopal Church (USA), and taken with recent work undertaken by the Church of England<sup>94</sup> and other provinces of the Communion, will have an important contribution to make to the ongoing discussion.

### *On public Rites of Blessing of same sex unions*

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136. Recent developments within the Diocese of New Westminster and the Episcopal Church (USA), which both took synodical action to authorise public Rites for the Blessing of same sex unions, are one of the presenting causes for the current tensions within the Anglican Communion, and thus it is part of the mandate of the Lambeth Commission to address this issue.

137. The synod of the diocese of New Westminster in 1998 approved a resolution to develop a public Rite for the Blessing of same sex unions. The diocesan bishop withheld his consent. In 1999, the bishop commissioned theological and canonical evaluations of the proposal, and these reports were all available on the diocesan website, but there is no record of any formal attempt to consult the wider province or Communion on the theological issues, or to delay processes to allow such consultation to take place, beyond participation in an emergency debate at ACC-12 in Hong Kong in September 2002.<sup>95</sup> Indeed, despite the statement of the Lambeth Conference in 1998 that it could not “advise the legitimising or blessing of same sex unions”, the conclusions of the Cadman Report was that this was not a matter of theology but of pastoral care, and competent of resolution at the diocesan level.<sup>96</sup> The Task Force on Jurisdiction,

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<sup>94</sup> See *Some Issues in Human Sexuality* (London, 2003)

<sup>95</sup> The resolution is reproduced in Appendix Three/8.

<sup>96</sup> *Diocese of New Westminster Dialogue on Same Sex Unions*, Report of the Legal

which was established by the Canadian General Synod at the request of the House of Bishops, concluded in 2003 that “when jurisdiction in a contentious matter is not specified, it will be decided at the highest level that has the will to decide it”.<sup>97</sup> After withholding consent to the synodical resolution again in 2001, the bishop did give consent when it was approved for the third time in 2002. The first such public Rite was held in 2003, a few days after the meeting of the primates in Gramado.

138. Without commenting on the constitutional propriety of steps that have been taken, we would want to observe that normally in the churches of the Communion there is not unqualified freedom on the part of any bishop or diocese to authorise liturgical texts if they are likely to be inconsistent with the norms of liturgical and doctrinal usage extant in the province’s *Book of Common Prayer* or other provincially authorised texts.

139. In the Canadian church, a process of discernment is underway to ascertain to what extent the blessing of same sex unions is a doctrinal matter, thus requiring, constitutionally, decisions at least at the national level. At its meeting in June 2004, the Canadian General Synod referred the question of whether or not the matter of same sex blessings is a matter of doctrine to the Canadian Primate’s Theological Commission, whose report will be considered throughout the church before the question returns to the General Synod meeting of 2007. The Canadian General Synod in June also adopted as part of a larger resolution that it affirmed “the integrity and sanctity of committed same sex relationships”. While this statement has been viewed by some as a change of teaching on the part of the Anglican Church of Canada, the reference to the Theological Commission includes a review of the theology behind this statement and thus the main thrust of action by the General Synod is to defer decisions until 2007 until due consultation can take place.<sup>98</sup>

140. Within the Episcopal Church (USA), the Theology Committee of the House of Bishops concluded as late as March 2003, that

“Because at this time we are nowhere near consensus in the Church regarding the blessing of homosexual relationships, we cannot recommend authorizing the development of new rites for such blessings. For these reasons, we urge the greatest caution as the Church continues to seek the mind of Christ in these matters.”<sup>99</sup>

but in August of that year, the 74<sup>th</sup> General Convention commended the development of public Rites of Blessing for same sex unions as being within the

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and Canonical Commission, by George E H Cadman, QC (Chair), Linda Barry-Hollowell (Diocese of Calgary), Stephen J Toope (Diocese of Montreal), April 2001.

<sup>97</sup> *In Service of Communion*, Final Report of the General Synod Task Force on Jurisdiction to the Council of General Synod and the Canadian House of Bishops, February 2002

<sup>98</sup> Resolution A134 *Blessing of Same Sex Unions* - reproduced in Appendix Three/12.

<sup>99</sup> The Gift of Sexuality: A theological perspective, Report of the Theology Committee of the House of Bishops of the Episcopal Church, offered for study and reflection by the House of Bishops, 18th March 2003, quotation from paragraphs 6.5 and 6.6 (see <http://arc.episcopalchurch.org/presiding-bishop/pdf/theologycomreport.pdf>).



bounds of the Episcopal Church (USA)'s common life (see above, paragraphs 27 and 123) without formal theological justification or consultation in the Communion.

141. The clear and repeated statements of the Instruments of Unity have also been to advise against the development and approval of such rites.<sup>100</sup> Whilst proponents of actions in the Diocese of New Westminster and the Episcopal Church (USA) may argue that such advice has only moral authority, we believe that it must be recognised that actions to move towards the authorisation of such rites in the face of opposition from the wider Anglican Communion constitutes a denial of the bonds of Communion. In order for these bonds to be properly acknowledged and addressed, the churches proposing to take action must be able, as a beginning, to demonstrate to the rest of the Communion why their proposal meets the criteria of scripture, tradition and reason. In order to be received as a legitimate development of the tradition, it must be possible to demonstrate how public Rites of Blessing for same sex unions would constitute growth in harmony with the apostolic tradition as it has been received.
142. Whilst there have been the beginnings of such demonstration, at present it would be true to say that very many people within the Communion fail to see how the authorisation of such a rite is compatible with the teaching of scripture, tradition and reason. In such circumstances, it should not be surprising that such developments are seen by some as surrendering to the spirit of the age rather than an authentic development of the gospel.
143. We believe that to proceed unilaterally with the authorisation of public Rites of Blessing for same sex unions at this time goes against the formally expressed opinions of the Instruments of Unity and therefore constitutes action in breach of the legitimate application of the Christian faith as the churches of the Anglican Communion have received it, and of bonds of affection in the life of the Communion, especially the principle of interdependence. For the sake of our common life, we call upon all bishops of the Anglican Communion to honour the Primates' Pastoral Letter of May 2003, by not proceeding to authorise public Rites of Blessing for same sex unions. The primates stated then:

“The question of public rites for the blessing of same sex unions is still a cause of potentially divisive controversy. The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites.

This is distinct from the duty of pastoral care that is laid upon all Christians to respond with love and understanding to people of all sexual

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<sup>100</sup> For example, Lambeth Conference 1998 Resolution 1.10 *Human Sexuality*; the statements of the Primates' Meetings in March 2000, May 2003 (quoted in paragraph 142) and October 2003 (see Appendix Three/10), and, on procedure, ACC-12 Resolution 34 *Province-wide and Communion-wide consultation* (see Appendix Three/8).

orientations. As recognised in the booklet *True Union*,<sup>101</sup> it is necessary to maintain a breadth of private response to situations of individual pastoral care.”

144. While we recognise that the Episcopal Church (USA) has by action of Convention made provision for the development of public Rites of Blessing of same sex unions, the decision to authorise rests with diocesan bishops. Because of the serious repercussions in the Communion, we call for a moratorium on all such public Rites, and recommend that bishops who have authorised 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 authorisation. 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. We recommend that provinces take responsibility for endeavouring to ensure commitment on the part of their bishops to the common life of the Communion on this matter.
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.
146. We remind all in the Communion that Lambeth Resolution 1.10 calls for an ongoing process of listening and discernment, and that Christians of good will need to be prepared to engage honestly and frankly with each other on issues relating to human sexuality. It is vital that the Communion establish processes and structures to facilitate ongoing discussion. One of the deepest realities that the Communion faces is continuing difference on the presenting issue of ministry by and to persons who openly engage in sexually active homosexual relationships. Whilst this report criticises those who have propagated change without sufficient regard to the common life of the Communion, it has to be recognised that debate on this issue cannot be closed whilst sincerely but radically different positions continue to be held across the Communion. The later sections of Lambeth Resolution 1.10 cannot be ignored any more than the first section, as the primates have noted.<sup>102</sup> Moreover, any demonising of homosexual persons, or their ill treatment, is totally against Christian charity and basic principles of pastoral care. We urge provinces to be pro-active in support of the call of Lambeth Resolution 64 (1988) for them to “reassess, in the light of ... study and because of our concern for human rights, its care for and attitude toward persons of homosexual orientation”.<sup>103</sup>

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<sup>101</sup> *True Union in the Body?*, a paper commissioned by Archbishop Drexel Gomez, published privately and circulated at the Primates’ Meeting in May 2003.

<sup>102</sup> Statement by the Primates of the Anglican Communion meeting in Lambeth Palace, 16 October 2003, reproduced in Appendix Three/10.

<sup>103</sup> The full resolution is included in Appendix Three/3.

## *On care of dissenting groups*

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147. The Commission has been made aware of the hurt and alienation felt by individual Anglicans, parishes and dioceses as a result of decisions made and actions taken by autonomous provinces within which there is profound disagreement. In some cases, there is a long history of suspicion and division over a range of issues, and the concern over homosexuality has merely provided the focus for reaction on the part of Anglican Christians whose motivation is to be faithful to Christian truth and values as they have understood them. But in all cases, this is a situation which cries out for healing and reconciliation.
148. In addressing this situation, the Commission recognises and wishes to uphold the importance and relevance of the historically sanctioned role of the bishop as a core principle of Anglican ecclesiology. Tensions are particularly acute when parishes or dioceses feel that the spiritual leadership of their church has been compromised.
149. In some instances, this breach of trust has been felt so keenly that a parish or diocese has found itself unwilling to accept the ministry of a bishop associated with such contrary action, and has invited bishops from elsewhere in the province or beyond to provide pastoral and sacramental oversight. In some cases, there are primates and bishops who have acceded to these requests with or without reference to the proper authorities of the diocese concerned. We want to make quite clear that we fully understand the principled concerns that have led to those actions even though we believe that they should have been handled differently.
150. In these circumstances we call upon the church or province in question to recognise first that dissenting groups in their midst are, like themselves, seeking to be faithful members of the Anglican family; and second, we call upon all the bishops concerned, both the 'home' bishops and the 'intervening' bishops as Christian leaders and pastors to work tirelessly to rebuild the trust which has been lost.
151. In only those situations where there has been an extreme breach of trust, and as a last resort, we commend a conditional and temporary provision of delegated pastoral oversight for those who are dissenting. This oversight must be sufficient to provide a credible degree of security on the part of the alienated community, so that they do not feel at the mercy of a potentially hostile leadership. While the temporary provision of pastoral oversight is in place there must also be a mutually agreed commitment to effecting reconciliation.
152. During this period it would be axiomatic that the incumbent bishop would delegate some of his or her functions, rights and responsibilities to the 'incoming' bishop. In this regard, we commend the proposals for delegated episcopal pastoral oversight set out by the House of Bishops of the Episcopal Church (USA) in 2004.<sup>104</sup> We believe that these proposals are entirely

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<sup>104</sup> *Caring for all the Churches: A response of the House of Bishops of the Episcopal Church to an expressed need of the Church*, March 2004, reproduced in Appendix Three/11.

reasonable, if they are approached and implemented reasonably by everyone concerned. We particularly commend the appeal structures set out in the House of Bishops' policy statement, and consider that these provide a very significant degree of security. We see no reason why such delegated pastoral and sacramental oversight should not be provided by retired bishops from within the province in question, and recommend that a province making provision in this manner should maintain a list of bishops who would be suitable and acceptable to undertake such a ministry. In principle, we see no difficulty in bishops from other provinces of the Communion becoming involved with the life of particular parishes under the terms of these arrangements in appropriate cases.

153. We are conscious that the Anglican Church of Canada is considering the adoption of a broadly similar scheme, and we ask that their proposals too should be marked by and received with a willingness to co-operate together in accordance with the principles we have outlined above.
154. The Anglican Communion upholds the ancient norm of the Church that all the Christians in one place should be united in their prayer, worship and the celebration of the sacraments. The Commission believes that all Anglicans should strive to live out this ideal. Whilst there are instances in the polity of Anglican churches that more than one jurisdiction exists in one place, this is something to be discouraged rather than propagated. We do not therefore favour the establishment of parallel jurisdictions.
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.

We also call upon these archbishops and bishops to seek an accommodation with the bishops of the dioceses whose parishes they have taken into their own care.

We further call upon those diocesan bishops of the Episcopal Church (USA) who have refused to countenance the proposals set out by their House of Bishops to reconsider their own stance on this matter. If they refuse to do so, in our view, they will be making a profoundly dismissive statement about their adherence to the polity of their own church.

## *Conclusion*

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156. We call upon all parties to the current dispute to seek ways of reconciliation, and to heal our divisions. We have already indicated (paragraphs 134 and 144) some ways in which the Episcopal Church (USA) and the Diocese of New Westminster could begin to speak with the Communion in a way which would foster reconciliation. We have appealed to those intervening in provinces and

dioceses similarly to act with renewed respect.<sup>105</sup> We would expect all provinces to respond with generosity and charity to any such actions. It may well be that there need to be formal discussions about the path to reconciliation, and a symbolic Act of Reconciliation, which would mark a new beginning for the Communion, and a common commitment to proclaim the Gospel of Christ to a broken and needy world.

157. There remains a very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart. We would much rather not speculate on actions that might need to be taken if, after acceptance by the primates, our recommendations are not implemented. However, we note that there are, in any human dispute, courses that may be followed: 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. We earnestly hope that none of these will prove necessary. Our aim throughout has been to work not for division but for healing and restoration. The real challenge of the gospel is whether we live deeply enough in the love of Christ, and care sufficiently for our joint work to bring that love to the world, that we will “make every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4.3). As the primates stated in 2000, “to turn from one another would be to turn away from the Cross”, and indeed from serving the world which God loves and for which Jesus Christ died.

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<sup>105</sup> See above, paragraph 155.

## Appendix One : Reflections on the Instruments of Unity

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### *The Anglican Consultative Council*

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- (1) Recent attempts to restructure the membership of the Anglican Consultative Council have foundered, partly on grounds of lack of finance, and partly because of a perceived imbalance between the orders of laity, clergy and bishops. This is particularly true of a suggestion that each province be represented on the Anglican Consultative Council by its primate. Some provinces in fact do this as a matter of policy, but ordinary membership of the Anglican Consultative Council is restricted to the duration of three ordinary meetings of the full Anglican Consultative Council, and then any primate so elected is forced to relinquish membership. The present membership of the Anglican Consultative Council could be made more effective, and more accountable, by being required to be drawn from those persons who have a voice within the highest executive body of each province. Members who ceased to hold such office while serving as members of the Anglican Consultative Council would be required to stand down and be replaced unless that member church made other arrangements. Such a requirement would allow for greatly improved mutual accountability and a sense of responsibility between the Anglican Consultative Council and each province. Should the Anglican Consultative Council move to assume a more synodical role, its authority would be strengthened if the episcopal house were to consist of the primates of the Communion.
- (2) The role and frequency of meetings of the Primates' Standing Committee and the Standing Committee of the Anglican Consultative Council need to be regularised. The members of the Anglican Consultative Council Standing Committee are currently the trustees of the funds of the Anglican Communion, with charitable status conferred under the laws of the United Kingdom. As such the Anglican Consultative Council Standing Committee has to make some decisions which carry financial implications quite independently of the Primates' Standing Committee, even though the two bodies generally meet as one 'Joint Standing Committee'. If the Primates' Meeting is to continue to meet on an annual basis, it would seem that the Joint Standing Committee of the primates and the Anglican Consultative Council should meet in close proximity, in order to allow for clear communication and understanding. If this is so, the Commission takes the view that the Constitution of the Anglican Consultative Council should be amended to ensure that members of the Standing Committee of the Primates' Meeting become members *ex officio* of the Anglican Consultative Council, and in turn become also members *ex officio* of its Standing Committee, and trustees of the Communion. This would give structural and constitutional reality to the present arrangements of meeting annually, but with unresolved questions of differing responsibilities.

### *The Lambeth Conference*

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- (3) It will help the life of the Anglican Communion if there is a clearer understanding of the ecclesiological foundations of our life as Anglicans and in particular of our theology of episcopacy and its relationship to both its local context and the wider

communion. The much-used phrase that we are “episcopally led but synodically governed” fails to explain adequately the relationship between the exercise of episcopacy and synodical government within and between provinces and begs the question as to what are the boundaries between leadership and governance. In clarifying this it might then be possible to reach agreement on the nature of ‘corporate episcopacy’ and the extent to which bishops meeting at Lambeth provide worldwide leadership, and on the nature of their authority over their own and other provinces of the Communion. While the decisions of Lambeth Conferences do not have canonical force, they do have moral authority across the Communion. Consequently, provinces of the Communion should not proceed with controversial developments in the face of teaching to the contrary from all the bishops gathered together in Lambeth Conferences. This might go to the heart of receiving what was said about synodality in *The Virginia Report*.<sup>106</sup> It is a fact that just as bishops of a particular province meet together from time to time to take counsel together as guardians both of the unity and teaching of the Church, so too bishops in the past have come together in council to give leadership to the Church on important issues. The Lambeth Conference follows this tradition.

- (4) Whilst this Commission does not wish to bring forward proposals to change the formal status of resolutions of the Lambeth Conference, we would like to suggest that there should be some level of distinction between different kinds of motion at the Conference. It might be helpful if there were a special category of Lambeth Resolutions which could be stated to “touch upon the definition of Anglicanism”, or upon “the authentic proclamation of the Gospel”; these motions could be subject to a distinctive procedure to demonstrate their differentiated status, and therefore for the special attention of the Communion. Clearly some process would need to be established whereby such issues could be identified. Such motions would also require a clear process by which they could be adopted - the extended consideration of the whole conference; to require an increased majority for passing or to trigger stated methods of reception, in order to be seen as the definitive teaching of the Anglican Communion.

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### *The Primates’ Meeting*

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- (5) The Commission is convinced that the Primates’ Meeting should continue to provide an important element in the life of the Communion as the body which affirms the resolutions of the Lambeth Conference in the life of Anglicanism. In that respect, the Primates’ Meeting should serve formally as the Standing Committee of the Lambeth Conference and as such should monitor developments in furtherance of resolutions of the Lambeth Conference in addition to the process of reception. This will allow the Primates’ Meeting to begin the enhanced responsibility which successive Lambeth Conferences have recommended. It should be a primary forum for the strengthening of the mutual life of the provinces, and be respected by individual primates and the provinces they lead as an instrument through which new developments may be honestly addressed. In order to fulfil this role, it must be enabled to meet regularly. The Commission believes that greater attention should be paid to the organisation of the Primates’

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<sup>106</sup> See *The Virginia Report*, ch.4.

Meeting to facilitate greater participation by the primates and to provide for more formal and businesslike sessions.

### *The Anglican Communion Office*

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- (6) The role and the particular responsibilities of the Secretary General of the Anglican Communion in relation to the Instruments of Unity and the office of the Archbishop of Canterbury need to be carefully evaluated and set out. In particular the relationship and the accountability between the holder of that office and the Archbishop of Canterbury as well as the Chair of the Anglican Consultative Council needs fundamental reappraisal. Some forms of regular meetings or the ability to communicate in person quickly and easily have to be established and maintained.
- (7) Any committee or body of trustees that is made up of persons located in a wide variety of countries spread around the Anglican Communion experiences peculiar difficulties in holding regular and effective meetings and in being able to communicate easily. This makes for particular difficulties in relating to the executive staff of the Anglican Communion Office in order to offer support, encouragement and advice, or suggest directions in which to move. Closer oversight and accountability is required in both directions. There should be regular reviews of staff performance and remuneration. The recent appointment of a new Secretary General also offers an opportunity for a reappraisal of staffing structures in both St Andrew's House for the Anglican Communion staff and at Lambeth Palace for those who assist the Archbishop of Canterbury in relation to Anglican Communion affairs. Duplication of roles is to be avoided wherever possible.
- (8) It is clear to the Commission that any effective attempt to enhance the synodality of the member churches of the Anglican Communion will require a vehicle whereby liaison and monitoring of the developments across the Communion can be afforded the importance they deserve. Apart from any Council of Advice which may be established, the Commission views as a matter of urgent priority a reassessment of the work of the Anglican Communion Office in London in this respect. This office functions as a secretariat for the entire Anglican Communion, including the three conciliar Instruments of Unity, even if it is technically only the secretariat of the Anglican Consultative Council. The demands on staff and time and the financial foundation of the Office at present are entirely unacceptable as a means of fulfilling these roles.
- (9) We recommend therefore a rethinking of the strategic role of 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 un beholden way for the good of the whole Communion. In addition to all its current tasks, the office should be able to monitor the development in all the provinces, from information provided by the provinces designed to assist the Instruments of Unity to be aware of the development in the life of the Communion. This has financial implications which will need to be addressed by each member church of the Anglican Communion in reviewing and increasing their contributions to the inter-Anglican budget to enhance the effectiveness of the Instruments of Unity.





## Appendix Two : Proposal for the Anglican Covenant

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### *The Anglican Covenant*

#### *Preamble*

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We, the churches of the Anglican Communion, in order to foster greater unity and to consolidate our understandings of communion, solemnly establish this Covenant, entered on our behalf by designated signatories and to which we shall adhere as authorised by laws enacted by each of our churches for these purposes, so that our communion may be made more visible and committed, and agree as follows as to our:

- (1) Common identity;
- (2) Relationships of communion;
- (3) Commitments of communion;
- (4) Exercise of autonomy in communion;
- (5) Management of communion issues.

#### *Part I: Common Identity*

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##### *Article 1: Common Catholicity, Apostolicity and Confession of Faith*

Each member church: (1) belongs to the One, Holy, Catholic and Apostolic Church of Jesus Christ; (2) participates in the apostolic mission of the whole people of God; (3) affirms Holy Scripture, as containing all things necessary for salvation and as being the rule and ultimate standard of faith, and holds the essentials of the apostolic faith, as summed up in the Creeds; and (4) seeks to preach God's Word authentically.

##### *Article 2: Common Sacraments and Liturgical Tradition*

Each member church: (1) holds and duly administers the sacraments of baptism and eucharist as instituted by Christ; and (2) practises the common patterns of Anglican liturgical and ritual tradition as adapted to the needs of each generation and the particular circumstances of each local ecclesial community.

##### *Article 3: Common Ministry and Mission*

In every member church: (1) the threefold ordained ministry of bishops, priests and deacons and the ministry of the laity are ministries given by God as instruments of his grace; and (2) we share a common life of service in the apostolic mission entrusted by Christ, serving in the world his purposes of mission, justice and peace.

#### *Article 4: Common Understanding*

(1) Each member church belongs to each other in mutual reciprocity and forbearance in the Body of Christ. (2) Communion does not require acceptance by every church of all theological opinion, sacramental devotion, or liturgical practice that is characteristic of the other. (3) Every member church has the intention to listen, speak, act and strive to obey the gospel. (4) Every church has the same concern for a conscientious interpretation of scripture in the light of tradition and reason, to be in dialogue with those who dissent from that interpretation, and to heal divisions.

#### *Article 5: Common Autonomous Polity*

(1) Each member church is autonomous, episcopally led and synodically governed. (2) Decisions in every church are to be presumed as duly authorised but such decisions do not bind outside that church. (3) Every church shares the same concern for good government for the fulfilment of its mission and for the common good of the Anglican Communion and the Church universal.

### *Part II: Relationships of Communion*

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#### *Article 6: The Divine Foundation of Communion*

(1) Communion is a gift of God, who is a communion of three persons, to all member churches of the Anglican Communion. (2) Our ecclesial communion is animated in the experience of God's work of redemption, and furthered or hampered by human action. (3) The divine call to communion is inviolable and no member church may declare unilaterally irreversible broken communion with any fellow church.

#### *Article 7: Communion in Membership, Relation and Purpose*

(1) The Anglican Communion is a community of interdependent churches and consists of relations between each church, the See of Canterbury, and the fellowship of member churches worldwide. (2) Each church acknowledges its Communion membership, and is constituted by, exists in and receives fullness of life in its relations to the other member churches. (3) Ordained and lay persons in each church are in personal communion with those of other member churches. (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.

#### *Article 8: The Process and Substance of Communion*

(1) Communion, never perfected until God's Kingdom is all in all, involves unity, equality of status, and a common pilgrimage towards truth, each church in partnership with its fellow churches learning what it means to become interdependent and thus more fully a communion. (2) Communion subsists in the mutual acknowledgement by churches of their common identity. (3) Communion involves responsibilities so that each church may be more fully completed in, through and by its relations with other member churches, having regard for their common good.

### *Part III: Commitments of Communion*

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#### *Article 9: Catholicity and Common Good of the Anglican Communion*

(1) Each church shall act in a manner compatible both with its belonging to the One, Holy, Catholic and Apostolic Church, and with its membership 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.

#### *Article 10: Obligations of Confession of the Faith*

Each church shall: (1) uphold and act compatibly with the catholic and apostolic faith, order and tradition, and moral values and vision of humanity received by and developed in the fellowship of member churches; and (2) primarily through its bishops, ensure that biblical texts are handled respectfully and coherently, building on our best traditions and scholarship believing that scriptural revelation must continue to illuminate, challenge and transform cultures, structures and ways of thinking.

#### *Article 11: Sacramental Commitments*

Each church shall: (1) maintain and administer the sacraments of baptism and eucharist; (2) welcome members of all other member churches to join in its own celebration of the sacraments; and (3) enjoin its members to eucharistic sharing in a fellow church in accordance with the canonical discipline of that host church.

#### *Article 12: Apostolic and Ministerial Commitments*

Each church shall: (1) uphold the historic threefold ministry of bishops, priests and deacons; (2) recognise the canonical validity of orders duly conferred in every member church; (3) welcome persons episcopally ordained in any member church to minister in the host church subject to the necessary consents required by and in accordance with the law of that church; and (4) permit any person ordained in that church to seek ministry in any other member church subject to its law and discipline.

#### *Article 13: Ministerial Obligations of Unity*

(1) Each minister, especially a bishop, shall be a visible sign of unity and shall maintain communion within each church and between it, the See of Canterbury and all other Communion churches. (2) No minister, especially a bishop, shall: (a) act without due regard to or jeopardise the unity of the Communion; (b) neglect to co-operate with ministers, especially bishops, of member churches for the good of the Communion and Church universal; (c) unreasonably be the cause or focus of division and strife in their church or elsewhere in the Communion; (d) if in episcopal office, unreasonably refuse any invitation to attend meetings of the Instruments of Unity.

#### *Article 14: Hospitality and Availability of Ministrations*

Each church shall: (1) welcome members of every Communion church to share in the spiritual benefits, ministrations and worship available in that church in the manner prescribed by its law; (2) provide, as practicable, for the pastoral care and wellbeing of any member of a fellow church during a visit to that church; and (3) through the relevant authority, from time to time invite, as practicable, bishops of member churches to participate at ordinations administered in the host church as a sign of ecclesial unity and continuity.

#### *Article 15: Commitments to Mission and Prayer*

Each church shall: (1) share in the mission of the Anglican Communion entrusted by Christ to his church in a common life of service; (2) co-operate, so far as is practicable, with other member churches to develop a common understanding of mission and evangelism and to promote mission through practical schemes to serve the needs of the world; (3) pray for the needs of and with fellow member churches and their faithful; (4) offer its spiritual, intellectual, material and financial resources to assist with the needs of any other member church or of the Communion as a whole; and (5) promote in theological education, an understanding of the relationships of communion between the member churches.

#### *Article 16: The Bonds of Mutual Loyalty*

Each church shall: (1) in essential matters of common concern to the Communion place the interests and needs of the community of member churches before its own; (2) in such cases, make every effort to resolve disputes by reconciliation, mediation or other amicable and equitable means; (3) respect the counsels of the Archbishop of Canterbury, Primates' Meeting, Lambeth Conference, and Anglican [Communion] Council; and (4) respect the principles of canon law common to the churches of the Anglican Communion.

#### *Article 17: Ecumenical Commitments*

Each church recognises 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.

### *Part IV: Exercise of Autonomy in Communion*

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#### *Article 18: The Principle and Nature of Autonomy*

(1) Autonomy is a fundamental principle of Anglicanism. (2) Autonomy is the right of a church to self-government. (3) An autonomous church has authority only to make decisions for itself in relation to its own affairs at its own level. (4) Autonomy expresses subsidiarity: decision-making at the appropriate level. (5) Autonomy is exercised by a church in the context of the wider community of which it forms part. (6) There are limits on the exercise of autonomy imposed by the relationships of

communion, the acknowledgement of common identity, the commitments of communion, and the principles applicable to the management of communion affairs.

### *Article 19: The Autonomy of Each Church*

(1) Each autonomous church has the right to order and regulate its own affairs through its own system of government and law. (2) Each member church shall be free from control by any decision of any ecclesiastical body external to itself in relation to its exclusively internal affairs unless that decision is authorised under or incorporated in its own law. (3) The validity within each autonomous church of any ecclesiastical act relating to such internal affairs is governed by the law of that church.

### *Article 20: Autonomy and Communion Issues*

(1) Some issues treated within each church may have a dual character and consist of mixed elements of internal (domestic) concern and of external (common) concern to the Anglican Communion. (2) Autonomy includes the right of a church to make decisions on issues in those of its affairs which may also touch the Anglican Communion of which it forms part, provided those decisions are compatible with the interests and standards of the wider Communion (as determined in accordance with Part V). (3) What touches all should be approved by all.

### *Article 21: Autonomy in Communion*

(1) Each church has a fiduciary duty to honour and not to breach the trust put in it by the Communion to exercise its autonomy in communion. (2) In essential matters of common concern, each church shall in the exercise of its autonomy have regard to the common good of the Anglican Communion. (3) In such matters, each church shall exercise its autonomy in communion, prior to any implementation, through explanation, dialogue, consultation, discernment and agreement with the appropriate Instruments of Unity.

### *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. (2) Each autonomous church has the greatest possible liberty to order its life and affairs, appropriate to its Christian people in their geographical, cultural and historical context, compatible with the unity and good order of the Communion. (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.

## *Part V: Management of Communion Issues*

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### *Article 23: Communion Issues of Common Concern*

(1) Communion issues are those essential matters of common concern to the member churches of the Communion, and include the affairs, actual and prospective decisions, of a member church which touch fundamentally the fellowship and mission of the Anglican Communion, the relations of its churches, and the compatibility of such decisions with this Covenant and the unity and good order of the Communion. (2) The Instruments of Unity shall set out formally their composition, functions, relations one with another, and procedures for matters arising under this Part. (3) A matter is a communion issue if so designated by the Instruments of Unity, where appropriate in dialogue with any member church involved in the matter, subject to the right of the Archbishop of Canterbury under Article 27.

### *Article 24: The Instruments of Unity*

(1) The Instruments of Unity serve in communion to discern our common mind in communion issues, and foster our interdependence and mutual accountability, but exercise no jurisdiction over autonomous member churches save to the limited extent provided in this Covenant and the laws of member churches. (2) The Archbishop of Canterbury enjoys a primacy of honour and is a personal sign of our unity and communion, and shall be assisted by a Council of Advice. (3) The Lambeth Conference, under the presidency of the Archbishop of Canterbury, expressing episcopal collegiality worldwide, gathers for common counsel, consultation and encouragement and to provide direction to the whole Communion. (4) The Anglican Consultative Council has such membership and functions as are prescribed by its constitution. (5) The Primates' Meeting, presided over by the Archbishop of Canterbury, assembles for mutual support and counsel, monitors global developments and exercises collegial responsibility in doctrinal, moral and pastoral matters.

### *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; and (2) have a system to identify and process within that church contentious communion issues for submission to that Officer.

### *Article 26: Process in Contentious Communion Issues*

(1) On discernment by the Officer of any contentious communion issue, the Anglican Communion Liaison Officer shall liaise with the Primate and the Secretary General of the Anglican Communion. (2) Following such liaison, the Officer or Secretary General may submit the matter to the Archbishop of Canterbury. (3) The Archbishop may issue such guidance as he deems fit or, as appropriate, refer the matter to the Council of Advice for guidance and, if necessary, the Primates' Meeting, the Anglican Consultative Council, or the Lambeth Conference to resolve the issue having regard to the common good of the Communion and compatibility with this covenant.

### *Article 27: Interpretation and Periodic Review*

(1) The Archbishop of Canterbury shall decide all questions of interpretation of this Covenant, consulting the Council of Advice, and seeking the advice of any other body as he deems appropriate. (2) If approved by the Joint Standing Committee of the Primates' Meeting and Anglican Consultative Council, the decision of the Archbishop shall be regarded as authoritative in the Communion until altered in like manner. (3) The Council of Advice shall carry out periodic reviews of the administration of this Covenant for submission to the Archbishop of Canterbury, who shall act upon such reviews as he deems appropriate, so that our churches may more completely embrace the life in communion to which all are called by the Lord Jesus Christ.



## Appendix Three : Supporting documentation

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1. Extract from 'The Chicago-Lambeth Quadrilateral', 1886/1888
2. Lambeth Conference 1978:  
Resolution 10 *Human relationships and sexuality*
3. Lambeth Conference 1988:  
Resolution 64 *Human rights for those of homosexual orientation*
4. Lambeth Conference 1988:  
Resolution 72 *Episcopal responsibilities and diocesan boundaries*
5. Ten Principles of Partnership, 1993
6. Lambeth Conference 1998:  
Resolution I.10 *Human sexuality*
7. Lambeth Conference 1998:  
Resolution III.2 *The unity of the Anglican Communion*
8. ACC-12 2002:  
Resolution 34 *Province-wide and Communion-wide consultation*
9. Episcopal Church (USA) General Convention 2003:  
Resolution C051 Liturgy/Music: Blessing of Committed Same-Gender Relationships
10. A Statement by the Primates of the Anglican Communion meeting in Lambeth Palace, 16 October 2003
11. Caring for all the Churches: A response of the House of Bishops of the Episcopal Church to an expressed need of the Church, March 2004
12. Anglican Church of Canada General Synod 2004: Resolutions concerning the blessing of same sex unions

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

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

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

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

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

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

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

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This Conference:

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

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

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This Conference:

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

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

### *5. Ten Principles of Partnership*

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

## *Introduction*

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

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

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

### *1. Local initiative*

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

### *2. Mutuality*

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

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

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

### *3. Responsible stewardship*

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

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

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

#### *4. Interdependence*

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

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

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

#### *5. Cross fertilisation*

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

#### *6. Integrity*

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

#### *7. Transparency*

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

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

### *8. Solidarity*

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

### *9. Meeting together*

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

### *10. Acting ecumenically*

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

## *6. Lambeth Conference 1998: Resolution I.10 Human Sexuality*

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This Conference:

1. commends to the Church the subsection report on human sexuality;
2. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
3. recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming

power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

4. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
5. cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
6. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
7. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

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

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

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

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

#### *8. ACC-12 Resolution 34 Province-wide and Communion-wide consultation*

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This Anglican Consultative Council, being concerned about a range of matters of faith and order which have arisen since we last met, and having in mind the constant emphasis on mutual responsibility and interdependence in the resolutions of successive Lambeth Conferences, from the call in 1867 for "unity in faith and discipline ... by due and canonical subordination of synods" (1867, IV) to the call in 1998 for a "common mind concerning ethical issues where contention threatens to divide ..." (1998, IV 5 (c)) calls upon:

1. dioceses and individual bishops not to undertake unilateral actions or adopt policies which would strain our communion with one another without reference to their provincial authorities; and
2. provincial authorities to have in mind the impact of their decisions within the wider Communion; and
3. all members of the Communion, even in our disagreements to have in mind the "need for courtesy, tolerance, mutual respect and prayer for one another" (1998, III.2 (e)).

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

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Resolved, That the 74<sup>th</sup> General Convention affirm the following:

1. That our life together as a community of faith is grounded in the saving work of Jesus Christ and expressed in the principles of the Chicago-Lambeth Quadrilateral: Holy Scripture, the historic Creeds of the Church, the two dominical Sacraments, and the Historic Episcopate.
2. That we reaffirm Resolution A069 of the 65<sup>th</sup> General Convention (1976) that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."
3. That, in our understanding of homosexual persons, differences exist among us about how best to care pastorally for those who intend to live in monogamous, non-celibate unions; and what is, or should be, required, permitted, or prohibited by the doctrine, discipline, and worship of The Episcopal Church concerning the blessing of the same.



4. That we reaffirm Resolution D039 of the 73<sup>rd</sup> General Convention (2000), that “We expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God,” and that such relationships exist throughout the church.
5. That we recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.
6. That we commit ourselves, and call our church, in the spirit of Resolution A104 of the 70<sup>th</sup> General Convention (1991), to continued prayer, study, and discernment on the pastoral care for gay and lesbian persons, to include the compilation and development by a special commission organized and appointed by the Presiding Bishop of resources to facilitate as wide a conversation of discernment as possible throughout the church.
7. That our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us.

That it is a matter of faith that our Lord longs for our unity as his disciples, and for us this entails living within the boundaries of the Constitution and Canons of The Episcopal Church. We believe this discipline expresses faithfulness to our polity and that it will facilitate the conversation we seek, not only in The Episcopal Church, but also in the wider Anglican Communion and beyond.

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

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The Primates of the Anglican Communion and the Moderators of the United Churches, meeting together at Lambeth Palace on the 15<sup>th</sup> and 16<sup>th</sup> October, 2003, wish to express our gratitude to the Archbishop of Canterbury, Dr Rowan Williams, for calling us together in response to recent events in the Diocese of New Westminster, Canada, and the Episcopal Church (USA), and welcoming us into his home so that we might take counsel together, and to seek to discern, in an atmosphere of common prayer and worship, the will and guidance of the Holy Spirit for the common life of the thirty-eight provinces which constitute our Communion.

At a time of tension, we have struggled at great cost with the issues before us, but have also been renewed and strengthened in our Communion with one another through our worship and study of the Bible. This has led us into a deeper commitment to work together, and we affirm our pride in the Anglican inheritance of faith and order and our firm desire to remain part of a Communion, where what we hold in common is much greater than that which divides us in proclaiming Good News to the world.

At this time we feel the profound pain and uncertainty shared by others about our Christian discipleship in the light of controversial decisions by the Diocese of New Westminster to authorise a public Rite of Blessing for those in committed same sex relationships, and by the 74<sup>th</sup> General Convention of the Episcopal Church (USA) to confirm the election of a priest in a committed same sex relationship to the office and work of a Bishop.

These actions threaten the unity of our own Communion as well as our relationships with other parts of Christ's Church, our mission and witness, and our relations with other faiths, in a world already confused in areas of sexuality, morality and theology, and polarise Christian opinion.

As Primates of our Communion seeking to exercise the "enhanced responsibility" entrusted to us by successive Lambeth Conferences, we re-affirm our common understanding of the centrality and authority of Scripture in determining the basis of our faith. Whilst we acknowledge a legitimate diversity of interpretation that arises in the Church, this diversity does not mean that some of us take the authority of Scripture more lightly than others. Nevertheless, each province needs to be aware of the possible effects of its interpretation of Scripture on the life of other provinces in the Communion. We commit ourselves afresh to mutual respect whilst seeking from the Lord a correct discernment of how God's Word speaks to us in our contemporary world.

We also re-affirm the resolutions made by the bishops of the Anglican Communion gathered at the Lambeth Conference in 1998 on issues of human sexuality as having moral force and commanding the respect of the Communion as its present position on these issues. We commend the report of that Conference in its entirety to all members of the Anglican Communion, valuing especially its emphasis on the need "to listen to the experience of homosexual persons, and ... to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ"; and its acknowledgement of the need for ongoing study on questions of human sexuality.

Therefore, as a body we deeply regret the actions of the Diocese of New Westminster and the Episcopal Church (USA) which appear to a number of provinces to have short-circuited that process, and could be perceived to alter unilaterally the teaching of the Anglican Communion on this issue. They do not. Whilst we recognise the juridical autonomy of each province in our Communion, the mutual interdependence of the provinces means that none has authority unilaterally to substitute an alternative teaching as if it were the teaching of the entire Anglican Communion.

To this extent, therefore, we must make clear that recent actions in New Westminster and in the Episcopal Church (USA) do not express the mind of our Communion as a whole, and these decisions jeopardise our sacramental fellowship with each other. We have a particular concern for those who in all conscience feel bound to dissent from the teaching and practice of their province in such matters. Whilst we reaffirm the teaching of successive Lambeth Conferences that bishops must respect the autonomy and territorial integrity of dioceses and provinces other than their own, we call on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates.

The Presiding Bishop of the Episcopal Church (USA) has explained to us the constitutional framework within which the election and confirmation of a new bishop in the Episcopal Church (USA) takes place. As Primates, it is not for us to pass judgement on the constitutional processes of another province. We recognise the sensitive balance between provincial autonomy and the expression of critical opinion by others on the internal actions of a province. Nevertheless, many Primates have pointed to the grave difficulties that this election has raised and will continue to raise. In most of our provinces the election of Canon Gene Robinson would not have been possible since his chosen lifestyle would give rise to a canonical impediment to his consecration as a bishop.

If his consecration proceeds, we recognise that we have reached a crucial and critical point in the life of the Anglican Communion and we have had to conclude that the future of the Communion itself will be put in jeopardy. In this case, the ministry of this one bishop will not be recognised by most of the Anglican world, and many provinces are likely to consider themselves to be out of Communion with the Episcopal Church (USA). This will tear the fabric of our Communion at its deepest level, and may lead to further division on this and further issues as provinces have to decide in consequence whether they can remain in communion with provinces that choose not to break communion with the Episcopal Church (USA).

Similar considerations apply to the situation pertaining in the Diocese of New Westminster.

We have noted that the Lambeth Conference 1998 requested the Archbishop of Canterbury to establish a commission to consider his own role in maintaining communion within and between provinces when grave difficulties arise.<sup>107</sup> We ask him now to establish such a commission, but that its remit be extended to include urgent and deep theological and legal reflection on the way in which the dangers we have identified at this meeting will have to be addressed. We request that such a commission complete its work, at least in relation to the issues raised at this meeting, within twelve months.

We urge our provinces not to act precipitately on these wider questions, but take time to share in this process of reflection and to consider their own constitutional requirements as individual provinces face up to potential realignments.

Questions of the parity of our canon law, and the nature of the relationship between the laws of our provinces with one another have also been raised. We encourage the Network of Legal Advisers established by the Anglican Consultative Council, meeting in Hong Kong in 2002, to bring to completion the work which they have already begun on this question.

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

It is clear that recent controversies have opened debates within the life of our Communion which will not be resolved until there has been a lengthy process of prayer, reflection and substantial work in and alongside the Commission which we have recommended. We pray that God will equip our Communion to be equal to the task and challenges which lie before it.

“Now I appeal to the elders of your community, as a fellow elder and a witness to Christ’s sufferings, and as one who has shared in the glory to be revealed: look after the flock of God whose shepherd you are.” (1 Peter 5.1,2a)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The House of Bishops of the Episcopal Church

23 March 2004

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

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### *A134 Blessing of Same Sex Unions*

Be it resolved that this General Synod:

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

***CARRIED***

### *MOTION TO DEFER*

That Resolution A134 be amended by:

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

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

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

***CARRIED***

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

*A135 Blessing of Same Sex Unions – Resources for the Church*

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

***CARRIED***

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

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

*International Anglican Conversations on Human Sexuality: A Final Report*. Forward Movement Publications, 2002.

*Lambeth Conference 1920*. London: SPCK, 1920.

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

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

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



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## Other Background Documents

- [A Covenant for Communion in Mission](#) — A different sort of covenant from the Inter-Anglican Standing Commission on Mission and Evangelism (IASCME), 2005
- [Five Marks of Mission](#) — Statements on mission and evangelism from the Anglican Consultative Council, 1984 and 1990
- [Historical Documents of the Church](#) — Section from the 1979 BCP including the Chicago-Lambeth Quadrilateral and other documents

# A COVENANT FOR COMMUNION IN MISSION

## English

The Lambeth Commission in its *Windsor Report* ‘recommended and urged 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’.[1]

The Inter Anglican Standing Commission on Mission and Evangelism (IASCOME) has discussed ways to take forward mission imperatives in the Communion following the Partners in Mission process and the Decade of Evangelism. The idea of a Covenant for Communion in Mission has emerged as a key proposal. We believe that a Covenant enshrining the values of common mission that could be used as a basis for outward-looking relationships among the churches, mission organisations and societies, and networks of the Communion would provide a significant focus of unity in mission for the Anglican Communion.

In Scripture, covenants are central in the Old Testament to God’s relationship to Noah, Abraham, Moses, and to the people of Israel. Jeremiah and Ezekiel foretell the coming of a new covenant – in which God will give God’s people a new heart and new life and will walk with them, and they with him. In the New Testament Jesus inaugurates this New Covenant. It was marked by the breaking of his body and the shedding of his blood, celebrated in the central Christian meal of the Eucharist and effected through the Resurrection of Jesus the Christ for all people for all time.

IASCOME considered in depth the nature of covenant. We recognised that within our cultures a covenant is a serious and significant agreement. Covenants are fundamentally about relationships to which one gives oneself voluntarily, while contracts can be seen as a legally binding document under a body of governing principle. Covenants are free-will voluntary offerings from one to another while contracts are binding entities whose locus of authority is external to oneself. Covenants are relational: relational between those who are making the covenant and relational with and before God.

As Anglican churches, we have a tradition of covenants that help to clarify our relationships with other ecumenical churches, such as the Porvoo Agreement between Anglican Churches of Britain and Ireland, Spain and Portugal with the Lutheran Churches of the Baltic and Nordic countries. Another example is the Called to Common Mission covenant between the Episcopal Church and the Evangelical Lutheran Church in America.

We recommend for consideration by the ACC and testing within the Communion the following nine-point covenant. We believe it provides a basis for agreements between Anglican churches at the national level – but local parish/congregations, mission movements and networks, companion diocese links, etc, may also use it. We believe the Covenant for Communion in Mission can provide a focus for binding the Communion together in a way rather different from that envisaged by the Windsor Report.



## **A Covenant For Communion In Mission**

**This Covenant signifies our common call to share in God's healing and reconciling mission for our blessed but broken and hurting world.**

**In our relationships as Anglican sisters and brothers in Christ, we live in the hope of the unity that God has brought about through Jesus in the power of the Holy Spirit.**

The preamble recognises that the world is one that has been graced by God but that God's work through Jesus, empowered by the Holy Spirit, is to seek to heal its hurts and reconcile its brokenness. The preamble reminds us that as Christians we are called to share our relationships in the mission of God to the wider world, bearing witness to the kingdom of love, justice and joy that Jesus inaugurated.

The nine points of the covenant are predicated on Scripture and the Sacraments providing the nourishment, guidance and strength for the journey of the covenant partners together.

**Nourished by Scripture and Sacrament, we pledge ourselves to:**

1. **Recognise Jesus in each other's contexts and lives**  
The nine points begin with Jesus Christ, the source and inspiration of our faith and calls for those covenanting for mission to look for, recognise, learn from and rejoice in the presence of Christ at work in the lives and situations of the other.
2. **Support one another in our participation in God's mission**  
Point two acknowledges that we cannot serve God's mission in isolation and calls for mutual support and encouragement in our efforts.
3. **Encourage expressions of our new life in Christ**  
Point three asks those who enter into the covenant to encourage one another as we develop new understandings of our identities in Christ.
4. **Meet to share common purpose and explore differences and disagreements**  
Point four provides for face-to-face meetings at which insights and learnings can be shared and difficulties worked through.
5. **Be willing to change in response to critique and challenge from others**  
Point five recognises that as challenges arise changes will be needed as discipleship in Christ is deepened as a result of both experience in mission and encounters with those with whom we are in covenant.
6. **Celebrate our strengths and mourn over our failures**  
Point six calls for honouring and celebrating our successes and acknowledging and naming our sadness and failures in the hopes of restitution and reconciliation.
7. **Share equitably our God-given resources**  
Point seven emphasises that there are resources to share – not just money and people, but ideas, prayers, excitement, challenge, enthusiasm. It calls for a move to an equitable sharing of such resources particularly when one participant in the Covenant has more than the other.
8. **Work together for the sustainability of God's creation**  
Point eight underscores that God's concern is for the whole of life – not just people, but the whole created order – and so we are called to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.
9. **Live into the promise of God's reconciliation for ourselves and for the world**  
This last point speaks of the future hope towards which we are living, the hope of a reconciled universe – in which 'God's will be done on earth as it is in heaven' for which Jesus taught us to pray.

**We make this covenant in the promise of our mutual responsibility and interdependence in the Body of Christ.**

The conclusion provides a strong reminder that we need each other. We are responsible for each other and we are mutually interdependent in the Body of Christ.

IASCOME proposes that the ACC commend the Covenant for Communion in Mission to the churches of the Communion for study and action and remits it to the next IASCOME for evaluation of its reception in the Anglican Communion. IASCOME further proposes that the ACC advance the Covenant for Communion in Mission to the bodies of the Anglican Communion tasked to continue consideration of covenants for the Anglican Communion as commended by the Windsor Report and the “Communiqué” of the February 2005 Primates’ Meeting. To that end, IASCOME presents the following resolution for adoption by ACC-13:

**ACC RESOLUTION - This Anglican Consultative Council:**

- 1. Commends the Covenant for Communion in Mission to the churches of the Anglican Communion for study and application as a vision for Anglican faithfulness to the mission of God;**
- 2. Advances the Covenant for Communion in Mission to the bodies of the Anglican Communion tasked to continue consideration of covenants for the Anglican Communion as commended by the Windsor Report and the “Communiqué” of the February 2005 Primates’ Meeting;**
- 3. Remits the Covenant for Communion in Mission to the next Inter-Anglican Standing Commission on Mission and Evangelism for monitoring responses to and evaluating effectiveness of the Covenant for Communion in Mission across the Anglican Communion.**

The covenant is deliberately general in its principles. In its understanding of mission it builds on the Five Marks of Mission of the 1984 and 1990 Anglican Consultative Councils<sup>[2]</sup>. It provides a framework within which those entering into the covenant can identify specific tasks and learnings that relate to their particular situations.

<sup>[1]</sup> The Windsor Report 2004. London: Anglican Communion Office, 2004, Pp. 62-64.

<sup>[2]</sup> To proclaim the good news of the Kingdom of God; To teach, baptise and nurture new believers; To respond to human need by loving service; To seek to transform unjust structures of society; To strive to safeguard the integrity of creation and sustain and renew the life of the earth.



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## The Five Marks of Mission

### The Five Marks of Mission of the Worldwide Anglican Communion

**To proclaim the Good News of the Kingdom**

**To teach, baptise and nurture new believers**

**To respond to human need by loving service**

**To seek to transform unjust structures of society**

**To strive to safeguard the integrity of creation and sustain and renew the life of the earth**

*(Bonds of Affection-1984 ACC-6 p49, Mission in a Broken World-1990 ACC-8 p101)*

### Reviewing the 'Five Marks of Mission'

At its second meeting (Ely 1996), MISSIO began reviewing the 'Five Marks of Mission' as developed by the Anglican Consultative Council between 1984 and 1990. We recognise with gratitude that the Five Marks have won wide acceptance among Anglicans, and have given parishes and dioceses around the world a practical and memorable "checklist" for mission activities.

However, we have come to believe that, as our Communion travels further along the road towards being mission-centred, the Five Marks need to be revisited.

### Mission: Announcing good news

The first mark of mission, identified at ACC-6 with personal evangelism, is really a summary of what *all* mission is about, because it is based on Jesus' own summary of his mission (Matthew 4:17, Mark 1:14-15, Luke 4:18, Luke 7:22; cf. John 3:14-17). Instead of being just one (albeit the first) of five distinct activities, this should be the key statement about *everything* we do in mission.

### Mission in context

All mission is done in a particular setting - the context. So, although there is a fundamental unity to the good news, it is shaped by the great diversity of places, times and cultures in which we live, proclaim and embody it. The Five Marks should not lead us to think that there are only five ways of doing mission!

## Mission as celebration and thanksgiving

An important feature of Anglicanism is our belief that worship is central to our common life. But worship is not just something we do alongside our witness to the good news: worship is itself a witness to the world. It is a sign that all of life is holy, that hope and meaning can be found in offering ourselves to God (cf. Romans 12:1). And each time we celebrate the eucharist, we proclaim Christ's death until he comes (1 Cor. 11:26). Our liturgical life is a vital dimension of our mission calling; and although it is not included in the Five Marks, it undergirds the forms of public witness listed there.

## Mission as church

The Five Marks stress the *doing* of mission. Faithful action is the measure of our response to Christ (cf. Matt. 25:31-46; James 2:14-26). However, the challenge facing us is not just to *do* mission but *to be a people of mission*. That is, we are learning to allow every dimension of church life to be shaped and directed by our identity as a sign, foretaste and instrument of God's reign in Christ. Our understanding of mission needs to make that clear.

## Mission as God-in-action

*"Mission goes out from God. Mission is God's way of loving and saving the world... So mission is never our invention or choice."* (Lambeth Conference 1998, Section II p121). The initiative in mission is God's, not ours. We are called simply to serve God's mission by living and proclaiming the good news. The Five Marks of Mission could make that clearer.

## The Five Marks of Mission and beyond

We commend to each Province (and its dioceses) the challenge of developing or revising its own understanding of mission which is faithful to Scripture. We suggest two possible ways forward.

- The Five Marks could be revised to take account of comments like those above. This has the advantage of retaining the familiar shape of the Five Marks.
- Alternatively a holistic statement of mission *actions* could be strengthened by setting out an understanding of the *character* of mission. This would affirm the solemn responsibility of each local church to discern how it will most faithfully serve God's mission in its context. An example of such an understanding is given below.

*Mission is the creating, reconciling and transforming action of God, flowing from the community of love found in the Trinity, made known to all humanity in the person of Jesus, and entrusted to the faithful action and witness of the people of God who, in the power of the Spirit, are a sign, foretaste and instrument of the reign of God.* (Adapted from a statement of the Commission on Mission of the National Council of Churches in Australia.)

Whatever words or ideas each local expression of our Church uses, MISSIO hopes that they will be informed by three convictions:

- We are united by our commitment to serving the transforming mission of God.

- Mission is the bedrock of all we are, do and say as the people of God.
- Our faithfulness in mission will be expressed in a great diversity of mission models, strategies and practices.

## Discussion Question

If you were to ask people in leadership positions in your Province (diocese, parish) whether they see mission as "the bedrock of all we are, do and say as the people of God", how do you think they would answer?

*Anglicans In Mission* (MISSIO report 1999)

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Published by the Anglican Communion Office



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# Historical Documents of the Church

## Definition of the Union of the Divine and Human Natures in the Person of Christ

*Council of Chalcedon, 451 A.D., Act V*

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body, of one substance (homoousios) with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer (Theotokos); one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us.

## Quicumque Vult

*commonly called*

## The Creed of Saint Athanasius

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.  
 And yet they are not three Gods, but one God.  
 So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.  
 And yet not three Lords, but one Lord.  
 For like as we are compelled by the Christian verity to acknowledge every Person by  
 himself to be both God and Lord,  
 So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.  
 The Father is made of none, neither created, nor begotten.  
 The Son is of the Father alone, not made, nor created, but begotten.  
 The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten,  
 but proceeding.  
 So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three  
 Holy Ghosts.  
 And in this Trinity none is afore, or after other; none is greater, or less than another;  
 But the whole three Persons are co-eternal together and co-equal.  
 So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be  
 worshipped.  
 He therefore that will be saved must thus think of the Trinity.  
 Furthermore, it is necessary to everlasting salvation that he also believe rightly the  
 Incarnation of our Lord Jesus Christ.  
 For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of  
 God, is God and Man;  
 God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance  
 of his Mother, born in the world;  
 Perfect God and perfect Man, of a reasonable soul and human flesh subsisting;  
 Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his  
 Manhood.  
 Who although he be God and Man, yet he is not two, but one Christ;  
 One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;  
 One altogether, not by confusion of Substance, but by unity of Person.  
 For as the reasonable soul and flesh is one man, so God and Man is one Christ;  
 Who suffered for our salvation, descended into hell, rose again the third day from the dead.  
 He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from  
 whence he shall come to judge the quick and the dead.  
 At whose coming all men shall rise again with their bodies and shall give account for their  
 own works.  
 And they that have done good shall go into life everlasting, and they that have done evil  
 into everlasting fire.  
 This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.



## Preface

### The First Book of Common Prayer (1549)

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the common prayers in the Church, commonly called Divine Service: the first original and ground whereof, if a man would search out by the ancient fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness: For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the Clergy, and especially such as were Ministers of the congregation, should (by often reading, and meditation of God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories, Legends, Responds, Verses, vain repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through. After a like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same, the Service in the Church of England (these many years) hath been read in Latin to the people, which they understood not, so that they have heard with their ears only; and their hearts, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient fathers had divided the Psalms into seven portions, whereof every one was called a nocturn, now of late time a few of them have been daily said (and oft repeated), and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the service, was the cause, that to turn the Book only, was so hard and intricate a matter, that many times, there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be some rules: therefore certain rules are here set forth, which, as they be few in number; so they be plain and easy to be understood. So that here you have an order for prayer (as touching the reading of the holy Scripture), much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain

and superstitious: and is ordained nothing to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same; and that in such a language and order as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been.

And where heretofore, there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth, all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by reason of so often repetition, they could say many things by heart: if those men will weigh their labor with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can, almost, be so plainly set forth, but doubts may arise in the use and practicing of the same: to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book: the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book.

Though it be appointed in the afore written preface, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified: yet it is not meant, but when men say Matins and Evensong privately, they may say the same in any language that they themselves do understand. Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, parish Churches, and Chapels to the same annexed, shall serve the congregation.

## Articles of Religion

*As established by the Bishops, the Clergy, and the Laity  
of the Protestant Episcopal Church in the United States  
of America, in Convention, on the twelfth  
day of September, in the Year of our Lord, 1801.*

### I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

## **II. Of the Word or Son of God, which was made very Man.**

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

## **III. Of the going down of Christ into Hell.**

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

## **IV. Of the Resurrection of Christ.**

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

## **V. Of the Holy Ghost.**

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

## **VI. Of the Sufficiency of the Holy Scriptures for Salvation.**

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

### **Of the Names and Number of the Canonical Books.**

Genesis,	The First Book of Samuel,	The Book of Esther,
Exodus,	The Second Book of Samuel,	The Book of Job,
Leviticus,	The First Book of Kings,	The Psalms,
Numbers,	The Second Book of Kings,	The Proverbs,
Deuteronomy,	The First Book of Chronicles,	Ecclesiastes or Preacher,
Joshua,	The Second Book of Chronicles,	Cantica, or Songs of Solomon,
Judges,	The First Book of Esdras,	Four Prophets the greater,
Ruth,	The Second Book of Esdras,	Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,	The rest of the Book of Esther,
The Fourth Book of Esdras,	The Book of Wisdom,
The Book of Tobias,	Jesus the Son of Sirach,
The Book of Judith,	Baruch the Prophet,

The Song of the Three Children,      The Prayer of Manasses,  
The Story of Susanna,                      The First Book of Maccabees,  
Of Bel and the Dragon,                      The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

## VII. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

## VIII. Of the Creeds.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

*The original Article given Royal assent in 1571 and reaffirmed in 1662, was entitled "Of the Three Creeds"; and began as follows, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed ..."*

## IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, φρόνημα σαρκός, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

## X. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

#### **XI. Of the Justification of Man.**

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

#### **XII. Of Good Works.**

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

#### **XIII. Of Works before Justification.**

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

#### **XIV. Of Works of Supererogation.**

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation. cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.

#### **XV. Of Christ alone without Sin.**

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

#### **XVI. Of Sin after Baptism.**

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

## **XVII. Of Predestination and Election.**

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

## **XVIII. Of obtaining eternal Salvation only by the Name of Christ.**

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

## **XIX. Of the Church.**

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

## **XX. Of the Authority of the Church.**

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

## **XXI. Of the Authority of General Councils.**

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

*The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows: "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."*

## **XXII. Of Purgatory.**

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

## **XXIII. Of Ministering in the Congregation.**

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

## **XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.**

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

## **XXV. Of the Sacraments.**

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

#### **XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.**

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

#### **XXVII. Of Baptism.**

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

#### **XXVIII. Of the Lord's Supper.**

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

#### **XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.**

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.



**XXX. Of both Kinds.**

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

**XXXI. Of the one Oblation of Christ finished upon the Cross.**

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

**XXXII. Of the Marriage of Priests.**

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

**XXXIII. Of excommunicate Persons, how they are to be avoided.**

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

**XXXIV. Of the Traditions of the Church.**

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

**XXXV. Of the Homilies.**

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

### Of the Names of the Homilies.

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| 1 Of the right Use of the Church.  | 11 Of Alms-doing.  |
| 2 Against Peril of Idolatry.   | 12 Of the Nativity of Christ.  |
| 3 Of repairing and keeping clean of Churches.                                  | 13 Of the Passion of Christ.   |
| 4 Of good Works: first of Fasting.   | 14 Of the Resurrection of Christ.  |
| 5 Against Gluttony and Drunkenness.  | 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 6 Against Excess of Apparel.   | 16 Of the Gifts of the Holy Ghost.   |
| 7 Of Prayer.   | 17 For the Rogation-days.  |
| 8 Of the Place and Time of Prayer.   | 18 Of the State of Matrimony.  |
| 9 That Common Prayers and Sacraments ought to be ministered in a known tongue. | 19 Of Repentance.  |
| 10 Of the reverend Estimation of God's Word.                                   | 20 Against Idleness.   |
|  | 21 Against Rebellion.  |

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

### XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

*The original 1571, 1662 text of this Article reads as follows: "The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered."*

### XXXVII. Of the Power of the Civil Magistrates.

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

*The original 1571, 1662 text of this Article reads as follows: "The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the*

*ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.*

*The Bishop of Rome hath no jurisdiction in this Realm of England.*

*The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.*

*It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars."*

#### **XXXVIII. Of Christian Men's Goods, which are not common.**

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

#### **XXXIX. Of a Christian Man's Oath.**

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgment, and truth.

## **The Chicago-Lambeth Quadrilateral 1886, 1888**

*Adopted by the House of Bishops  
Chicago, 1886*

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Saviour's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;
2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;
3. 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;

4. That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

But furthermore, we do hereby affirm that the 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.

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

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments,—Baptism and the Supper of the Lord,—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. 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.

*Furthermore*, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

*Note: While the above form of the Quadrilateral was adopted by the House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a general plan referred for study and action to a newly created Joint Commission on Christian Reunion.*

## *Lambeth Conference of 1888*

### *Resolution II*

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

- (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

