



Study Guide



The Anglican Communion Covenant

The Third (Ridley Cambridge) Draft

Introduction to the Covenant Text

“This life is revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us – we declare to you what we have seen and heard so that you also may have communion with us; and truly our communion is with the Father and with his Son Jesus Christ. These things we write so that our joy may be complete.” (1 John 1.2-4).

1. God has called us into communion in Jesus Christ (1 Cor. 1.9). This communion has been “revealed to us” by the Son as being the very divine life of God the Trinity. What is the life revealed to us? St John makes it clear that the communion of life in the Church participates in the communion which is the divine life itself, the life of the Trinity. This life is not a reality remote from us, but one that has been “seen” and “testified to” by the apostles and their followers: “for in the communion of the Church we share in the divine life”¹. This life of the One God, Father, Son, and Holy Spirit, shapes and displays itself through the very existence and ordering of the Church.
2. Our divine calling into communion is established in God’s purposes for the whole of creation (Eph 1:10; 3:9ff.). It is extended to all humankind, so that, in our sharing of God’s life as Father, Son, and Holy Spirit, God might restore in us the divine image. Through time, according to the Scriptures, God has furthered this calling through covenants made with Noah, Abraham, Israel, and David. The prophet Jeremiah looked forward to a new covenant not written on tablets of stone but upon the heart (Jer 31.31-34). In God’s Son, Christ Jesus, a new covenant is given us, established in his “blood ... poured out for the many for the forgiveness of sins” (Mt 26:28), secured through his resurrection from the dead (Eph 1:19-23), and sealed with the gift of the Holy Spirit poured into our hearts (Rom 5:5). Into this covenant of death to sin and of new life in Christ we are baptized, and empowered to share God’s communion in Christ with all people, to the ends of the earth and of creation.
3. We humbly recognize that this calling and gift of communion entails responsibilities for our common life before God as we seek, through grace, to be faithful in our service of God’s purposes for the world. Joined in one universal Church, which is Christ’s Body, spread throughout the earth, we serve his gospel even as we are enabled to be made one across the dividing walls of human sin and estrangement (Eph 2.12-22). The forms of this life in the Church, caught up in the mystery of divine communion, reveal to the hostile and divisive power of the world the “manifold wisdom of God” (Eph 3:9-10). Faithfulness, honesty, gentleness, humility, patience, forgiveness, and love itself, lived out in mutual deference and service (Mk 10.44-45) among the Church’s people and

Notes, Comments and Questions

Introduction.. The nature of Covenant

1. **Our calling...** Participation in the Trinity

2. **Our destiny...** To be made a new creation in union with Christ. (Eph 1:10-14 3:9-12)

(Jer 31.31-34).

(Eph 1:19-23)

Q. What does it mean when we say that our destiny is secured by the Cross and Resurrection?

3. **Our unity in Christ...** our oneness in Christ is a witness to the world.

(Eph 2.12-22)



through its ministries, contribute to building up the body of Christ as it grows to maturity (Eph 4.1-16; Col 3.8-17).

4. In the providence of God, which holds sway even over our divisions caused by sin, various families of churches have grown up within the universal Church in the course of history. Among these families is the Anglican Communion, which provides a particular charism and identity among the many followers and servants of Jesus. We recognise 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. Therefore, we covenant together as churches of this Anglican Communion to be faithful to God's promises through the historic faith we confess, our common worship, our participation in God's mission, and the way we live together.

5. To covenant together is not intended to change the character of this Anglican expression of Christian faith. Rather, we recognise the importance of renewing in a solemn way our commitment to one another, and to the common understanding of faith and order we have received, so that the bonds of affection which hold us together may be re-affirmed and intensified. We do this in order to reflect, in our relations with one another, God's own faithfulness and promises towards us in Christ (2 Cor 1.20-22).

6. We are a people who live, learn, and pray by and with the Scriptures as God's Word. We seek to adore God in thanks and praise and to make intercession for the needs of people everywhere through common prayer, united across many cultures and languages. We are privileged to share in the mission of the apostles to bring the gospel of Christ to all nations and peoples, not only in words but also in deeds of compassion and justice that witness to God's character and the triumph of Christ over sin and death. We give ourselves as servants of a greater unity among the divided Christians of the world. May the Lord help us to "preach not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4.5).

7. 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 (even as it exposes our failures in faith, hope and love) in growing our Communion into a truly global family. The mission we pursue aims at serving the great promises of God in Christ that embrace the peoples and the world God so loves. This mission is carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.

8. Our prayer is that God will redeem our struggles and weakness, renew and enrich our common life and use the Anglican Communion to witness effectively in all the world, working with all people of good will, to the new life and hope found in Christ Jesus.

Notes, Comments and Questions

4. The Anglican Communion as a distinct part of the Universal Church ... A distinct Communion within the overall Communion of Saints throughout time.

Q. How do you understand the Communion of Saints, the Church catholic, and the Anglican Communion's place in it?

5. Our relationship and covenantal promise to each other as a reflection of God's covenantal promise to us.

(2 Cor 1.20-22).

Q. How do you describe God's covenantal promise to you?

6. Who are we as Anglicans?

We are a people who...

- o Know Scripture as God's Word
- o Share in the offering our "Common Prayers."
- o Share in the apostolic mission...
- o Seek to do deeds of compassion and justice.
- o Provide a visible witness to the character of God.
- o Proclaim Jesus' triumph over sin and death.

7, 8. talks about our distinctiveness as Anglicans always being lived out in an awareness of being part of the one, holy, catholic and apostolic Church.

so..

Q. What is the Communion of Saints?

Q. What is the Church?

Q. What is the Anglican Communion?

An Outline for the Rest of this Document

Section 1: Affirming our common identity.

Section 2: Affirming our common vocation.

Section 3: Affirming specific elements and structures related to being in communion.

Section 4: Processes for coming into communion and remaining in communion.

The Anglican Communion Covenant

Preamble

We, as Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these following affirmations and commitments. As people of God, drawn from “every nation, tribe, people and language” (Rev 7.9), we do this 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 together with all God’s people to attain the full stature of Christ (Eph 4.3,13).

Section One: Our Inheritance of Faith

1.1 Each Church affirms:

(1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit.

(1.1.2) the catholic and apostolic faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation². The historic formularies of the Church of England³, forged in the context of the European Reformation and acknowledged and appropriated in various ways in the Anglican Communion, bear authentic witness to this faith.

(1.1.3) the Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation and as being the rule and ultimate standard of faith⁴.

(1.1.4) the Apostles’ Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith⁵.

(1.1.5) 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 him⁶.

(1.1.6) 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 Church⁷.

(1.1.7) the shared patterns of our common prayer and liturgy which form, sustain and nourish our worship of God and our faith and life together.

(1.1.8) its participation in the apostolic mission of the whole people of God, and that this mission is shared with other Churches and traditions beyond this Covenant.

Notes, Comments and Questions

Q. As a communion, what is our common goal along with the rest of God’s holy Church? (Eph 4.3,13)

Section One is about us affirming our identity. We affirm...

1. Our “catholicity” and “Trinitarianism.”
2. Our Protestant Reformation roots.
3. Our scriptural reliance.
4. The Creeds as summaries of our faith.
5. The centrality of the sacramental life in Anglicanism.
6. Our “Apostolicity” as witnessed to in the Episcopate.
7. Our call to “common prayer.”
8. Our apostolic call to mission.



Q. Do you find these affirmations a sufficient statement of our faith?

1.2 In living out this inheritance of faith together in varying contexts, each Church, reliant on the Holy Spirit, commits itself:

(1.2.1) to teach and act in continuity and consonance with Scripture and the catholic and apostolic faith, order and tradition, as received by the Churches of the Anglican Communion, mindful of the common councils of the Communion and our ecumenical agreements.

(1.2.2) to uphold and proclaim a pattern of Christian theological and moral reasoning and discipline that is rooted in and answerable to the teaching of Holy Scripture and the catholic tradition.

(1.2.3) to witness, in this reasoning, to the renewal of humanity and the whole created order through the death and resurrection of Christ, and to reflect the holiness that in consequence God gives to, and requires from, his people.

(1.2.4) to hear, read, mark, learn and inwardly digest the Scriptures in our different contexts, informed by the attentive and communal reading of - and costly witness to - the Scriptures by all the faithful, by the teaching of bishops and synods, and by the results of rigorous study by lay and ordained scholars.

(1.2.5) to ensure that biblical texts are received, read and interpreted faithfully, respectfully, comprehensively and coherently, with the expectation that Scripture continues to illuminate and transform the Church and its members, and through them, individuals, cultures and societies.

(1.2.6) to encourage and be open to prophetic and faithful leadership in ministry and mission so as to enable God's people to respond in courageous witness to the power of the gospel in the world.

(1.2.7) to seek in all things to uphold the solemn obligation to nurture and sustain eucharistic communion, in accordance with existing canonical disciplines, as we strive under God for the fuller realisation of the communion of all Christians.

(1.2.8) to pursue a common pilgrimage with the whole Body of Christ continually to discern the fullness of truth into which the Spirit leads us, that peoples from all nations may be set free to receive new and abundant life in the Lord Jesus Christ.



Notes, Comments and Questions

Section 1.2 is about , as part of the Anglican Communion, we, in the power of the Holy Spirit, being commit to...

1. Teaching and acting Scripturally
2. Being theologically and morally biblical.
3. Witnessing to Christ and reflecting the holiness given to us in Christ.
4. Learning and growing.
5. Being transformed by the Word.
6. Being open to prophetic and faithful leadership.
7. Striving for "Ecumenism."
8. continually pursuing unity of the Body of Christ.

Q. Does this section describe how you understand and use Scripture?

Q. This section speaks of leadership. What kind of leadership is biblical? What kind of leadership do

Section Two: The Life We Share with Others: Our Anglican Vocation

2.1 Each Church affirms:

(2.1.1) communion as a gift of God given so that God's people from east and west, north and south, may together declare the glory of the Lord and be both a sign of God's reign in the Holy Spirit and the first fruits in the world of God's redemption in Christ.

(2.1.2) its gratitude for God's gracious providence extended to us down through the ages: our origins in the Church of the apostles; the ancient common traditions; the rich history of the Church in Britain and Ireland reshaped by the Reformation, and our growth into a global communion through the expanding missionary work of the Church; our ongoing refashioning by the Holy Spirit through the gifts and sacrificial witness of Anglicans from around the world; and our summons into a more fully developed communion life.

(2.1.3) in humility our call to constant repentance: for our failures in exercising patience and charity and in recognizing Christ in one another; our misuse of God's gracious gifts; our failure to heed God's call to serve; and our exploitation one of another.

(2.1.4) the imperative of God's mission into which the Communion is called, a vocation and blessing in which each Church is joined with others in Christ in the work of establishing God's reign. As the Communion continues to develop into a worldwide family of interdependent churches, we embrace challenges and opportunities for mission at local, regional, and international levels. In this, we cherish our mission heritage as offering Anglicans distinctive opportunities for mission collaboration.

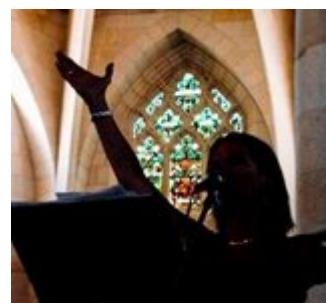
(2.1.5) that our common mission is a mission shared with other Churches and traditions beyond this Covenant. We embrace opportunities for the discovery of the life of the whole gospel, and for reconciliation and shared mission with the Church throughout the world. We affirm the ecumenical vocation of Anglicanism to the full visible unity of the Church in accordance with Christ's prayer that "all may be one". It is with all the saints in every place and time that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.

Notes, Comments and Questions

Section 2 is about affirming our Vocation as a communion. Our vocation is to...

1. Declare the *Glory of the Lord*, be a sign of the in-breaking of the Kingdom of God, and be the first fruits of God's redemption of creation.
2. Have an attitude of gratitude.
3. Express humility and repentance in the face of our misuse of God's gifts and our failures as God's people.
4. Carry out our mission, which is to establish the reign of God in this world.
5. Share in that mission with all the saints in every place and time.

Q. This section talks about vocation and ministry ro the world. Does it adequately describe God's mission given to the Universal Church and the Anglican Communion's vocation as part of the Universal Church ?



2.2 In recognition of these affirmations, each Church, reliant on the Holy Spirit, commits itself:

(2.2.1) to answer God’s call to undertake evangelisation and to share in the healing and reconciling mission “for our blessed but broken, hurting and fallen world”⁸, and, with mutual accountability, to share our God-given spiritual and material resources in this task.

(2.2.2) to undertake in this mission, which is the mission of God in Christ⁹:

(2.2.2.a) “to proclaim the Good News of the Kingdom of God” and to bring all to repentance and faith;

(2.2.2.b) “to teach, baptize and nurture new believers”, making disciples of all nations (Mt 28.19) through the quickening power of the Holy Spirit¹⁰ and drawing them into the one Body of Christ whose faith, calling and hope are one in the Lord (Eph 4.4-6);

(2.2.2.c) “to respond to human need by loving service”, disclosing God’s reign through humble ministry to those most needy (Mk 10.42-45; Mt 18.4; 25.31-45);

(2.2.2.d) “to seek to transform unjust structures of society” as the Church stands vigilantly with Christ proclaiming both judgment and salvation to the nations of the world¹¹, and manifesting through our actions on behalf of God’s righteousness the Spirit’s transfiguring power¹²;

(2.2.2.e) “to strive to safeguard the integrity of creation and to sustain and renew the life of the earth” as essential aspects of our mission in communion¹³.

(2.2.3) to engage in this mission with humility and an openness to our own ongoing conversion in the face of our unfaithfulness and failures in witness.

(2.2.4) to revive and renew structures for mission which will awaken and challenge the whole people of God to work, pray and give for the spread of the gospel.

(2.2.5) to order its mission in the joyful and reverent worship of God, thankful that in our eucharistic communion “Christ is the source and goal of the unity of the Church and of the renewal of human community”¹⁴.

Notes, Comments and Questions

Section 2.2 is about specifics in terms of our vocation...

1. Foremost is evangelism

2. We evangelize by...

a. Proclaiming

b. Discipling

c. Serving

d. Transforming our world.

e. Honoring God's creation



Q. Are these ways we strive to evangelize here in this parish?

3. **Q.** Do we evangelize with humility, knowing that we to are continually being converted?

4. **Q.** Do we look for ways to renew our “structures” to orient ourselves toward this our primary mission?

5. **Q.** Are we keeping our eyes on Christ as the source of this call and vocation?

Section Three: Our Unity and Common Life

3.1 Each Church affirms:

(3.1.1) that by our participation in Baptism and Eucharist, we are incorporated into the one body of the Church of Jesus Christ, and called by Christ to pursue all things that make for peace and build up our common life.

(3.1.2) its resolve to live in a Communion of Churches. Each Church, with its bishops in synod, orders and regulates its own affairs and its local responsibility for mission through its own system of government and law and is therefore described as living “in communion with autonomy and accountability”¹⁵. Trusting in the Holy Spirit, who calls and enables us to dwell in a shared life of common worship and prayer for one another, in mutual affection, commitment and service, we seek to affirm our common life through those Instruments of Communion by which our Churches are enabled to be conformed together to the mind of Christ. Churches of the Anglican Communion are bound together “not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference”¹⁶ and of the other instruments of Communion.

(3.1.3) the central role of bishops as guardians and teachers of faith, as leaders in mission, and as a visible sign of unity, representing the universal Church to the local, and the local Church to the universal and the local Churches to one another. This ministry is exercised personally, collegially and within and for the eucharistic community. We receive and maintain the historic threefold ministry of bishops, priests and deacons, ordained for service in the Church of God, as they call all the baptised into the mission of Christ.

(3.1.4) the importance of instruments in the Anglican Communion to assist in the discernment, articulation and exercise of our shared faith and common life and mission. The life of communion includes an ongoing engagement with the diverse expressions of apostolic authority, from synods and episcopal councils to local witness, in a way which continually interprets and articulates the common faith of the Church’s members (*consensus fidelium*). In addition to the many and varied links which sustain our life together, we acknowledge four particular Instruments at the level of the Anglican Communion which express this co-operative service in the life of communion.

- I. We accord the Archbishop of Canterbury, as the bishop of the See of Canterbury with which Anglicans have historically been in communion, a primacy of honour and respect among the college of bishops in the Anglican Communion as first among equals (*primus inter pares*). As a focus and means of unity, the Archbishop gathers and works with the Lambeth

Notes, Comments and Questions

In section 3 we affirm our unity through specific elements and structures of our common life together.

Those specific elements are...

1. Our unity through our sacramental life.

Q. Do we see Baptism and Eucharist as things that bind us to the broader church?

2. Our Unity through our ecclesial structures.



3. Our unity expressed in the central role of the episcopate.

Q. How do we see the role of bishop? Do we view bishops as “instruments of our unity?”

Q. This paragraph mentions deacons, priests, and bishops. What is the source of this universal and historic three-fold structure of ordained ministry.

4. This paragraph mentions four specific “Instruments of Unity” in the Anglican Communion, which are...
- 5.

I. The Archbishop of Canterbury as a focus and symbol of apostolic unity.

Conference and Primates' Meeting, and presides in the Anglican Consultative Council.

- II. The Lambeth Conference expresses episcopal collegiality worldwide, and brings together the bishops for common worship, counsel, consultation and encouragement in their ministry of guarding the faith and unity of the Communion and equipping the saints for the work of ministry (Eph 4.12) and mission.
- III. The Anglican Consultative Council is comprised of lay, clerical and episcopal representatives from our Churches¹⁷. It facilitates the co-operative work of the Churches of the Anglican Communion, co-ordinates aspects of international Anglican ecumenical and mission work, calls the Churches into mutual responsibility and interdependence, and advises on developing provincial structures¹⁸.
- IV. The Primates' Meeting is convened by the Archbishop of Canterbury for mutual support, prayer and counsel. The authority that primates bring to the meeting arises from their own positions as the senior bishops of their Provinces, and the fact that they are in conversation with their own Houses of Bishops and located within their own synodical structures¹⁹. In the Primates' Meeting, the Primates and Moderators are called to work as representatives of their Provinces in collaboration with one another in mission and in doctrinal, moral and pastoral matters that have Communion-wide implications.

It is the responsibility of each Instrument to consult with, respond to, and support each other Instrument and the Churches of the Communion²⁰. Each Instrument may initiate and commend a process of discernment and a direction for the Communion and its Churches.

3.2 Acknowledging our interdependent life, each Church, reliant on the Holy Spirit, commits itself:

(3.2.1) to have regard for the common good of the Communion in the exercise of its autonomy, to support the work of the Instruments of Communion with the spiritual and material resources available to it, and to receive their work with a readiness to undertake reflection upon their counsels, and to endeavour to accommodate their recommendations.

(3.2.2) to respect the constitutional autonomy of all of the Churches of the Anglican Communion, while upholding our mutual responsibility and interdependence in the Body of Christ²¹, and the responsibility of each to the Communion as a whole²².

Notes, Comments and Questions

- II. The Lambeth Conference as episcopal Collegiality and a means of unity
- III. The Anglican Consultative Council (ACC) facilitating our work together in mission.
- IV. The Primates (head bishops in the various provinces) gathering as a means of mutual support, council and prayer.
- Q. What impact do these instruments of Unity have on our life in this congregation?



Section 3.2 is about the interdependence of one part of the communion to the other.

this interdependence is expressed in our commitment to...

1. The common good of the Communion.
2. A balance between the autonomy of the provinces and our responsibility to the whole.

Notes, Comments and Questions

(3.2.3) to spend time with openness and patience in matters of theological debate and reflection, to listen, pray and study with one another in order to discern the will of God. Such prayer, 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 such matters therefore need to be tested by shared discernment in the life of the Church.

(3.2.4) to seek a shared mind with other Churches, through the Communion's councils, about matters of common concern, in a way consistent with the Scriptures, the common standards of faith, and the canon laws of our churches. Each Church will undertake wide consultation with the other Churches of the Anglican Communion and with the Instruments and Commissions of the Communion.

(3.2.5) to act with diligence, care and caution in respect of any action which may provoke controversy, which by its intensity, substance or extent could threaten the unity of the Communion and the effectiveness or credibility of its mission.

(3.2.6) in situations of conflict, to participate in mediated conversations, which involve face to face meetings, agreed parameters and a willingness to see such processes through.

(3.2.7) to have in mind that our bonds of affection and the love of Christ compel us always to uphold the highest degree of communion possible.

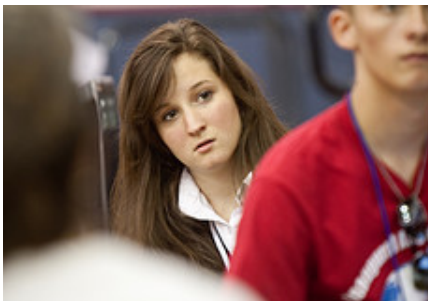
3. openness and patience with one another, seeking god's will by the leadership of the Holy Spirit.

4. Seeking shared minds in common concerns.

5. Expressing care and caution in actions affecting the whole communion.

6. Commitment to conversation.

7. In disagreement, maintaining as high a degree of communion as possible



Section Four: Our Covenanted Life Together

Each Church affirms the following procedures, and, reliant on the Holy Spirit, commits itself to their implementation.

4.1 Adoption of the Covenant

(4.1.1) Each Church adopting this Covenant affirms that it enters into the Covenant as a commitment to relationship in submission to God. Participation in the covenant expresses a loyalty grounded in mutuality that one Church freely offers to other Churches, in whom it recognises the bonds of a common faith and order, a common inheritance in worship, life and mission, and a readiness to live in an interdependent life, but does not represent submission to any external ecclesiastical jurisdiction.

(4.1.2) In adopting the Covenant for itself, each Church recognises in the preceding sections a statement of faith, mission and interdependence of life which is consistent with its own life and with the doctrine and practice of the Christian faith as it has received them. It recognises these elements as fundamental to the life of the Anglican Communion and to the relationships among the covenanting Churches.

(4.1.3) The Covenant operates to express the common commitments which hold each Church in the relationship of communion one with another. Recognition of, and fidelity to, the text of this Covenant, enables mutual recognition and communion. Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. Under the terms of this Covenant, no one Church, nor any agency of the Communion, can exercise control or direction over the internal life of any other covenanted Church.

(4.1.4) Every Church of the Anglican Communion, as recognised in accordance with the Constitution of the Anglican Consultative Council, is invited to adopt this Covenant in its life according to its own constitutional procedures. Adoption of the Covenant by a Church does not in itself imply any change to its Constitution and Canons, but implies a recognition of those elements which must be maintained in its own life in order to sustain the relationship of covenanted communion established by this Covenant.

(4.1.5) It shall be open to other Churches to adopt the Covenant. Adoption of this Covenant does not bring any right of recognition by, or membership of, the Instruments of Communion. Such recognition and membership are dependent on the satisfaction of those conditions set out by each of the Instruments. However, adoption of the Covenant by a Church may be accompanied by a formal request to the Instruments for recognition and membership to be acted upon according to each Instrument's procedures.

Notes, Comments and Questions

Section 4 is about what it means for an individual diocese or province to adopt this covenant.

It means that...

1. We understand this covenant to be an aspect of our submission (covenant) with God.
2. It is an affirmation of our relationship of faith, mission and interdependence with one another.
3. We recognize of both common commitment and our individual autonomy.



4. We each will enter into this covenant based on their own canonical procedures.
5. We are open to others coming into the communion.

4.2 The Maintenance of the Covenant and Dispute Resolution

(4.2.1) The Joint Standing Committee of the Anglican Consultative Council and of the Primates’ Meeting, or any body that succeeds it, shall have the duty of overseeing the functioning of the Covenant in the life of the Anglican Communion. The Joint Standing Committee may nominate or appoint another committee or commission to assist in carrying out this function and to advise it on questions relating to the Covenant.

(4.2.2) If a question relating to the meaning of the Covenant, or of compatibility to the principles incorporated in it, should arise, the Joint Standing Committee may make a request to any covenanting Church to defer action until the processes set out below have been completed. It shall further take advice from such bodies as it feels appropriate on the nature and relational consequences of the matter and may make a recommendation to be referred for advice to both the Anglican Consultative Council and the Primates’ Meeting.



(4.2.3) If a Church refuses to defer a controversial action, the Joint Standing Committee may recommend to any Instrument of Communion relational consequences which specify a provisional limitation of participation in, or suspension from, that Instrument until the completion of the process set out below.

(4.2.4) On the basis of advice received from the Anglican Consultative Council and the Primates’ Meeting, the Joint Standing Committee may make a declaration concerning an action or decision of a covenanting Church that such an action or decision is or would be “incompatible with the Covenant”. A declaration of incompatibility with the Covenant shall not have any force in the Constitution and Canons of any covenanting Church unless or until it is received by the canonical procedures of the Church in question.

(4.2.5) On the basis of the advice received, the Joint Standing Committee may make recommendations as to relational consequences to the Churches of the Anglican Communion or to the Instruments of the Communion. These recommendations may address the extent to which the decision of any covenanting Church to continue with an action or decision which has been found to be “incompatible with the Covenant” impairs or limits the communion between that Church and the other Churches of the Communion. It may recommend whether such action or decision should have a consequence for participation in the life of the Communion and its Instruments. It shall be for each Church and each Instrument to determine its own response to such recommendations.

(4.2.6) Each Church undertakes to put into place such mechanisms, agencies or institutions, consistent with its own Constitution and Canons, as can undertake to oversee the maintenance of the affirmations and commitments of the Covenant in the life of that Church, and to relate to the Instruments of Communion on matters pertinent to the Covenant.

(4.2.7) Participation in the processes set out in this section shall be limited to those members of the Instruments of Communion who are representatives of those churches who have adopted the Covenant, or who are still in the process of adoption.

4.3 Withdrawing from the Covenant

(4.3.1) Any covenanting Church may decide to withdraw from the Covenant. Although such withdrawal does not imply an automatic withdrawal from the Instruments or a repudiation of its Anglican character, it raises a question relating to the meaning of the Covenant, and of compatibility with the principles incorporated within it, and it triggers the provisions set out in section 4.2.2 above.

Notes, Comments and Questions

Section 4.2 and following is about maintaining communion, and that Actions can be ruled “Incompatible with the Covenant,” and that there will be relational consequences as a result, such as “impaired communion.”

4.4 The Covenant Text and its amendment

(4.4.1) The Covenant consists of the text set out in this document in the Preamble, Sections One to Four and the Declaration. The Introduction to the Covenant Text, which shall always be annexed to the Covenant text, is not part of the Covenant, but shall be accorded authority in understanding the purpose of the Covenant.

(4.4.2) Any covenanting Church or Instrument of Communion may submit a proposal to the Joint Standing Committee for the amendment of the Covenant. The Joint Standing Committee shall send the proposal to the Anglican Consultative Council, to the Primates’ Meeting and any other body as it may consider appropriate for advice. The Joint Standing Committee shall make a recommendation on the proposal in the light of advice offered, and submit the proposal with any revisions to the constitutional bodies of the covenanting Churches. The amendment is operative when ratified by three quarters of such bodies. The Joint Standing Committee shall adopt a procedure for promulgation of the amendment.

Our Declaration

With joy and with firm resolve, we declare our Churches to be partakers in this Anglican Communion Covenant, offering 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.

“Now may the God of Peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.” (Hebrews 13.20, 21)

¹ *The Church of the Triune God*, The Cyprus Statement of the International Commission for Anglican Orthodox Theological Dialogue, 2007, paragraph 1,2. *An Anglican Covenant: the Ridley Cambridge Draft*, page 2

² Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.

³ The Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons

⁴ The Chicago-Lambeth Quadrilateral of 1886/1888

⁵ The Chicago-Lambeth Quadrilateral of 1886/1888

⁶ cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.

⁷ cf. The Chicago-Lambeth Quadrilateral 1886/1888

⁸ IASCOME Report, ACC-13

⁹ The five Marks of Mission are set out in the MISSIO Report of 1999, building on work at ACC-6 and ACC-8.

¹⁰ *Church as Communion* n26

¹¹ WCC 1954 Evanston, *Christ the Hope of the World*

¹² Moscow Statement, 43

¹³ IARCCUM, *Growing Together in Unity and Mission*, 118

¹⁴ Baptism, Eucharist and Ministry, WCC,

¹⁵ A Letter from Alexandria, the Primates, March 2009

¹⁶ Lambeth Conference 1930

¹⁷ Constitution of the ACC, Article 3 and Schedule

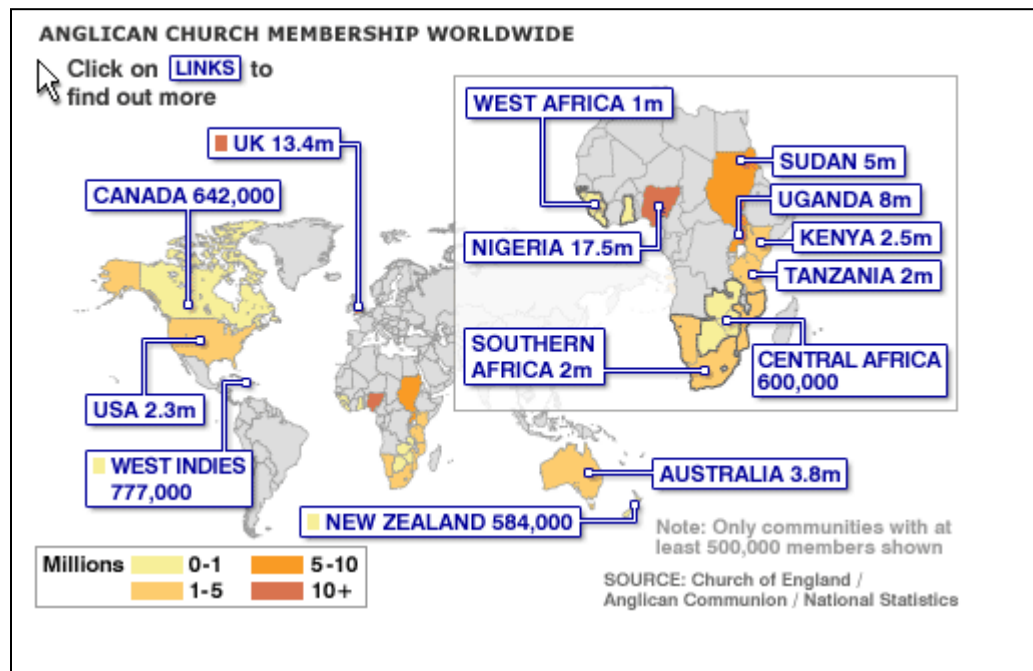
¹⁸ cf. the Objects of the ACC are set out in Article 2 of its Constitution.

¹⁹ Report of the Windsor Continuation Group, 69.

²⁰ cf. IATDC, *Communion, Conflict and Hope*, paragraph 113.

²¹ Toronto Congress 1963, and the Ten Principles of Partnership.

²² cf. the Schedule to the Dar es Salaam Communiqué of the Primates’ Meeting, February 2007



Provinces of the Anglican Communion

Aotearoa, New Zealand and Polynesia

Members 220,659

Established as an autonomous Church in 1857. In 1992 the constitution allowed the bicultural development of worship and mission for Maori, white European, and Polynesian membership.

Australia

Members 3,881,162 (2001)

Begun by convicts and military personnel in 1788. The Church became autonomous in 1962. Women were ordained priest in 1992, and bishop in 2008.

Brazil

Members 106,415

Begun in 1890 by two US missionaries, the Church achieved autonomy from the US Episcopal Church in 1965. It has more than 200 clergy, including 30 women priests.

Burundi

Members 850,000

An Anglican presence was established in the 1930s by CMS, and missions were set up by the former Ruanda Mission, now CMS. It has been an independent province since 1992. Its chief work is peace and reconciliation, the care of refugees and displaced persons, literacy, and HIV/AIDS.

Canada

Members 641,845

The eucharist was first celebrated in 1578; the first church was built in 1750. The Church is a strong advocate of the rights of indigenous Canadians, and contributes to emergency relief work worldwide. A few conservative congregations have recently joined the Province of the Southern Cone.

Central Africa

Members 600,000

The province includes Botswana, Malawi, Zambia, and Zimbabwe. The first Anglican missionary was Bishop Charles Mackenzie, who arrived with David Livingstone in 1861. The Church has many challenges, not least the upheaval in Zimbabwe. Zambia and Botswana suffer the effects of rapid industrialisation, along with underdevelopment. In Malawi, 30 per cent of males are working as migrant labourers in other countries at any one time.

Central American Region

Members 15,600

The province comprises the dioceses of Guatemala, El Salvador, Nicaragua, Costa Rica, and Panama. The Church was introduced when England administered two colonies, Belize (1783-1982), and Miskitia (1740-1894).

The province is multicultural and multiracial, and is committed to evangelisation.

Congo

Members 500,000

A Ugandan evangelist established an Anglican presence in the Democratic Republic of Congo (formerly Zaire) in 1896. After independence, the Church expanded and formed the dioceses of Burundi, Rwanda, and Boga-Zaire as part of the Province of Uganda. The new province changed its name in 1997. In 2002 many Congolese had to flee to Uganda because of internal tribal warfare.

Church of England

Baptised members 26,000,000

Covering all of England, the Isle of Man, and the Channel Islands; mainland Europe; Morocco; Turkey; and the Asian countries of the former Soviet Union. Its structures emerged from the missionary work of St Augustine in AD 597. In the 16th century it separated from Rome and rejected the authority of the Pope. The Church of England is the established Church.

Hong Kong Sheng Kung Hui

Members 30,000

Inaugurated in 1998. The history of the province of Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) dates back to its establishment in 1912, with the Anglican Church as an integral part. It ceased to exist in the 1950s, and Hong Kong and Macau came under the custodianship of the Council of Churches of East Asia, until the establishment of the diocese as the 38th province of the Anglican Communion in 1998.

Indian Ocean

Members 90,486

The Anglican mission in Mauritius began in 1812. The first Anglican church, in the Seychelles, was dedicated in January 1856. The dioceses of Madagascar, Mauritius, and Seychelles combined in 1973 to create the province.

Ireland

Members 410,000

The Irish Church Act of 1869 dissolved the statutory union between the Churches of England and Ireland, and the Church of Ireland ceased to be established by law. A General Synod, established in 1871, has legislative power. Church leaders have played a key role in the work of reconciliation in the Northern Ireland conflict.

Japan

Members 35,000

Two missionaries from the American Episcopal Church went to Japan in 1859, followed some years later by representatives of the Church of England and the Church in Canada. The first Japanese bishops were consecrated in 1923. The Church assumed all church leadership after the Second World War.

Jerusalem and the Middle East

Members 10,000

Comprising the dioceses of Jerusalem, Iran, Egypt, Cyprus, and the Gulf. In 1976 the Diocese of Jordan, Lebanon, and Syria was combined with the Jerusalem bishopric after a 19-year separation. A new Diocese of Cyprus and the Gulf was formed, and the Diocese of Egypt was revived.

Kenya

Members 3,500,000

Anglican missionaries first arrived in Mombasa in 1844. In 1885 the first African was ordained to the priesthood, the first Kenyan bishops in 1955. The Church became part of the Province of East Africa, established in 1960, but by 1970 Kenya and Tanzania were divided into separate provinces.

Korea

Members 14,558

From 1890 until 1965, the Diocese of Korea has had English bishops. In 1993 the Archbishop of Canterbury made the Anglican Church of Korea a province of the

Anglican Communion. There are four religious communities in the country, and an Anglican university.

Melanesia

Members 250,000

After 118 years' association with the Church of the Province of New Zealand, the Church of the Province of Melanesia was formed in 1975. It comprises the Republic of Vanuatu and the Solomon Islands, and the French Trust Territory of New Caledonia.

Mexico

Members 21,000

The Mexican Episcopal Church began in 1857, when political reform secured freedom of religion. The Mexican Church became autonomous in 1995, with the name Iglesia Anglicana de Mexico.

Myanmar (Burma)

Members 63,845

Anglican missionaries worked in Burma in the early and mid-19th century. The Province of Myanmar was formed in 1970, nine years after the declaration of Buddhism as the state religion, and four years after all foreign missionaries were forced to leave.

Nigeria

17,500,000

Christianity revived with the arrival of Christian freed slaves in the 19th century. In 1979 the Province of West Africa was divided into the provinces of Nigeria and West Africa. In 1997 the Church of Nigeria was divided into three provinces; in 1999 another 12 dioceses were created; and in 2003 the Church was reorganised into ten provinces.

Papua New Guinea

Members 166,046

Organised as a missionary diocese of Australia in 1898, the Church was part of the Australian province of Queensland until 1977. The first indigenous priest was ordained in 1914. The Church functions mainly in rural areas, where mountains and rainforest make travel difficult.

Philippines

Members 121,000

The Philippines, a Spanish colony from 1521 to 1898, is predominantly Christian and Roman Catholic. The United States took over from Spain in 1898. In the same year, Anglican mission work began, and three dioceses were established by 1972. The first Filipino bishop was consecrated in 1959, and the province became autonomous in 1990.

Rwanda

Members 1,200,000

The former Rwanda Mission (now CMS) was established in 1925. The first Rwandan bishop was appointed in 1965. The Church suffered during the genocide, and has had a role in ministering to the traumatised people.

Scottish Episcopal Church

Members 42,290

After the Reformation, the Episcopal Church was the established Church of Scotland. It was replaced by the Presbyterians at the Revolution of 1689. In 1784, in Aberdeen, the Scottish Church consecrated the first bishop of the American Church. Rapid growth in the 19th century was influenced by the Tractarian movement.

South East Asia

Members 220,200

Originally under the jurisdiction of the Bishop of Calcutta, the first chaplaincy was formed in 1805. The Diocese of Labuan, Sarawak, and Singapore was formed in 1881. A separate Diocese of Singapore was formed in 1909, and in 1962 the Dioceses of Jesselton (later renamed Sabah) and Kuching were formed from the former Diocese of Borneo. In 1970 West Malaysia was formed from the Dioceses of Malaya and Singapore. The province exists under social constraints, but has seen much spiritual renewal.

Southern Africa

Members 2,600,000

The oldest province in Africa — British Anglicans worshipped in Cape Town after 1806. The dioceses of the province include the Foreign and Commonwealth Office (St Helena and Tristan da Cunha), Mozambique, the Republic of Namibia, the Kingdom of Lesotho, and the Kingdom of Swaziland. The Church played a significant role in the abolition of apartheid in South Africa, and in peacekeeping in Mozambique and Angola.

Southern Cone of America

Members 22,490

British immigrants brought Anglicanism to South America in the 19th century. In 1974 the Archbishop of Canterbury gave over his metropolitan authority for the dioceses, and in 1981 the new province was formed, which includes Argentina, Bolivia, Chile, Northern Argentina, Paraguay, Peru, and Uruguay.

Sudan

Members 5,000,000

The CMS began work in 1899 in Omdurman. Until 1974, the diocese of Sudan was part of the Jerusalem archbishopric. It reverted to the jurisdiction of the Archbishop of Canterbury until the new province, consisting of four new dioceses, was established in 1976. Civil and religious strife have challenged the Church, which continues to give heroic witness to faith in Christ.

Tanzania

Members over 3,000,000

Missionary work began in 1863 in Zanzibar and in 1876 in Mpwapwa. The province was inaugurated in 1970, and the 20 dioceses represent both Evangelical and Anglo-Catholic Churches.

Uganda

Members 9,200,000

Founded in 1877 by the CMS, the Church grew through evangelisation by Africans. The Church of Uganda, Rwanda, and Burundi became an independent province in 1961. In 1980 the new Province of Burundi, Rwanda, and Zaire was inaugurated. The Province of Uganda has grown from 17 to 31 dioceses, but its history has been marked by civil strife.

United States of America

Members 2,400,000

The first eucharistic celebration was held in Jamestown, Virginia, in 1607. There was no resident bishop for 200 years, so colonists had to travel to England to be ordained. In 1784 the first American bishop was consecrated in Scotland, and in 1787 bishops were consecrated in England for the Dioceses of Pennsylvania and New York. In 1835 all members of the Episcopal Church were made members of the Missionary Society.

The Episcopal Church today maintains 100 dioceses, plus 10 overseas dioceses. It is governed by a General Convention consisting of a House of Clergy and Lay Deputies, and a House of Bishops. Between General Conventions, church affairs are managed by the Executive Council, which meets three times a year (except twice during a General Convention year). The province provides strong support to the Anglican communion, and Episcopalians are active in areas of social justice and ecumenical relations.

Wales

Members 78,000

The Church in Wales has been independent since its disestablishment and separation from the Church of England in 1920. It is the largest denomination in the country. The major policy-forming body is the Governing Body, and the Church's inherited assets are held in trust by the Representative Body.

West Africa

Members 1,000,000

Church work began in Ghana in 1752, and in the Gambia, Guinea, Liberia, and Sierra Leone in the 19th century. The Province of West Africa was founded in 1951, and was divided to form the Province of Nigeria and the Province of West Africa in 1979. The Church exists in an atmosphere of civil strife, and Christians remain a minority.

West Indies

Members 770,000

The West Indies became a self-governing province of the worldwide Anglican Communion in 1883. It is made up of mainland dioceses Belize and Guyana, and island dioceses including the Bahamas, Jamaica, Trinidad and Tobago, and the Windward Islands. Emphasis is placed on training indigenous ministry, as the island locations and scattered settlements make pastoral care difficult.

Extra-Provincial Churches

Bermuda

Under the jurisdiction of the Archbishop of Canterbury.

Ceylon (Sri Lanka)

Members 52,500

The Church of Ceylon comprises the Dioceses of Colombo (1845) and Kurunagala (1950). Currently under the authority of the Archbishop of Canterbury, steps are being taken for the Church of Ceylon to adopt a new constitution to replace the Provincial Constitution. The dioceses face challenges of poverty, ethnic conflict, and a multifaith environment.

Cuba

Members 10,000

Under a Metropolitan Council in matters of faith and order. Council members include the Primate of Canada, and the Presiding Bishop of the Episcopal Church of the United States of America.



Falkland Islands

The parish covers the Falkland Islands, South Georgia, the South Sandwich Islands, and British Antarctic Territory. Christ Church Cathedral is the most southerly cathedral in the world.

Lusitanian Church

Members 5000

Founded in 1880 by Roman Catholic priests and lay people as a reaction to the First Vatican Council. The priests used a translation of the 1662 English Prayer Book. In the early 1960s many provinces of the Anglican Communion established full communion with the Church in Portugal, and full integration occurred in 1980 when the Church became an extra-provincial diocese. In 1998 the diocesan synod of the Lusitanian Church accepted the Porvoo Declaration.

Spanish Reformed Episcopal Church

Members 5000

Divided into three archdiaconates: Catalonia, Valencia, and the Balearic Islands; Andalusia and the Canary Islands: Central and Northern Spain. Established in 1868 in Gibraltar, the Church was for some years under the pastoral care of the Church of Ireland. In 1894 the Church adopted the Mozarabic liturgy of the early Spanish Church. Full integration into the Anglican Communion took place in 1980.

United Churches

Bangladesh

Members 15,623

Bangladesh was part of the State of Pakistan, which was partitioned from India in 1947. After the Pakistan civil war ended in 1971, East Pakistan became Bangladesh.

The Church of Bangladesh is formed by a union of Anglicans with Christians of other traditions.

North India

Members 1,250,000

The Church was inaugurated in 1970. It includes the Anglican Church, the United Church of Northern India (Congregationalist and Presbyterian), the Methodist Church (British and Australian Conferences), the Council of Baptist Churches in Northern India, the Church of the Brethren in India, and the Disciples of Christ.

Pakistan

Members 800,000

The Church comprises the Anglican Church of Pakistan, the dioceses of Lahore and Karachi, two conferences of the United Methodist Church, the Scottish Presbyterian Church in Pakistan, and the Pakistan Lutheran Church.

South India

Members 3,000,000

The Church was inaugurated in 1947 by the union of the South India United Church, the southern Anglican dioceses of the Church of India and Burma, and the Methodist Church in South India.

Source: The Church of England Year Book 2008. NB the membership figures are those quoted by the provinces, and should be used with caution. The Church of England, for example, does not talk of membership.

Lambeth Quadrilateral

One of the enduringly influential early resolutions of the conference was the so-called Chicago-Lambeth Quadrilateral of 1888. Its intent was to provide the basis for discussions of reunion with the Roman Catholic and Orthodox Churches, but it had the ancillary effect of establishing parameters of Anglican identity. Its four principles are:

1. "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."
2. "The **Apostles' Creed**, as the Baptismal Symbol; and the **Nicene Creed**, as the sufficient statement of the Christian faith."
3. "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."
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."

Instruments of Communion

The Anglican Communion uses the compass rose as its symbol, signifying its worldwide reach and decentralized nature. It is surmounted, like ecclesiastical coats of arms, by a bishop's mitre; in the centre is a cross of St. George recalling the communion's origins in the Church of England. The Greek motto, "The truth will set you free" is a quotation from John 8:32. It was designed by Edward Nason West, Canon of the Cathedral of St. John the Divine in New York City.

As mentioned above, the Anglican Communion has no international juridical organisation. The Archbishop of Canterbury's role is strictly symbolic and unifying; and the Communion's three international bodies are consultative and collaborative, their resolutions having no legal effect on the independent provinces of the Communion. Taken together, however, the four do function as "instruments of communion", since all churches of the communion participate in them. In order of antiquity, they are:

1. The Archbishop of Canterbury functions as the spiritual head of the Communion. He is the focus of unity, since no church claims membership in the Communion without being in communion with him. The present incumbent is Dr Rowan Williams.
2. The Lambeth Conference (first held in 1867) is the oldest international consultation. It is a forum for bishops of the Communion to reinforce unity and collegiality through manifesting the episcopate, to discuss matters of mutual concern, and to pass resolutions intended to act as guideposts. It is held roughly every ten years and invitation is by the Archbishop of Canterbury.
3. The Anglican Consultative Council (first met in 1971) was created by a 1968 Lambeth Conference resolution, and meets usually at three year intervals. The council consists of representative bishops, clergy, and laity chosen by the thirty-eight provinces. The body has a permanent secretariat, the Anglican Communion Office, of which the Archbishop of Canterbury is president.
4. The Primates' Meeting (first met in 1979) is the most recent manifestation of international consultation and deliberation, having been first convened by Archbishop Donald Coggan as a forum for "leisurely thought, prayer and deep consultation."

