

Executive Council
D020 Task Force
June 2010 Study Guide to
the proposed Anglican Covenant

Introduction and Background

The process of the creation of an Anglican Covenant began with the Windsor Report, presented to the Primates at their October 2004 meeting at Windsor. The report was the product of the Lambeth Commission on Communion, appointed by the Archbishop of Canterbury, and charged to address how Anglicans might maintain “the highest degree of communion.” Appointment of the Commission stemmed from a request of the Primates at their special primatial meeting in October 2003, called in response to actions taken at The Episcopal Church’s 2003 General Convention and the consecration of the Rt. Rev. V. Gene Robinson. At their 2003 meeting, they asked the Archbishop of Canterbury to form a commission to provide “urgent and deep theological and legal reflection” and report back to the the primates in 12 months. The Windsor Report suggested drafting an Anglican Covenant that would be approved by the provinces of the Anglican Communion.

In the Foreword to the Windsor Report, the commission’s chair, the Most Rev. Dr. Robin Eames (Primate of All Ireland) wrote, “This Report is not a judgment. It is part of a process. It is part of a pilgrimage towards healing and reconciliation.” The report sought to answer the question, “What is the nature of communion and how do we live more deeply into communion?”

Foundational to the Windsor Report is the 1998 Virginia Report, submitted to the Lambeth Conference, but never formally received or debated. That report made reference to four instruments of unity — Archbishop of Canterbury, the Anglican Consultative Council, Lambeth, and the Primates’ Meeting — and introduced the notion of subsidiarity by which communion-wide decisions are understood to be the work of such bodies. The idea of a covenant (Appendix Two of the Windsor Report) had been first introduced at the Primates’ 2001 meeting. Later, the Joint Standing Committee of the Primates and of the Anglican Consultative Council would commission a study paper on the same idea in March 2005, <http://www.anglicancommunion.org/commission/covenant/consultation/index.cfm> *Towards an Anglican Covenant*.

At the 75th General Convention of 2006, The Episcopal Church committed itself to monitoring and responding to drafts of a proposed Anglican Covenant as called for by the 2004 Windsor Report. The 2006 GC resolution A166 [in Appendix 1 at the end of this introduction] said that The Episcopal Church (TEC) supports the process of developing

a covenant “that underscores our unity in faith, order, and common life in the service of God’s mission.” Resolution A159 [also in Appendix 1], approved at the same convention stated, in part, “That as an expression of interdependence, the Presiding Officers of both Houses work in partnership with the churches of the Anglican Communion to explore ways by which there might be inter-Anglican consultation and participation on Standing Commissions of the General Convention of The Episcopal Church.” At its March 2007 meeting, the Executive Council of The Episcopal Church (EC) clarified that “responding to the draft covenant does not presuppose agreement with the terms and principles advanced in the draft.”

The first draft, the Nassau Draft (April 2007), prompted Executive Council’s International Concerns Committee (INC) to craft a resolution (INC 021, in Appendix 1) that directed the presiding officers of EC to appoint a task force that would serve for the duration of the triennium. This task force, chaired by Rosalie Simmonds Ballentine, Esq., provided several opportunities for members of TEC to respond to the three drafts of a covenant that were published between 2007 and 2009.

During the spring of 2007, “All Episcopalians, and especially Deputies to General Convention, Bishops, and members of Committees, Commissions, Agencies and Boards of the General Convention” were invited to consider a series of questions created by the task force as they reflected on the Nassau Draft. By June 2007, the task force received more than 500 responses from all provinces of TEC: individuals (the majority of whom were lay people), parish study groups, vestries, diocesan committees and councils, deputations to General Convention, bishops, and regional groupings of dioceses. Responses were quite varied and demonstrated great differences of opinion. From that material, Executive Council submitted its comments and critique of the Nassau Draft.

The second iteration, called the Saint Andrew’s draft, was issued in February 2008. Again, the Executive Council INC 021 Task Force drafted a study guide with questions. The focus, this time, was on bishops, with the hope they could study the document before going to the Lambeth Conference. Deputations also were encouraged to use the same guide. Thirty-three Dioceses had discussions and provided written responses. The task force collated the material and submitted in December 2008 Executive Council’s second commentary and critique of the draft. In this response, the task force addressed the three questions posed by the Joint Standing Committee of the Primates and the Anglican Consultative Council, noting in particular, an outline of The Episcopal Church’s synodical process which would have to be undertaken in order to adopt the covenant. As with the Nassau Draft, opinions were varied, but, three-quarters of the responses indicated some level of discomfort with the Appendix in which a juridical process was proposed. (None of the responses were from dioceses belonging to the

Network of Anglican Communion Parishes and Dioceses, also known as the Anglican Communion Network.) The report of November 2008 stated, “TEC commits itself to the process but this commitment does not implicitly commit TEC to ultimate approval of a covenant.”

The next-to-last draft, the Ridley Cambridge (RCD) draft, appeared in April 2009. The 14th meeting of the Anglican Consultative Council (ACC) in Jamaica in May 2009 considered this draft. The ACC by and large accepted the first three sections of the RCD but expressed concerns about Section 4. The INC 021 task force created a study guide asking diocesan deputations to the 2009 General Convention to read the whole of the Ridley Cambridge Draft Covenant paying particular attention to Section 4 in the light of the whole.

At the 2009 General Convention, deputies and bishops approved D020 which further committed The Episcopal Church’s engagement with the draft covenant process.

After General Convention, Executive Council’s Task Force received 34 responses to the Six Study Questions from both diocesan deputations and from individual deputies. Full deputation responses were received from Atlanta, the Convocation of the Churches in Europe, Massachusetts, Michigan, Rhode Island, Northern Michigan, San Joaquin, Springfield, and Western New York. The majority of deputations and individual deputies that responded were not convinced that the covenant in its current form would bring about deeper communion, nor did they support the fourth section of the draft covenant. This said, the task force’s letter cited 2009-D020 as sign of The Episcopal Church’s firm commitment to continuing in the discernment process of the creation of an Anglican Covenant.

Meanwhile, in response to concerns raised at the ACC-14, a small working group, appointed by the Archbishop of Canterbury, was set up to fine-tune Section Four. That group met in November 2009, considered 18 responses received from the Provinces, and revised Section 4 in light of these responses. The final draft of the covenant, which is included in this document, after approval from the Standing Committee, was released in mid-December 2009 for formal consideration for adoption by constituent provinces through appropriate processes.

Next Steps

As the highest legislative authority of The Episcopal Church, the General Convention is the body that will ultimately decide The Episcopal Church’s position with respect to its participation in an Anglican Communion Covenant. As directed by Resolution 2009-

D020, the Executive Council continues its commitment to facilitating The Episcopal Church's response to an Anglican Communion Covenant. We on the Executive Council entrust this work to the leading of the Holy Spirit and look forward to continuing our engagement in this process of discernment. We thank you for participating as we grow more deeply into our common life in the Anglican Communion.

The current timeline for response from The Episcopal Church is thus:

- June 2010: a study guide with questions will go out to deputations and dioceses for use with the goal of receiving responses back from them by Easter 2011 (24 April)
- October 2010: the task force will remind deputations of engaging with the study questions and the Easter deadline
- 24 April 2011: deputations return their responses to the D020 Task Force
- June 2011: the task force submits a draft report with accompanying resolutions to Executive Council for input
- October 2011: the task force submits a final draft with resolutions to Executive Council for acceptance
- December 2011: the task force submits its report for inclusion in the Blue Book.

Questions for Reflection

In what ways does the Anglican Covenant strengthen the corporate life of The Episcopal Church?

2. In what ways do you think the Anglican Covenant strengthens the common life of the Anglican Communion?

3. Which sections (or concepts in) of the Covenant do you find useful in defining the life of the Anglican Communion?

4. Do you find the Covenant's understandings of "unity," "the Church," and "authority" adequate? Why?

5. The Preamble to the Constitution and Canons of The Episcopal Church define the Anglican Communion as a "fellowship" of churches. In what ways might the Anglican Covenant redefine The Episcopal Church's understanding of the Anglican Communion?

Section 3.2.2 of the Covenant reads, “Acknowledging our interdependent life, each Church, reliant on the Holy Spirit, commits itself: 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 Christ... and the responsibility of each to the Communion as a whole....”

Does this document appropriately define and balance “constitutional autonomy” and “mutual responsibility and interdependence”? What are potential benefits and dangers?

7. Section 4.2. details the matter of relational consequences for failure to follow recommendations of the Instruments of Communion (sections 4.2.4. and 4.2.5). What implications does this section raise for living into the Anglican Covenant?

What do you see as positive consequences of signing on to and living into this covenant?

What do you see as negative consequences of signing on to and living into this covenant?

The Anglican Communion Covenant

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 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.

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 generation^[2]. The historic formularies of the Church of England^[3], 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 faith^[4].

(1.1.4) the Apostles’ Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith^[5].

(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 him^[6].

(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 Church^[7].

(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.

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.

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.

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 Christ[\[9\]](#):

(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 Spirit[\[10\]](#) 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 world[\[11\]](#), and manifesting through our actions on behalf of God's righteousness the Spirit's transfiguring power[\[12\]](#);

(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 communion[\[13\]](#).

(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" [\[14\]](#).

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 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 Churches[17]. 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 structures[18].
- 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 structures[19]. 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 Communion[20]. 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 Christ[21], and the responsibility of each to the Communion as a whole[22].

(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.

Section Four: Our Covenanted Life Together

4. Each Church affirms the following principles and 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. Each Church freely offers this commitment to other Churches in order to live more fully into the ecclesial communion and interdependence which is foundational to the Churches of the Anglican Communion. The Anglican Communion is a fellowship, within the One, Holy, Catholic and Apostolic Church, of national or regional Churches, in which each recognises in the others the bonds of a common loyalty to Christ expressed through a common faith and order, a shared inheritance in worship, life and mission, and a readiness to live in an interdependent life.

(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 foundational for the life of the Anglican Communion and therefore for the relationships among the covenanting Churches.

(4.1.3) Such mutual commitment does not represent submission to any external

ecclesiastical jurisdiction. 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. The Covenant does not grant to any one Church or any agency of the Communion control or direction over any Church of the Anglican Communion.

(4.1.4) Every Church of the Anglican Communion, as recognised in accordance with the Constitution of the Anglican Consultative Council, is invited to enter into this Covenant according to its own constitutional procedures.

(4.1.5) The Instruments of Communion may invite other Churches to adopt the Covenant using the same procedures as set out by the Anglican Consultative Council for the amendment of its schedule of membership. Adoption of this Covenant does not confer any right of recognition by, or membership of, the Instruments of Communion, which shall be decided by those Instruments themselves.

(4.1.6) This Covenant becomes active for a Church when that Church adopts the Covenant through the procedures of its own Constitution and Canons.

4.2 The Maintenance of the Covenant and Dispute Resolution

(4.2.1) The Covenant operates to express the common commitments and mutual accountability which hold each Church in the relationship of communion one with another. Recognition of, and fidelity to, this Covenant, enable mutual recognition and communion. Participation in the Covenant implies a recognition by each Church of those elements which must be maintained in its own life and for which it is accountable to the Churches with which it is in Communion in order to sustain the relationship expressed in this Covenant.

(4.2.2) The Standing Committee of the Anglican Communion, responsible to the Anglican Consultative Council and the Primates' Meeting, shall monitor the functioning of the Covenant in the life of the Anglican Communion on behalf of the Instruments. In this regard, the Standing Committee shall be supported by such other committees or commissions as may be mandated to assist in carrying out this function and to advise it on questions relating to the Covenant.

(4.2.3) When questions arise relating to the meaning of the Covenant, or about the compatibility of an action by a covenanting Church with the Covenant, it is the duty of each covenanting Church to seek to live out the commitments of Section 3.2. Such questions may be raised by a Church itself, another covenanting Church or the Instruments of Communion.

(4.2.4) Where a shared mind has not been reached the matter shall be referred to the Standing Committee. The Standing Committee shall make every effort to facilitate agreement, and may take advice from such bodies as it deems appropriate to determine a view on the nature of the matter at question and those relational consequences which may result. Where appropriate, the Standing Committee shall refer the question to both the Anglican Consultative Council and the Primates' Meeting for advice.

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

(4.2.6) On the basis of advice received from the Anglican Consultative Council and the Primates' Meeting, the Standing Committee may make a declaration that an action or decision is or would be "incompatible with the Covenant".

(4.2.7) On the basis of the advice received, the Standing Committee shall make recommendations as to relational consequences which flow from an action incompatible with the Covenant. These recommendations may be addressed to the Churches of the Anglican Communion or to the Instruments of the Communion and address the extent to which the decision of any covenanting Church impairs or limits the communion between that Church and the other Churches of the Communion, and the practical consequences of such impairment or limitation. Each Church or each Instrument shall determine whether or not to accept such recommendations.

(4.2.8) Participation in the decision making of the Standing Committee or of the Instruments of Communion in respect to section 4.2 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.

(4.2.9) 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.

4.3 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 of

Communion or a repudiation of its Anglican character, it may raise a question relating to the meaning of the Covenant, and of compatibility with the principles incorporated within it, and trigger the provisions set out in section 4.2 above.

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 amend the Covenant to the Instruments of Communion through the Standing Committee. The Standing Committee shall send the proposal to the Anglican Consultative Council, the Primates' Meeting, the covenanting Churches and any other body as it may consider appropriate for advice. The Standing Committee shall make a recommendation on the proposal in the light of advice offered, and submit the proposal with any revisions to the covenanting Churches. The amendment is operative when ratified by three quarters of such Churches. The 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)

Footnotes:

[1.](#) *The Church of the Triune God*, The Cyprus Statement of the International Commission for Anglican Orthodox Theological Dialogue, 2007, paragraph 1,2.

[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

Additional materials that may be useful in the study of the Anglican Covenant

Biblical Texts Cited in the Covenant

The Covenant has a number of biblical references to support the different paragraphs. Each of them is printed below with the reference to the relevant paragraph. (NIV)

Texts cited in the Introduction

Paragraph 1

1 Corinthians 1:9

God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.

Paragraph 2

Ephesians 1:9-10

9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, **10** to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.

Jeremiah 31:31-34

31 “The time is coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah.” **32** It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, declares the LORD. **33** “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.” **34** No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.”

Ephesians 1:18-23

18 I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, **19** and his incomparably great power for us who believe. That power is like the working of his mighty strength, **20** which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, **21** far above all rule

and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. **22** And God placed all things under his feet and appointed him to be head over everything for the church; **23** which is his body, the fullness of him who fills everything in every way.

Mathew 26:28

This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Romans 5:5

And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

Paragraph 3

Ephesians 2:12-22

12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. **13** But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. **14** For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, **15** by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, **16** and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. **17** He came and preached peace to you who were far away and peace to those who were near. **18** For through him we both have access to the Father by one Spirit. **19** Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, **20** built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. **21** In him the whole building is joined together and rises to become a holy temple in the Lord. **22** And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Ephesians 3:9-10

9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. **10** His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

Mark 10:44-45

44 and whoever wants to be first must be slave of all. **45** For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Colossians 3:8-17

8 But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. **9** Do not lie to each other; since you have taken off your old self with its practices **10** and have put on the new self, which is being renewed in knowledge in the image of its Creator. **11** Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. **12** Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. **13** Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. **14** And over all these virtues put on love, which binds them all together in perfect unity. **15** Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. **16** Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. **17** And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Paragraph 4 (No references)

Paragraph 5

2 Corinthians 1:20-22

20 For no matter how many promises God has made, they are "Yes" in Christ. And so through him the "Amen" is spoken by us to the glory of God. **21** Now it is God who makes both us and you stand firm in Christ. He anointed us, **22** set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

Paragraph 6

2 Corinthians 4:5

For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.

Text of Scripture References in the Covenant Text

Preamble

Rev. 7:9

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

Eph. 4:3,13

3 Make every effort to keep the unity of the Spirit through the bond of peace. **13** until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

2.2.2.b

Mt. 28:19

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

Eph. 4 4-6

4 There is one body and one Spirit—just as you were called to one hope when you were called— **5** one Lord, one faith, one baptism; **6** one God and Father of all, who is over all and through all and in all.

2.2.2.c

Mk. 10:42-45

42 Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. **43** Not so with you. Instead, whoever wants to become great among you must be your servant, **44** and whoever wants to be first must be slave of all. **45** For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Mt. 18:4

Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.

Mt 25:31-45

31 “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. **32** All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. **33** He will put the sheep on his right and the goats on his left. **34** Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. **35** For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, **36** I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ **37** Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? **38** When did we see you a stranger and invite you in, or needing clothes and clothe you? **39** When did we see you sick or in prison and go to visit you?’ **40** The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’ **41** Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. **42** For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, **43** I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’ **44** They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’ **45** He will reply, ‘I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.’

3.1.4

Eph. 4:12

12 to prepare God's people for works of service, so that the body of Christ may be built up

A Bible Study based on the texts cited in the Covenant General Questions

Scripture #1

Matthew 5:1-12

Jesus sets a new (and some would say more difficult) standard for his people in this section of the Sermon on the Mount. Read through the passage and answer the

following in light of what it would mean to enter into a covenant relationship with the rest of the Communion.

1. What does it mean to be a peacemaker? How do we know the difference between peacemaking and acquiescence?
2. What does it mean to be merciful? Can we extend mercy without compromising justice?
3. We should assume that every Christian hungers for righteousness. How should we respond when our understanding is different from that of another Christian?
4. There are many forms of persecution. In what way do you experience persecution?
5. Are there any other verses that speak to you regarding The Anglican Covenant?

Scripture #2

I Corinthians 8:1-13

In this passage Paul is answering a question he received from the church in Corinth. While we don't know precisely what the question was, we have a pretty good idea. It was common for animals to be sacrificed in the pagan temples of the city and the priests of those temples often sold their share to the local meat markets. It was impossible to tell whether what one was buying and consuming had been part of a pagan ritual. It would seem that there was some debate about whether Christians could consume such meat since it had been "consecrated" in a foreign religious act. The church is asking for a decision from Paul about whether this meat may be consumed.

1. How does Paul answer the question? (V.4-6)
2. What principle does Paul bring to the church in light of his answer? (7-13)
3. Paul acquiesces to those with a "weaker conscience" and will not do even what he knows is lawful, for their sake. Around the Anglican Communion, provinces have introduced practices that others disagree with. How might Paul's principle be applied in that context and in relation to The Anglican Covenant?

Scripture #3

Micah 6:8

1. What does it mean to “do” justice?
2. What does mean to love mercy or kindness?
3. What are the challenges of doing justice and loving mercy /kindness both together?

Scripture #4

I Corinthians 12:12-31

The church in Corinth was divided by party spirit. Different factions aligned themselves with different leaders (I Cor. 1:12-13). Paul warns against this kind of sectarianism and admonishes the church to work for unity of common life.

1. Paul uses the metaphor of the body of Christ. How might we as the Episcopal Church apply this image to our own interconnected life?
2. How might we apply this image as part of the wider communion?
3. Paul warns us not to say, “I won’t be a part of the body.” In what ways do we find ourselves separated from one another?
4. Is there ever a time when we might say, “I won't be a part of the body”?

Scripture #5

John 17: 20-26

John 14-17 is often called Jesus’ “Farwell Discourse”. It follows almost immediately after the washing of the disciples’ feet. These are the last words he speaks before his betrayal and arrest. The verses here are the very final words of the passage. He prays not only for the disciples but for those who will believe in the future. His prayer is for unity.

1. What does it mean “to be one”? (Verse 20)
2. How might the Trinity model what it means “to be one”?
3. Jesus he has given us glory that we might be one. What does that mean to you, and how do we exhibit that glory to the world? (Verse 21)
4. Jesus prays that we might be perfectly one. What does he say will be the result of this?
5. What does Christian unity convey to the wider world?

Scripture #6

Ephesians 4:1-16

Paul writes to another troubled church and emphasizes in this letter the doctrine of the church.

1. In verse 2-3 Paul says he seeks to “maintain the unity of the church.” What personal characteristics does he list that aid in his doing so? How might these characteristics apply to us today?
2. In verse 4, Paul talks about “one Lord, one faith, one baptism.” This, of course, is incorporated into our Baptismal liturgy. What might this verse and our baptismal covenant say to us about our common life in Christ?
3. In verses 11-14 Paul again talks about the body of Christ and its various members. He says that this is important so that we might avoid “deceitful doctrine”. How do we, as the body of Christ, determine our doctrinal stance? How do we balance personal views with a more corporate view? When personal views are in conflict with the corporate view, how should we respond?
4. In verse 15, Paul says we should speak the truth in love. How do we do that both as individuals and as a part of a larger communion?

Examples of resources and materials related to the Anglican Covenant

Background:

* The Windsor Report, Appendix Two, "Proposal for the Anglican Covenant, The Anglican Covenant."

This is the foundational example for such a covenant and strongly influenced the way in which succeeding drafts were formed.

* *Understanding the Windsor Report*, Ian T. Douglas and Paul F. M. Zahl, Church Publishing 2005.

This book, a dialogue between theologians, acknowledges that the Windsor Report would give rise to strong differences concerning the way in which church wide issues are to be engaged. Chapter 4, "What Should We Do Now?" is particularly important because there the re-engagement with mission is suggested as a way forward and the Inter Anglican Standing Committee on Mission "Five Marks of Mission" is put forward as an element of value in envisioning a way forward. As we know, beginning with the St. Andrew Draft the Five Marks become increasingly important to the core of the Covenant. The book is also helpful in that it by example shows how conversation can take place "across the divides."

An Anglican Covenant? Theological and Legal Considerations for a Global Debate, by Norman Doe, 2008. A must read, but one that will be read by very few. It is heavy, thick, and clearly in favor of such a covenant.

For those who are interested in seeing how the final form of the Anglican Covenant related to the first form (the Appendix to the Windsor Report), the following internet citations would be useful:

- **The Nassau Draft**

http://www.anglicancommunion.org/commission/covenant/report/draft_text.cfm

- **The St Andrew Draft**

http://www.anglicancommunion.org/commission/covenant/st_andrews/draft_text.cfm

- **The Ridley / Cambridge Draft**

http://www.anglicancommunion.org/commission/covenant/ridley_cambridge/draft_text.cfm

- **The Final Draft, also known as The Anglican Covenant**

<http://www.anglicancommunion.org/commission/covenant/final/text.cfm>

We should note that in the St. Andrew's and R/C drafts there was a separate section, "the Introduction." In the Anglican Covenant that material is included in the body of the text itself but is preceded by an introduction not part of the Covenant, but always to be published with it.

All of this and more may be found on the general Anglican Covenant page of the Anglican Communion website:

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

ON LINE COMMENTARIES AND RESOURCES – A SAMPLING

(Please note: this list is neither exhaustive of materials that can be found. It is not meant to be definitive in any way but rather to indicate the wide range of materials available on the Internet.)

Several on-line commentaries have been published following the last revision of the Draft.

Thinking Anglicans lists some of them here:

http://www.thinkinganglicans.org.uk/archives/cat_anglican_communion.html

Here is a list of those: (links are not provided, simply search using name and title of article.)

- From: *The Living Church*

"Catholic Voices: Four Responses to the Covenant," (Graham Kings, Josiah Idowu-Fearon, Tony Clavier, Richard Kew)

"The Covenant and the Fullness of Time," (Peter Carrell).

"Essential Aspects," (Christopher Wells)

"Editorial: To Arrive Where We Started."

- Anglican Communion Institute

Committing to the Anglican Covenant: An analysis by the Anglican Communion Institute

Ephraim Radner The New Season: The Emerging Shape of Anglican Mission

A.S. **Haley**, "Common Sense and the Covenant."

Bishop Chris Epting, "An Improved Anglican Covenant."

Bosco Peters, "Anglican Covenant – partly used."

Jim Stockton, "Bad Fruit from Bad Seed."

Adrian Worsfold, "Anglicanism gives way to Democratic Centralism and also Authority to the Standing Committee!"

Mark Harris, "Coal in your Christmas Stocking? One lump or two?"

Tobias Haller, "Incarnation (?)"

Jim Naughton, "What are the consequences of not signing the covenant?"

Giles Fraser, "Covenant fatalism (almost)."

- Bruce Kaye has published several articles on the Anglican Covenant, here:

<http://www.thinkinganglicans.org.uk/archives/004271.html>

A SAMPLING OF NEWS ARTICLES RELATED TO THE COVENANT

From Canada:

"In the work that bears his name, Gilbert and Sullivan's wonderfully imagined Mikado purports "To let the punishment fit the crime, the punishment fit the crime." In their guest opinion column in the Anglican Journal (May 2010, p. 5), Catherine Sider-Hamilton and Dean Mercer have, on the other hand, already decided the punishment—"a second-tier status in the larger Anglican Communion." It remains only to conjure up the requisite crime. " Anglican Journal May 17, 2010

<http://www.anglicanjournal.com/100/article/punishment-without-the-requisite-crime/?cHash=2c0dc82a11>

New Zealand:

"Punitive, controlling and completely un-Anglican" – that's how Dr Tony Fitchett sees Section 4 of the proposed Covenant.

But even if General Synod were of a mind to toss that section out, holus bolus, now is not the time to do that, he suggested.

While there's a feeling that the Covenant has been "done to death" and General Synod had the power, making that decision was important enough to warrant using the same mechanisms used for changing the constitution, for example.

Anglicataonga May 10, 2010

<http://anglicataonga.org.nz/Features/Our-heritage/fitchett>

Archbishop of Canterbury addresses Global South

"He went on to say that the Anglican Communion had been reflecting on the need for a covenant "in the light of confusion, brokenness and tension within our Anglican family – brokenness and a tension that has been made still more acute by recent decisions in some of our Provinces?"

Anglican Communion News Service April 20, 2010

<http://www.anglicancommunion.org/acns/news.cfm/2010/4/20/ACNS4699>

DALLAS: Special convention affirms Anglican covenant, rejects same-gender liturgies

"Delegates approved two resolutions, including one by voice vote that the diocese "endorses, adopts and enters into the Anglican covenant and thereby affirms our full membership and participation in the Episcopal Church and the world wide Anglican Communion."

Episcopal Life Online March 12, 2010

http://www.episcopal-life.org/81803_120267_ENG_HTM.htm

Anglican Churches sent final text of Covenant — 'not a penal code'

The proposed Anglican Covenant will not solve all the Communion's problems, the Archbishop of Canterbury warned, as the final draft went out to all the provinces for approval last week.

It was not going to be a constitution, "and it's certainly not going to be a penal code for punishing people who don't comply," Dr Williams said in a short video address, posted on YouTube, after the Communion's Standing Committee had met from 15 to 18 December."

Church Times Jan 1, 2010

<http://www.churchtimes.co.uk/content.asp?id=86859>

Essay from New Zealand

“In the course of a very long sentence, full of visionary flight and theological ballast, Paul tells us about God’s plan “for the fullness of time, to gather up all things in him, things in heaven and things on earth” (Eph. 1:10 NRSV). The unity envisioned here is breathtaking in its cosmic scope. Everything will be gathered up in Christ in the culmination of God’s plan being worked out through history.”

Living Church Dec. 30, 2010

<http://www.livingchurch.org/news/news-updates/2009/12/30/the-covenant-and-the-fullness-of-time>

Covenant Text Completed (Video of Rowan Williams)

“The final text of the Anglican Communion covenant was released for formal consideration for adoption by the Communion’s provinces on Dec. 18. The Rev. Canon Dr. Kenneth Kearon, secretary general of the Anglican Communion, made the announcement (in a letter [PDF] addressed to “Primates, Moderators and Provincial Secretaries of the Anglican Communion”), saying that the presentation of the covenant to the provinces “represents an invitation to deepening of relationships among those provinces.”

Living Church Dec.18, 2010

<http://www.livingchurch.org/news/news-updates/2009/12/18/anglican-covenant-final-draft-released>