

Translation of the Ridgely-Cambridge Draft of the
Proposed Anglican Covenant

(into English from the original Churchese)

6/24/2009

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Translation of the Ridgely-Cambridge Draft of the Proposed Anglican Covenant

What it says in Churchese	What it means in English
<p>INTRODUCTION TO THE COVENANT TEXT</p>	<p>WHAT BEING “IN COMMUNION” MEANS, AND WHY THAT REQUIRES A “COVENANT”</p>
<p><i>“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).</i></p>	
<p>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”. This life of the One God, Father, Son, and Holy Spirit, shapes and displays itself through the very existence and ordering of the Church.</p>	<ul style="list-style-type: none"> • God has called us into communion, and Jesus has shown us how to live in it. • Being “in communion” with one another is being in communion with God. • The Apostles understood “communion” in this way and taught it to the Early Church. • We demonstrate the communion of the Trinity through the way we organize ourselves as the Church.
<p>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 ...</p>	<ul style="list-style-type: none"> • Communion and covenants are closely related. • God makes covenants throughout the Bible, though they are not always written contracts. • Our communion in Jesus is bound by the new covenant, which we carry within us.

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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).

- To be in communion requires that members share responsibility for the common life.
- Our communion, which is the Body of Christ, shows the world how God wants us all to be, even though we divide ourselves from one another.
- Being in communion means serving and deferring to one another.

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 recognize 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.

- There are many Christian denominations worldwide, of which the Anglican Communion is one, but we recognize them all as making up the universal Church.
- Being part of the universal Church is hard work, though, because everyone is so different from one another.
- We have to be committed to unity to make it all work.
- That’s why we think this covenant is necessary: To set the boundaries around who we are as the Anglican Communion, what we believe, and what we do in regard to one another.

5. To covenant together is not intended to change the character of this Anglican expression of Christian faith. Rather, we recognize the importance of renewing in a solemn way our commitment to one another, and to the common understanding of faith and order we

- We don’t want anyone to lose the specialness of their particular flavor of Christianity by committing to one another.
- But we think it’s important to take this step to make the bonds among us and the boundaries around us clearer.

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<p>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).</p>	<ul style="list-style-type: none"> • We think we should do this because “covenanting” is how God relates to us.
<p>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).</p>	<ul style="list-style-type: none"> • We do everything holding the Bible as God’s Word. • We pray together through our worship for the whole world, across cultures and languages. • We continue the Apostles’ work, in word and in action, to bring the Good News to everyone. • We serve a greater unity among all the families of Christians by focusing on Jesus as our Lord, rather than on the differences among us.
<p>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.</p>	<ul style="list-style-type: none"> • Our faith is built on the Bible and on Christian Tradition. • Being connected with one another as an Anglican family, across distance and culture, shows the goodness of God—but also our own weakness and failures in responding to it. • Even so, the more connected we are with one another, the better we will be able to do God’s work. • We all share responsibility for that unity in the Church.
<p>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.</p>	<ul style="list-style-type: none"> • We pray that God will help us work better together, so that together, we can fulfill our Christian mission.
THE ANGLICAN COMMUNION COVENANT	THE ANGLICAN COMMUNION CONTRACT
PREAMBLE	GETTING STARTED
<p>We, as Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these following affirmations and</p>	<ul style="list-style-type: none"> • We establish this covenant with the rest of the Anglican Communion, so that we can do our work better together.

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<p>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).</p>	
<p>SECTION ONE: OUR INHERITANCE OF FAITH</p>	<p>WHAT IT MEANS TO BE “CHRISTIAN”</p>
<p>1.1 EACH CHURCH AFFIRMS:</p>	<p>AS CHRISTIANS, ANGLICANS BELIEVE THAT:</p>
<p>(1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit.</p>	<ul style="list-style-type: none"> • Every Anglican church is part of the universal Church, worshipping God in the Trinity of Father, Son, and Holy Spirit.
<p>(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. The historic formularies of the Church of England, 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.</p>	<ul style="list-style-type: none"> • Our faith is rooted in the Bible and is supported by the historic creeds. • We are called to show our faith to the world in new ways as times change. • Our practices began in the Church of England, which grew out of the European Reformation. • We adapt our practices to local cultures throughout the Anglican Communion.
<p>(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.</p>	<ul style="list-style-type: none"> • The Bible contains “all things necessary for salvation. • We return to the Bible whenever we need to clarify or strengthen what we believe.
<p>(1.1.4) the Apostles’ Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.</p>	<ul style="list-style-type: none"> • The Apostles’ Creed is the symbol of Baptism. • The Nicene Creed is a complete statement of what Christians believe. • (We don’t need any other creeds to say it all.)
<p>(1.1.5) the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the un failing use of Christ’s words of institution, and of the elements ordained by him.</p>	<ul style="list-style-type: none"> • There are two sacraments: Baptism and the Eucharist. • We use Jesus’ own words and elements to celebrate them.
<p>(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.</p>	<ul style="list-style-type: none"> • Our bishops are connected in an unbroken line from the Apostles through their ordination, though how they are selected and what they do may vary from church to church.
<p>(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.</p>	<ul style="list-style-type: none"> • We use the same patterns of worship across the Anglican Communion as a sign of our unity.
<p>(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</p>	<ul style="list-style-type: none"> • Our ministry is part of the larger ministry of the universal Church. • Other churches also do the work of the universal Church, even if they

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this Covenant.	haven't adopted this covenant.
<p>1.2 IN LIVING OUT THIS INHERITANCE OF FAITH TOGETHER IN VARYING CONTEXTS, EACH CHURCH, RELIANT ON THE HOLY SPIRIT, COMMITS ITSELF:</p>	<p>AS CHRISTIANS, ANGLICANS MUST DO THESE THINGS:</p>
<p>(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.</p>	<ul style="list-style-type: none"> • To ensure that what we teach and what we do agree with the Anglican approach to Scripture and Christian tradition. • To pay attention also to the statements and positions taken by the Archbishop of Canterbury, the Primates, and the other "Instruments of Communion" that hold the Communion together.
<p>(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.</p>	<ul style="list-style-type: none"> • To hold to theology and morals that agree with the Bible and Christian tradition.
<p>(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.</p>	<ul style="list-style-type: none"> • To spread the Gospel, and to live up to God's standards of holiness.
<p>(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.</p>	<ul style="list-style-type: none"> • To allow our reading of the Bible to be informed <ul style="list-style-type: none"> ○ by our local contexts, ○ by reading them together with other Christians, ○ by how Christians have understood them in the past, ○ by Bishops' teachings, and ○ by scholars' study.
<p>(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.</p>	<ul style="list-style-type: none"> • To remember that the Bible always has more to say about the Church and the Christian life, and so it continues to transform the world.
<p>(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.</p>	<ul style="list-style-type: none"> • To allow faithful people to express their Christian experience through their mission and ministry, even if it is different from others' experiences.
<p>(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.</p>	<ul style="list-style-type: none"> • To fulfill our responsibility to maintain the Communion, as long as we follow our respective constitutions and canons.
<p>(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</p>	<ul style="list-style-type: none"> • To stay together while we figure out what we're doing and where we're going to complete the work Jesus gave us.

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the Lord Jesus Christ.	
SECTION TWO: THE LIFE WE SHARE WITH OTHERS: OUR ANGLICAN VOCATION	IN ORDER TO BE CONSIDERED “ANGLICAN”
2.1 EACH CHURCH AFFIRMS:	YOU HAVE TO BELIEVE THAT:
(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.	<ul style="list-style-type: none"> • God gave us “communion” so that we could bring people together, despite all our differences.
(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.	<ul style="list-style-type: none"> • Anglicanism is directly descended from the beginnings of Christianity, was shaped by the experience of Christians in the Church of England, and has continued to grow into the global Communion. • Anglicanism has changed through the experience and gifts of Anglicans all over the world, and that’s good.
(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.	<ul style="list-style-type: none"> • We need to repent of <ul style="list-style-type: none"> ○ our impatience and unkindness toward each other ○ our misuse of God’s gifts ○ our failure to answer God’s call to serve ○ our taking advantage of one 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.	<ul style="list-style-type: none"> • The most important thing about our Communion is our mission to the world. • As Anglicanism grows, keeping us all together will continue to be hard work, but we will stay focused on our mission locally, regionally, and internationally. • Common mission is our best way of staying together as a Communion.
(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	<ul style="list-style-type: none"> • We share our mission with Churches and traditions, even if they have not adopted this Covenant. • We want to continue working with those who choose not to adopt it. • We share our mission with all the Church everywhere, past, present, and future.

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redemptive and immeasurable love.	
2.2 IN RECOGNITION OF THESE AFFIRMATIONS, EACH CHURCH, RELIANT ON THE HOLY SPIRIT, COMMITS ITSELF:	YOU HAVE TO DO THESE THINGS:
(2.2.1) to answer God’s call to undertake evangelization and to share in the healing and reconciling mission “for our blessed but broken, hurting and fallen world”, and, with mutual accountability, to share our God-given spiritual and material resources in this task.	<ul style="list-style-type: none"> • To spread the Gospel and work for the Kingdom, being accountable to one another, so that we can share our resources.
(2.2.2) to undertake in this mission, which is the mission of God in Christ:	<ul style="list-style-type: none"> • In order to do this, we pledge: <ul style="list-style-type: none"> ○ To spread the Gospel and help people repent. ○ To build up our membership. ○ To serve others. ○ To change society where it is unjust. ○ To take care of the environment.
(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 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, and manifesting through our actions on behalf of God’s righteousness the Spirit’s transfiguring power;	
(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.	
(2.2.3) to engage in this mission with humility and openness to our own ongoing conversion in the face of our unfaithfulness and failures in witness.	<ul style="list-style-type: none"> • To be humble as we continue to grow into the Christian life.
(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.	<ul style="list-style-type: none"> • To improve our organizations for better mission.
(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”	<ul style="list-style-type: none"> • To make sure that all of our work begins with Jesus and has the unity of the Church as its goal.
SECTION THREE: OUR UNITY AND COMMON LIFE	IN ORDER TO BE A MEMBER OF THE ANGLICAN COMMUNION
3.1 EACH CHURCH AFFIRMS:	YOU HAVE TO BELIEVE THESE THINGS:

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<p>(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.</p>	<ul style="list-style-type: none"> • Baptism and Eucharist make us part of the Body of Christ, and he calls us to do everything we can to live and grow together.
<p>(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”. 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” and of the other Instruments of Communion.</p>	<ul style="list-style-type: none"> • Even being committed to live in communion with one another, each church creates its own government and decides for itself how best to run its own affairs and how best to serve its region. • We choose to be one Communion, not because we are regulated by a central authority, but because we are loyal to one another. • We depend on the four “Instruments of Communion” to help us stay together.
<p>(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.</p>	<ul style="list-style-type: none"> • Bishops are the key to holding the communion together: They protect the faith, stand as a symbol of our unity, and represent the universal Church to the local and the global worlds. • Bishops serve individually in their dioceses, as a college in their church, and as an order with all other bishops throughout the Anglican Communion. • We recognize three orders of the ordained: Bishops, priests, and deacons.
<p>(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 (<i>consensus fidelium</i>). 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.</p>	<ul style="list-style-type: none"> • There are four “Instruments of Communion” that help us find common ground in the diversity of the Anglican Communion.
<p>I. We accord the Archbishop of Canterbury, as the bishop of the See of Canterbury with which Anglicans have historically been in</p>	<ul style="list-style-type: none"> • The Archbishop of Canterbury serves as a figurehead and focus for all the bishops of the Communion.

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<p>communion, a primacy of honour and respect among the college of bishops in the Anglican Communion as first among equals (<i>primus inter pares</i>). 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.</p>	<ul style="list-style-type: none"> The ABC organizes and convenes the other three Instruments: the Lambeth Conference and the Primates' Meetings, and the Anglican Consultative Council.
<p>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.</p>	<ul style="list-style-type: none"> The Lambeth Conference brings all active bishops together once every ten years for worship, counsel, consultation, and encouragement.
<p>III. The Anglican Consultative Council is comprised of lay, clerical and episcopal representatives from our Churches. 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</p>	<ul style="list-style-type: none"> The Anglican Consultative Council includes both lay and ordained representatives from across the Anglican Communion to help coordinate international relations.
<p>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. 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.</p>	<ul style="list-style-type: none"> The Primates' Meeting, convened by the ABC, facilitates conversation among all the churches of the Communion. The Primates have authority because they are the senior bishops in their provinces, but also because they are in constant conversation with their bishops. At their meetings, the Primates collaborate in mission and in the doctrinal, moral, and pastoral matters that affect the whole Communion.
<p>It is the responsibility of each Instrument to consult with, respond to, and support each other Instrument and the Churches of the Communion. Each Instrument may initiate and commend a process of discernment and a direction for the Communion and its Churches.</p>	<ul style="list-style-type: none"> All the Instruments should work together to support the whole Communion. Any Instrument may start a discernment process or set a direction for the Communion.
<p>3.2 ACKNOWLEDGING OUR INTERDEPENDENT LIFE, EACH CHURCH, RELIANT ON THE HOLY SPIRIT, COMMITS ITSELF:</p>	<p>YOU HAVE TO DO THESE THINGS:</p>
<p>(3.2.1) to have regard for the common good of the Communion in the</p>	<ul style="list-style-type: none"> To care for the common good of the Communion, even as each

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<p>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.</p>	<p>church makes the decisions it has the authority to make for itself.</p> <ul style="list-style-type: none"> • To support the Instruments of Communion in their work. • To consider their advice and try to do what they say.
<p>(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, and the responsibility of each to the Communion as a whole.</p>	<ul style="list-style-type: none"> • To stay out of other Churches' internal affairs. • To be responsible for one another. • To be responsible for the Anglican Communion as a whole.
<p>(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.</p>	<ul style="list-style-type: none"> • To be patient and open in studying theological issues. • To work and pray together to discern God's will because we must always find new ways to proclaim the gospel to each generation. (Some controversial issues may teach us new things, while others may distract us from what we're supposed to be doing. All controversial matters need to be decided by the whole Communion together.)
<p>(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.</p>	<ul style="list-style-type: none"> • To work through the Instruments to build consensus with the other churches of the Communion on issues that affect us all, and in a way that agrees with the Bible, the "common standards of faith," and the laws of our churches. • To make such decisions with the full input and support of the rest of the Communion.
<p>(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.</p>	<ul style="list-style-type: none"> • To think carefully before making any decision that will upset the rest of the Communion because of its sensitivity or controversy.
<p>(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.</p>	<ul style="list-style-type: none"> • If ever we <i>do</i> upset the rest of the Communion, to reconcile ourselves to the other churches through mediation and face-to-face meetings, and to work through the entire process to its end.
<p>(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.</p>	<ul style="list-style-type: none"> • To do whatever it takes to maintain the closest possible communion.
<p>SECTION FOUR: OUR COVENANTED LIFE TOGETHER</p>	<p>IN ORDER TO KEEP THE PEACE IN THE ANGLICAN COMMUNION:</p>
<p>Each Church affirms the following procedures, and, reliant on the Holy Spirit, commits itself to their implementation.</p>	<p>We all agree to follow these procedures, and to build them into our structure:</p>

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4.1 ADOPTION OF THE COVENANT	WE ADOPT THE COVENANT
<p>(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.</p>	<ul style="list-style-type: none"> • Adopting the Covenant means that we abide by its principles as part of our submitting to God. • Adopting the Covenant means that we are loyal to the Communion, but it doesn't mean that we are submitting to an external, ecclesiastical authority.
<p>(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.</p>	<ul style="list-style-type: none"> • By agreeing to the Covenant, we say that we believe all the things and will do all the things listed in the previous sections because we agree that these are what define us and bind us together as Anglicans.
<p>(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.</p>	<ul style="list-style-type: none"> • This Covenant now defines our relationship with one another. • In other words, because we abide by the Covenant, other churches will now be able to recognize and accept us as members of the Communion. • Nothing in this Covenant, taken by itself, will change anything about how we govern ourselves or take away our right to govern ourselves. • No church that is abiding by the Covenant, nor any Communion agency, has any right to meddle in the affairs of another church that is abiding by the Covenant.
<p>(4.1.4) Every Church of the Anglican Communion, as 12recognized 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.</p>	<ul style="list-style-type: none"> • Every Anglican church (as defined in the Constitution of the Anglican Consultative Council) is invited to sign on to the Covenant by its own decision making process. • Signing on to the Covenant doesn't change anything about our Constitution and Canons, but it does imply that we will find a way to abide by both our laws and the Covenant at the same time.
<p>(4.1.5) It shall be open to other Churches to adopt the Covenant.</p>	<ul style="list-style-type: none"> • Other churches outside the Anglican Communion may also sign on to

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<p>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.</p>	<p>the Covenant, but doing so does not make them members of the Anglican Communion. (Being a member of the Anglican Communion is defined by the Instruments of Communion.)</p> <ul style="list-style-type: none"> • They may, however, adopt the Covenant and at the same time ask to be admitted to the Communion by the normal procedures.
<p>(4.1.6) This Covenant becomes active for a Church when that Church adopts the Covenant.</p>	<ul style="list-style-type: none"> • We agree to abide by the Covenant as soon as it is adopted.
<p>4.2 THE MAINTENANCE OF THE COVENANT AND DISPUTE RESOLUTION</p>	<p>HOW THE COVENANT WILL BE ENFORCED AND USED TO RESOLVE DISPUTES</p>
<p>(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.</p>	<ul style="list-style-type: none"> • The Covenant will be overseen by the Joint Standing Committee (JSC) of the ACC and the Primates’ Meeting. • They may appoint other committees to help them.
<p>(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 its 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.</p>	<ul style="list-style-type: none"> • If any church raises a complaint about something another church is doing, claiming that the action is in violation of the Covenant, the JSC can ask the offending church to stop what it’s doing until the processes explained here can be completed. • The JSC will then ask for any advice it feels it needs to understand the complaint and “relational consequences,” so that it can make a recommendation to the ACC and the Primates’ Meeting.
<p>(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.</p>	<ul style="list-style-type: none"> • If the offending church doesn’t stop what it’s doing, the JSC can recommend that the church be suspended from participation in any of the Instruments, at least until the process below is completed.
<p>(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</p>	<ul style="list-style-type: none"> • Based on advice from the ACC and Primates, the JSC will determine whether the offending church has violated the Covenant. • Saying that the church has violated the Covenant won’t take any effect until the church’s own government has had a chance to

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<p>“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.</p>	<p>receive it and make some response.</p>
<p>(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.</p>	<ul style="list-style-type: none"> • The JSC will also have the power to recommend punishments for the offending church. • The recommended punishments will become more extreme depending on the violation and whether the church persists in its offenses. • The JSC will also be able to recommend that a church be excluded from participating in the Instruments of Communion, but it will be up to each church and each Instrument to decide for itself how to act on the recommendation.
<p>(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.</p>	<ul style="list-style-type: none"> • Each church will decide for itself how to monitor whether it is living up to its obligations under the Covenant.
<p>(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.</p>	<ul style="list-style-type: none"> • Only churches that have adopted (or are in the process of adopting) the Covenant will be able to participate in these dispute resolution processes.
<p>4.3 WITHDRAWING FROM THE COVENANT</p>	<p>BACKING OUT OF THE COVENANT</p>
<p>(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.</p>	<ul style="list-style-type: none"> • We can change our minds and back out of the Covenant. • Although we wouldn’t necessarily be kicked out of the Communion right away, it would look very bad and raise doubts about whether we were ever really serious about any part of the Covenant (e.g., being Christian, being Anglican, etc.)
<p>4.4 THE COVENANT TEXT AND ITS AMENDMENT</p>	<p>WHICH PARTS ARE THE COVENANT?</p>

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<p>(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.</p>	<ul style="list-style-type: none"> • The Covenant proper does not include the “introduction,” which is nevertheless important because it explains what the Covenant is for.
<p>(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.</p>	<ul style="list-style-type: none"> • Once a church has adopted the Covenant, it can propose amendments. • The JSC will refer any proposal to the ACC and Primates Meeting, and to anyone else it wants to. • The JSC will recommend either adoption or rejection of the proposed amendment, and it will then be sent out to the member churches for ratification. • The change becomes effective when ¾ of the churches have agreed to it. • The JSC will figure out how to let everyone know when something changes.
<p>OUR DECLARATION</p>	<p>WE SWEAR</p>
<p>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.</p>	<ul style="list-style-type: none"> • We happily sign on to this Covenant, formally binding ourselves to the other churches of the Communion.
<p><i>“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)</i></p>	