

## What others have said

[F]ar from being the salvation of the Communion the Anglican Covenant would seriously undermine it.

*The Rt. Rev. James Jones  
Bishop of Liverpool  
Church of England*

The future of the Anglican Communion depends on genuine, God-given “bonds of affection” and nothing more nor less. The proposed Anglican Covenant is an attempt to get the toothpaste back in the tube with a spatula, and it won’t work.

*The Rt. Rev. James White  
Assistant Bishop of Auckland  
Anglican Church of Aotearoa, New Zealand and Polynesia*

An Anglican Covenant would impose a legalistic and damaging uniformity on the rich diversity of the autonomous national churches of the Anglican Communion. ... [I]t would threaten our cherished synodical governance.

*Dr. Muriel Porter, OAM  
Journalist and author  
Anglican Church of Australia*

The Covenant bespeaks a quite different ecclesiology from Cranmer’s “blessed company of all faithful people,” and profoundly alters what it is to be Anglican. The deepest theological challenges of our day cannot be answered by hapless bureaucratic manipulations of our theological tradition.

*The Rev. Canon Dr. Sarah Coakley  
Norris-Hulse Professor of Divinity, Cambridge University  
Church of England*

[T]he Covenant is not an essential element to maintain or strengthen our Communion; on the contrary, it risks defacing it.

*The House of Bishops  
Igreja Episcopal Anglicana do Brasil*

## What others have said (cont.)

One of the characteristics of Anglicanism is our Reformation inheritance of national or provincial autonomy. The Anglican tradition is thus opposed to centralism and encourages the thriving of variety.

*The Most Rev. and Rt. Hon. Robert Runcie  
102<sup>nd</sup> Archbishop of Canterbury (at the 1988 Lambeth Conference)  
Church of England*

Anglicanism was born in the Reformation’s rejection of an unwarranted and unhistorical over-centralization of ecclesiastical authority. This pernicious proposal of a Covenant ... ignores the Anglican Communion’s past, and seeks to gridlock the Anglican present at the cost of a truly Anglican future.

*Prof. Diarmaid MacCulloch, D.D., Kt.  
Professor of the History of the Church, Oxford University  
Fellow of St. Cross College, Oxford University  
Church of England*

Why do we need another covenant? We have the Baptismal Covenant. We have the creeds. What else do we need?


*The Most Rev. Martin Barahona  
Former Primate and Bishop of El Salvador  
Iglesia Anglicana de la Region Central de America*

The Covenant is based on an alien ecclesiology, which thoughtful Anglicans have every reason to reject.

*The Rev. Dr. Marilyn McCord Adams  
Distinguished Research Professor of Philosophy,  
University of North Carolina, Chapel Hill  
Former Regius Professor of Divinity, Oxford University  
The Episcopal Church*

The Covenant represents the triumph of Law over Grace. It replaces the bonds of affection with the bondage of never-ending litigation.

*The Rev. Malcolm French  
Moderator, No Anglican Covenant Coalition  
Anglican Church of Canada*



# Why say **NO** to the proposed Anglican Covenant



# YES

## TO COMMUNION



# NO

## TO COVENANT

Prepared by the  
No Anglican Covenant Coalition

Visit the Coalition Web site for more information and commentary on the Anglican Covenant at  
<http://noanglican covenant.org>





The Episcopal Church, like other churches of the Anglican Communion, is being asked to adopt a proposed Anglican Covenant. The decision to accept or reject the Covenant will be considered by the 2012 General Convention. We believe that the answer to the request for adoption must be a firm “Thank you, no.”

## What is the Anglican Covenant?

The Anglican Covenant is a proposed agreement—some would say a contract—among Communion churches. It is a nine-page document developed over a period of more than three years by an international committee, with feedback from various Anglican bodies and churches. It consists of a brief Preamble, four substantive Sections, and a concluding Declaration. An Introduction is prefixed to the Covenant that is declared not to be a part of it but that nonetheless is required to be printed with it. A church does not have to adopt the Covenant to remain in the Anglican Communion, but failure to do so will consign it to a “second tier,” whose size and influence have yet to be determined. It is clear, however, that Covenant proponents expected that nearly all Communion churches would adopt the Covenant, but that now seems unlikely.

## Where did the idea for the Covenant come from?

The Covenant resulted primarily from the growing discomfort of conservative Evangelicals in the Communion with “innovations” in Anglican

churches—acceptance of divorce; ordination of women, gays, and lesbians; non-literal interpretation of Scripture; and, especially, the blessing of same-sex unions and the consecration of partnered gay bishops. Leading the disaffected were dissidents in The Episcopal Church in the U.S., who found allies in African and Asian churches, particularly in those countries where the founding influence was that of English Evangelicals.

Archbishop Drexel Gomez, of the Anglican Province of the West Indies, was entrusted with leading the development of the first draft of a covenant. He had been an editor of *To Mend the Net*, a 2001 collection of essays advocating enhancing the power of the Anglican Primates to deter, *inter alia*, the ordination of women and “active homosexuals,” as well as the blessing of same-sex unions. Archbishop Gomez’s punitive agenda remains evident in the final draft of the proposed Covenant. Despite denials by its advocates, the Covenant creates a centralized authority that would constrain the self-governance of The Episcopal Church and other churches of the Communion. This unacceptably inhibits churches from pursuing the gospel mission as they discern it.

## But what about the rest of the Communion? Will The Episcopal Church be acting alone if we reject the proposed Covenant?

Not at all. The Church of England has declined to adopt the Covenant, and the Scottish Episcopal Church has rejected it. The House of Bishops of the Episcopal Church in the Philippines has indicated that it will not support the Covenant, and its rejection by the Tikanga Maori of the Anglican Church in Aotearoa, New Zealand and Polynesia

renders it virtually certain that neither of those churches will adopt it.

Nothing we do will bring peace and unity to the Communion, and some will see any action we take as arrogant or cynical. If most churches adopt, it will invite disputes—actions of our church are sure to be questioned—and, if some do not adopt, an institutionalized two-tier Communion will result. A divided Communion seems inevitable, as some churches find the disciplinary procedures of Section 4 unacceptably lax, while others find them draconian and un-Anglican. Rather than imposing an illusory unity, as the Covenant attempts to do, Anglicans should acknowledge sincere differences of opinion and allow them to be expressed and debated within the Communion free from threats of schism or exclusion.

## What should the General Convention do?

The Committee on World Mission will consider all resolutions on the proposed Covenant. It is important that The Episcopal Church reject the Covenant decisively to leave no suggestion that we remain “still in the process of adoption,” to assure that our church expends no more resources on this ill-conceived project, to avoid abdicating our responsibility for discernment to others, and to discourage Communion churches from adopting the Anglican Covenant because they think that others will do so. A resolution to that effect will free our church to strengthen the historic bonds of affection among Communion partners and to pursue our common mission and ministry.

