

A Comparison of various drafts of the proposed Anglican Communion Covenant

Underline indicates new text in a current draft (except when a whole section is new), strikeout indicates text deleted in a subsequent draft, italics indicate movement to a different section (with added superscript note of new and old location, > = to, < = from); double underlining indicates text that is extensively revised but more or less equivalent in the subsequent version, strikeouts indicating particular changes in the earlier, and underlines in the latter. (Prepared by Tobias Stanislas Haller BSG. Please notify of errors or omissions. February 14, 2011)

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
Introduction to the Anglican Covenant	Introduction to the Covenant Text	Introduction to the Covenant Text
<p>“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” (I John 1.2-3)</p>	<p>“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. <u>These things we write so that our joy may be complete.</u>” (1 John 1.2-4).</p>	<p>“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. <u>These things we write so that our joy may be complete.</u>” (1 John 1.2-4).</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 reflects 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” (The Church and the Triune God[1: The Cyprus Statement of the International Commission for Anglican Orthodox Theological Dialogue, 2007], par. 1-2). This life of the One God, Father, Son, and Holy Spirit, shapes and displays itself through the very existence and</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”[1: The Church of the Triune God, The Cyprus Statement of the International Commission for Anglican Orthodox Theological Dialogue, 2007, paragraph 1,2.]. This life of the One God, Father, Son, and Holy Spirit, shapes and displays itself through the very existence and</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”[1:The Church of the Triune God, The Cyprus Statement of the International Commission for Anglican Orthodox Theological Dialogue, 2007, paragraph 1,2.]. This life of the One God, Father, Son, and Holy Spirit, shapes and displays itself through the very existence and</p>

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ordering of the Church.	ordering of the Church.	ordering of 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 his own 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 very ends of the earth and of creation.</p>	<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 ... 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.</p>	<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 ... 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.</p>
<p>3. We humbly recognize that this calling and gift of communion entails responsibilities for our common life before God as we seek, through his grace, to be faithful in our service of his purposes for the world. Joined to one <u>universal Body, who is Christ the Lord</u>, 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. 2:22-12). The forms of this</p>	<p>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 <u>universal Church, which is Christ's Body</u>, 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</p>	<p>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</p>

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<p>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 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). (See The Windsor Report, par. 2).</p>	<p>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 <u>in mutual deference and service (Mk 10.44-45)</u> 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).</p>	<p>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).</p>
<p>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 us a special charism and identity among the many followers and servants of Jesus. Recognizing the wonder, beauty and challenge of maintaining communion in this family of churches, and the need for mutual commitment and discipline as a witness to God’s promise in a world and time of instability, conflict, and fragmentation, we covenant together as churches of this Anglican Communion to be faithful to God’s promises through the historic faith we confess, the way we live together and the <u>focus of our mission.</u></p>	<p>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, <u>our common worship, our participation in God’s mission,</u> and the way we live together.</p>	<p>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.</p>
<p>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</p>	<p>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 <u>in a</u></p>	<p>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</p>

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<p>our commitment to one another, and our common understanding of the faith as we have received it in a solemn way, so that the “bonds of affection” which hold us together may be affirmed. We do this in order to reflect in our relations with one another God’s own faithfulness in his promises towards us in Christ. (2 Cor 1.20-22)</p>	<p><u>solemn way</u> 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).</p>	<p>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).</p>
<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 a common voice, made one across 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 in word only but 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>	<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>	<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>
<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</p> <p>in growing our Communion into a truly global family; and the mission we pursue aims at serving the great promises of God in Christ that embrace the world and its peoples,</p>	<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 (<u>even as it exposes our failures in faith, hope and love</u>) 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 <u>and the world God so</u></p>	<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</p>

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<p>carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.</p>	<p><u>loves</u>. This mission is carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.</p>	<p>loves. This mission is carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.</p>
<p>8. Our prayer is that God will redeem our struggles and weakness, and renew and enrich our common life so that the Anglican Communion may be used to witness effectively in all the world, working with all Christians of good will, to the new life and hope found in Christ Jesus.</p>	<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 <u>people</u> of good will, to the new life and hope found in Christ Jesus.</p>	<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>
<p>An Anglican Covenant</p>	<p>An Anglican Covenant</p>	<p>The Anglican Communion Covenant</p>
<p>Preamble</p>	<p>Preamble</p>	<p>Preamble</p>
<p>We, the 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”[1: Revelation 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 grow up together to the full stature of Christ.</p>	<p>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).</p>	<p>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).</p>
<p>Section One: Our Inheritance of Faith</p>	<p>Section One: Our Inheritance of Faith</p>	<p>Section One: Our Inheritance of Faith</p>
<p>1.1 Each Church of the Communion affirms:</p>	<p>1.1 Each Church affirms:</p>	<p>1.1 Each Church affirms:</p>
<p>(1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping</p>	<p>(1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping</p>	<p>(1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping</p>

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<p>the one true God, Father, Son, and Holy Spirit[2: Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.];</p>	<p>the one true God, Father, Son, and Holy Spirit.</p>	<p>the one true God, Father, Son, and Holy Spirit.</p>
<p>(1.1.2) that, reliant on the Holy Spirit, it professes the faith which is uniquely revealed in <i>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</i>[3: Cf. <i>The Lambeth Quadrilateral of 1888</i>],^(>1.1.3) and which is set forth in the catholic creeds, and to which</p> <p style="text-align: center;">the historic formularies of the Church of England[4: The Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons]</p> <p style="text-align: center;">bear significant witness, which faith the Church is called upon to proclaim afresh in each generation[5: Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.];</p>	<p>(1.1.2) the <u>catholic and apostolic</u> faith uniquely revealed in the Holy Scriptures</p> <p>and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation[2: Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.]. The historic formularies 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], <u>forged in the context of the European Reformation and acknowledged and appropriated in various ways in the Anglican Communion</u>, bear <u>authentic</u> witness to this faith.</p>	<p>(1.1.2) the catholic and apostolic faith uniquely revealed in the Holy Scriptures</p> <p>and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation[2: Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.]. The historic formularies 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], 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>
<p>(from 1.1.2 above)</p>	<p>(1.1.3) <i>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</i>[4: <i>The Chicago-Lambeth Quadrilateral of 1886/1888</i>].^(<1.1.2)</p>	<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[4: The Chicago-Lambeth Quadrilateral of 1886/1888].</p>

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	(1.1.4) <u>the Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith</u> [5: <u>The Chicago-Lambeth Quadrilateral of 1886/1888</u>].	(1.1.4) the Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith[5: The Chicago-Lambeth Quadrilateral of 1886/1888].
(1.1.3) that it holds and duly administers the two sacraments ordained by Christ himself — Baptism and the Supper of the Lord — ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him[6: cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.];	(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: cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.].	(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: cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.].
(1.1.4) that it upholds 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: Cf. The Chicago-Lambeth Quadrilateral 1886/1888];	(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: cf. The Chicago-Lambeth Quadrilateral 1886/1888].	(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: cf. The Chicago-Lambeth Quadrilateral 1886/1888].
(1.1.5) that our shared patterns of common prayer and liturgy form, sustain and nourish our worship of God and our faith and life together;	(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.	(1.1.7) the shared patterns of our common prayer and liturgy which form, sustain and nourish our worship of God and our faith and life together.
(1.1.6) that it participates in the apostolic mission of the whole people of God, and that this mission is shared with other Churches and traditions beyond this Covenant.	(1.1.8) 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.	(1.1.8) 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 of the Communion commits itself:	1.2 In living out this inheritance of faith together in varying contexts, each Church, reliant on the Holy Spirit, commits itself:	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 uphold and act in continuity and	(1.2.1) to teach and act in continuity and	(1.2.1) to teach and act in continuity and

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consonance with Scripture and the catholic and apostolic faith, order and tradition;	consonance with Scripture and the catholic and apostolic faith, order and tradition, <u>as received by the Churches of the Anglican Communion, mindful of the common councils of the Communion and our ecumenical agreements.</u>	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 and that reflects ...	(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.	(1.2.2) 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.
...the renewal of humanity and the whole created order through the death and resurrection of Christ and the holiness that in consequence God gives to, and requires from, his people;	(1.2.3) <u>to witness, in this reasoning,</u> to the renewal of humanity and the whole created order through the death and resurrection of Christ, and <u>to reflect</u> the holiness that in consequence God gives to, and requires from, his people.	(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.
(from 1.2.4 below)	(1.2.4) <u>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.</u> ^(<1.2.4)	(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.
(1.2.4) to ensure that biblical texts are handled faithfully, respectfully, comprehensively and coherently, primarily through the teaching and initiative of bishops and synods, and building on habits and disciplines of Bible study across the Church and on rigorous scholarship, ^(>1.2.4) believing that scriptural revelation continues to illuminate and transform individuals, cultures and societies;	(1.2.5) to ensure that biblical texts are <u>received, read and interpreted</u> faithfully, respectfully, comprehensively and coherently, <u>with the expectation that</u> Scripture continues to illuminate and transform <u>the Church and its members, and through them,</u> individuals,	(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,

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	cultures and societies.	cultures and societies.
(1.2.5) nurture and respond to prophetic and faithful leadership in ministry and mission to equip God's people to be courageous witnesses to the power of the Gospel in the world.	(1.2.6) <u>to encourage and be open to</u> prophetic and faithful leadership in ministry and mission so as to <u>enable</u> God's people to <u>respond in</u> courageous witness to the power of the gospel in the world.	(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.
<i>(1.2.3) to seek in all things to uphold the solemn obligation to sustain Eucharistic communion, in accordance with existing canonical disciplines as we strive under God for the fuller realisation of the Communion of all Christians;</i> ^(>1.2.7)	<i>(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.</i> ^(<1.2.3)	(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.
(1.2.6) pursue a common pilgrimage with other Churches of the Communion to discern the Truth, that peoples from all nations may truly be set free to receive the new and abundant life in the Lord Jesus Christ.	(1.2.8) to pursue a common pilgrimage with <u>the whole Body of Christ continually to</u> discern the <u>fullness of truth into which the Spirit leads us,</u> that peoples from all nations may be set free to receive new and abundant life in the Lord Jesus Christ.	(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	Section Two: The Life We Share with Others: Our Anglican Vocation	Section Two: The Life We Share with Others: Our Anglican Vocation
2.1 Each Church of the Communion affirms:	2.1 Each Church affirms:	2.1 Each Church affirms:
(2.1.1) that communion is a gift of God: that His people from east and west, north and south, may together declare his glory and be a sign of God's Reign...	(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 <u>of the Lord</u> and be both a sign of God's reign <u>in the Holy Spirit and the first fruits in the world of God's redemption in Christ.</u>	(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.
...We gratefully acknowledge God's gracious providence extended to us down the ages, our origins in the Church of the Apostles,	(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;	(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;

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<p>the ancient common traditions, the rich history of the Church in Britain and Ireland shaped by the Reformation, and our growth into a global communion through the expanding missionary work of the Church.</p>	<p>the ancient common traditions; the rich history of the Church in Britain and Ireland <u>reshaped</u> by the Reformation, and our growth into a global communion through the expanding missionary work of the Church; <u>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.</u></p>	<p>the ancient common traditions; the rich history of the Church in Britain and Ireland <u>reshaped</u> 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.</p>
	<p>(2.1.3) <u>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.</u></p>	<p>(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.</p>
<p>(2.1.2) the ongoing mission work of the Communion.</p> <p>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 faith and mission heritage as offering Anglicans distinctive opportunities for mission collaboration.</p>	<p>(2.1.4) the <u>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.</u> 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.</p>	<p>(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.</p>
<p>(2.1.3) 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</p>	<p>(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</p>	<p>(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</p>

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<p>shared mission with the Church throughout the world.</p> <p style="text-align: center;">It is with all the saints that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.</p>	<p>shared mission with the Church throughout the world. <u>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</u> that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.</p>	<p>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.</p>
<p>2.2 In recognition of these affirmations, each Church of the Communion commits itself:</p>	<p>2.2 In recognition of these affirmations, each Church, <u>reliant on the Holy Spirit</u>, commits itself:</p>	<p>2.2 In recognition of these affirmations, each Church, <u>reliant on the Holy Spirit</u>, commits itself:</p>
<p>(2.2.1) to answer God's call to evangelisation and to share in his 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.</p>	<p>(2.2.1) to answer God's call to <u>undertake</u> evangelisation and to share in <u>the</u> healing and reconciling mission "for our blessed but broken, hurting and fallen world"[8: IASCOME Report, ACC-13], and, with mutual accountability, to share our God-given spiritual and material resources in this task.</p>	<p>(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: IASCOME Report, ACC-13], and, with mutual accountability, to share our God-given spiritual and material resources in this task.</p>
<p>(2.2.2) In this mission, which is the Mission of Christ[8: Cf. The five Marks of Mission as set out in the MISSIO Report of 1999, building on work at ACC-6 and ACC-8.], each Church undertakes:</p>	<p>(2.2.2) to undertake in this mission, which is the mission of God in Christ[9: The five Marks of Mission are set out in the MISSIO Report of 1999, building on work at ACC-6 and ACC-8.]:</p>	<p>(2.2.2) to undertake in this mission, which is the mission of God in Christ[9: The five Marks of Mission are set out in the MISSIO Report of 1999, building on work at ACC-6 and ACC-8.]:</p>
<p>(2.2.2.a) to proclaim the Good News of the Kingdom of God;</p>	<p>(2.2.2.a) "to proclaim the Good News of the Kingdom of God" <u>and to bring all to repentance and faith;</u></p>	<p>(2.2.2.a) "to proclaim the Good News of the Kingdom of God" and to bring all to repentance and faith;</p>
<p>(2.2.2.b) to teach, baptize and nurture new believers;</p>	<p>(2.2.2.b) "to teach, baptize and nurture new believers", <u>making disciples of all nations (Mt 28.19) through the quickening power of the Holy Spirit[10: Church as Communion n26] and drawing them into the one Body of Christ</u></p>	<p>(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: Church as Communion n26] and drawing them into the one Body of Christ</p>

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	whose <u>faith, calling and hope are one in the Lord</u> (Eph 4.4-6);	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;	(2.2.2.c) “to respond to human need by loving service”, <u>disclosing God’s reign through humble ministry to those most needy</u> (Mk 10.42-45; Mt 18.4; 25.31-45);	(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; and	(2.2.2.d) “to seek to transform unjust structures of society” <u>as the Church stands vigilantly with Christ proclaiming both judgment and salvation to the nations of the world</u> [11: WCC 1954 Evanston, Christ the Hope of the World], <u>and manifesting through our actions on behalf of God’s righteousness the Spirit’s transfiguring power</u> [12: Moscow Statement, 43];	(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: WCC 1954 Evanston, Christ the Hope of the World], and manifesting through our actions on behalf of God’s righteousness the Spirit’s transfiguring power[12: Moscow Statement, 43];
(2.2.2.e) to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.	(2.2.2.e) “to strive to safeguard the integrity of creation and to sustain and renew the life of the earth” <u>as essential aspects of our mission in communion</u> [13:IARCCUM, Growing Together in Unity and Mission,118].	(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: IARCCUM, Growing Together in Unity and Mission,118].
	(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.	(2.2.3) 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.	(2.2.4) 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	(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

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	and goal of the unity of the Church and of the renewal of human community” [14: Baptism, Eucharist and Ministry, WCC].	and goal of the unity of the Church and of the renewal of human community” [14: Baptism, Eucharist and Ministry, WCC].
Section Three: Our Unity and Common Life	Section Three: Our Unity and Common Life	Section Three: Our Unity and Common Life
3.1 Each Church of the Communion affirms:	3.1 Each Church affirms:	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;	(3.1.1) 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.	(3.1.1) 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>(3.1.2) its resolve to live in a Communion of Churches. Each Church, episcopally led and synodically governed, 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 autonomous-in-communion[9: The Windsor Report, paragraph 76].</p> <p><u>Churches of the Anglican Communion are not bound together by a central legislative, executive or judicial authority. Trusting in the Holy Spirit, who calls and enables us to live 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 develop a common mind;</u></p>	<p>(3.1.2) its resolve to live in a Communion of Churches. Each Church, <u>with its bishops in synod,</u> 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 <u>living “in communion with autonomy and accountability”</u>[15: A Letter from Alexandria, the Primates, March 2009]. 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: Lambeth Conference 1930]</p>	<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”[15: A Letter from Alexandria, the Primates, March 2009]. 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: Lambeth Conference 1930]</p>

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	and of the other instruments of Communion.	and of the other instruments of Communion.
<p>(3.1.3) the central role of bishops as guardians and teachers of faith, leaders in mission, and as a visible sign of unity, representing the universal Church to the local, and the local Church to the universal.</p> <p>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>	<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 <u>and the local Churches to one another.</u> 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>	<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>
<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.</p> <p>In addition to the many and varied links which sustain our life together, we acknowledge four particular Instruments</p> <p style="text-align: center;">which</p> <p>co-operate in the service of Communion:</p>	<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. <u>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).</u></p> <p>In addition to the many and varied links which sustain our life together, we acknowledge four particular Instruments <u>at the level of the Anglican Communion</u> which <u>express this</u> co-operative service in the life of communion.</p>	<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 (consensus fidelium).</p> <p>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>
<p>I. The Archbishop of Canterbury, with whose See Anglicans have historically been in communion, is accorded a primacy of honour</p>	<p>I. We accord the Archbishop of Canterbury, <u>as the bishop of the See of Canterbury</u> with which Anglicans have historically been in communion, a primacy of honour and respect</p>	<p>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</p>

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<p>and respect as first amongst equals (primus inter pares). As a focus and means of unity, he gathers the Lambeth Conference and Primates' Meeting, and presides in the Anglican Consultative Council;</p>	<p><u>among the college of bishops in the Anglican Communion</u> as first among equals (primus inter pares). As a focus and means of unity, the Archbishop gathers <u>and works with</u> the Lambeth Conference and Primates' Meeting, and presides in the Anglican Consultative Council.</p>	<p>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.</p>
<p>II. The Lambeth Conference, expressing episcopal collegiality worldwide, gathers the bishops for common counsel, consultation and encouragement and serves as an instrument in guarding the faith and unity of the Communion and equipping the saints for the work of ministry and mission[10: Ephesians 4.12];</p>	<p>II. The Lambeth Conference expresses episcopal collegiality worldwide, and <u>brings together</u> the bishops for common <u>worship</u>, counsel, consultation and encouragement <u>in their ministry</u> of guarding the faith and unity of the Communion and equipping the saints for the work of ministry (Eph 4.12) and mission.</p>	<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>
<p>III. The Anglican Consultative Council is comprised of laity, clergy and bishops representative of our Provincial synods.</p> <p>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[11: cf. the Objects of the ACC are set out in Article 2 of its Constitution.];</p>	<p>III. The Anglican Consultative Council is comprised of lay, clerical and episcopal representatives <u>from our Churches</u>[17: Constitution of the ACC, Article 3 and Schedule]. 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: cf. the Objects of the ACC are set out in Article 2 of its Constitution.].</p>	<p>III. The Anglican Consultative Council is comprised of lay, clerical and episcopal representatives from our Churches[17: Constitution of the ACC, Article 3 and Schedule]. 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: cf. the Objects of the ACC are set out in Article 2 of its Constitution.].</p>
<p>III. The Primates' Meeting is called by the Archbishop of Canterbury for mutual support, prayer and counsel.</p>	<p>III. The Primates' Meeting is <u>convened</u> by the Archbishop of Canterbury for mutual support, prayer and counsel. <u>The authority that primates bring to the meeting arises from their own positions as the senior bishops of their</u></p>	<p>III. 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</p>

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<p>The Primates and Moderators are called to work as representative of their Provinces in collaboration with one another in mission and in doctrinal, moral and pastoral matters that have communion-wide implications.</p>	<p><u>Provinces, and the fact that they are in conversation with their own Houses of Bishops and located within their own synodical structures</u>[19: Report of the Windsor Continuation Group, 69.]. In the <u>Primates' Meeting</u>, 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>	<p>Provinces, and the fact that they are in conversation with their own Houses of Bishops and located within their own synodical structures[19: Report of the Windsor Continuation Group, 69.]. 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>
	<p>It is the responsibility of each Instrument to consult with, respond to, and support each other Instrument and the Churches of the Communion[20: cf IATDC, Communion, Conflict and Hope, paragraph 113.]. Each Instrument may initiate and commend a process of discernment and a direction for the Communion and its Churches.</p>	<p>It is the responsibility of each Instrument to consult with, respond to, and support each other Instrument and the Churches of the Communion[20: cf IATDC, Communion, Conflict and Hope, paragraph 113.]. Each Instrument may initiate and commend a process of discernment and a direction for the Communion and its Churches.</p>
<p>3.2 Acknowledging our interdependent life, each Church of the Communion commits itself:</p>	<p>3.2 Acknowledging our interdependent life, each Church, reliant on the Holy Spirit, commits itself:</p>	<p>3.2 Acknowledging our interdependent life, each Church, reliant on the Holy Spirit, commits itself:</p>
<p>(3.2.1) to have regard to the common good of the Communion in the exercise of its autonomy, and to support the work of the Instruments of Communion with the spiritual and material resources available to it;</p>	<p>(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, <u>and to receive their work with a readiness to undertake reflection upon their counsels, and to endeavour to accommodate their recommendations.</u></p>	<p>(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.</p>
<p>(3.2.2) to respect the constitutional autonomy of all of the Churches of the Anglican</p>	<p>(3.2.2) to respect the constitutional autonomy of all of the Churches of the Anglican</p>	<p>(3.2.2) to respect the constitutional autonomy of all of the Churches of the Anglican</p>

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<p>Communion, while upholding the interdependent life and mutual responsibility of the Churches,</p> <p style="text-align: center;">and the</p> <p>responsibility of each to the Communion as a whole[12: cf. the Schedule to the Dar es Salaam Communiqué of the Primates' Meeting, February 2007];</p>	<p>Communion, while upholding <u>our mutual responsibility and interdependence in the Body of Christ</u>[21: Toronto Congress 1963, and the Ten Principles of Partnership.], and the responsibility of each to the Communion as a whole[22: cf. the Schedule to the Dar es Salaam Communiqué of the Primates' Meeting, February 2007].</p>	<p>Communion, while upholding our mutual responsibility and interdependence in the Body of Christ[21: Toronto Congress 1963, and the Ten Principles of Partnership.], and the responsibility of each to the Communion as a whole [22: cf. the Schedule to the Dar es Salaam Communiqué of the Primates' Meeting, February 2007].</p>
<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 its seeks to be led by the Spirit into all truth and to proclaim the Gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith: all therefore need to be tested by shared discernment in the life of the Church.</p>	<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 its 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 <u>such matters</u> therefore need to be tested by shared discernment in the life of the Church.</p>	<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>
<p>(3.2.4) to seek with other Churches, through the Communion's shared councils, a common mind about matters understood to be of essential concern, consistent with the Scriptures, common standards of faith, and the canon law of our churches.</p> <p><i>(3.2.5.a) to undertake wide consultation with the other churches of the Anglican Communion and with the Instruments and Commissions of the Communion,</i> (>3.2.4))</p>	<p>(3.2.4) to seek a <u>shared</u> mind with other Churches, through the Communion's councils, about matters of <u>common</u> concern, <u>in a way</u> consistent with the Scriptures, the common standards of faith, and the canon laws of our churches. Each Church will <i>undertake wide consultation with the other Churches of the Anglican Communion and with the Instruments and Commissions of the Communion.</i> (<3.2.5.a)</p>	<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>

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<p>(3.2.5) to act with diligence, care and caution in respect to actions, either proposed or enacted, at a provincial or local level, which, in its own view or the expressed view of any Province or in the view of any one of the Instruments of Communion, are deemed to threaten the unity of the Communion and the effectiveness or credibility of its mission, and to consent to the following principles and procedural elements:</p>	<p>(3.2.5) to act with diligence, care and caution in respect of any action <u>which may provoke controversy, which by its intensity, substance or extent could</u></p> <p>threaten the unity of the Communion and the effectiveness or credibility of its mission.</p>	<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</p> <p>threaten the unity of the Communion and the effectiveness or credibility of its mission.</p>
<p><i>(3.2.5.a. > 3.2.4)</i></p> <p>(3.2.5.b) to accept the legitimacy of processes for communion-wide evaluation which any of the Instruments of Communion may commission, according to such procedures as are appended to this covenant;</p>		
<p><i>(3.2.5.c) to be ready to participate in mediated conversation</i> ^(>3.2.6) between parties, which may be in conflict, according to such procedures as are appended to this covenant;</p>		
<p>(3.2.5.d) to be willing to receive from the Instruments of Communion a request to adopt a particular course of action in respect of the matter under dispute. While the Instruments of Communion have no legislative, executive or judicial authority in our Provinces, except where provided in their own laws, we recognise them as those bodies by which our common life in Christ is articulated and sustained, and which therefore carry a moral authority which commands our respect.</p>		
<p>(3.2.5.e) Any such request would not be binding on a Church unless recognised as such</p>		

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
<p>by that Church. However, commitment to this covenant entails an acknowledgement that in the most extreme circumstances, where a Church chooses not to adopt the request of the Instruments of Communion, that decision may be understood by the Church itself, or by the resolution of the Instruments of Communion, as a relinquishment by that Church of the force and meaning of the covenant's purpose, until they re-establish their covenant relationship with other member Churches.</p>		
	<p>(3.2.6) in situations of conflict, to <i>participate in mediated conversations</i>,^(<small><3.2.5.c</small>) which involve face to face meetings, agreed parameters and a willingness to see such processes through.</p>	<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>
<p>(3.2.6) to have in mind that our bonds of affection and the love of Christ compel us always to seek the highest possible degree of communion.</p>	<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>	<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>
<p>Draft Appendix Framework Procedures for the Resolution of Covenant Disagreements</p>	<p>Section Four: Our Covenanted Life Together</p>	<p>Section Four: Our Covenanted Life Together</p>
<p>[Note: So much has been altered from Draft 2, that the draft appendix is included below as a whole and only some language that is reflected in the final draft is included here.]</p>	<p>Each Church affirms the following procedures, and, reliant on the Holy Spirit, commits itself to their implementation.</p>	<p>4. Each Church affirms the following principles and procedures, and, reliant on the Holy Spirit, commits itself to their implementation.</p>
	<p>4.1 Adoption of the Covenant</p>	<p>4.1 Adoption of the Covenant</p>
	<p>(4.1.1) Each Church adopting this Covenant affirms that it enters into the Covenant as a</p>	<p>(4.1.1) Each Church adopting this Covenant affirms that it enters into the Covenant as a</p>

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
	<p>commitment to relationship in submission to God.</p> <p><u>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</u>^(>4.1.3).</p>	<p>commitment to relationship in submission to God. <u>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.</u></p>
	<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>	<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 <u>foundational for</u> the life of the Anglican Communion and <u>therefore for</u> the relationships among the covenanting Churches.</p>
<p>[App]1.2. No process shall affect the autonomy of any Church of the Communion.</p>	<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.</p> <p>Nothing in this Covenant of itself shall be</p>	<p>(4.1.3) Such mutual commitment <i>does not represent submission to any external ecclesiastical jurisdiction</i>^(<4.1.1).</p> <p>Nothing in this Covenant of itself shall be</p>

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
<p>The term “Church” and all terms in this Appendix take their meaning from the Covenant itself.</p>	<p>deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. <u>Under the terms of this Covenant</u>, no one Church, nor any agency of the Communion, can exercise control or direction over the internal life of any other covenanted Church.</p>	<p>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 <u>does not grant</u> to any one Church or any agency of the Communion control or direction over any Church <u>of the Anglican Communion.</u></p>
	<p>(4.1.4) Every Church of the Anglican Communion, as recognised in accordance with the Constitution of the Anglican Consultative Council, is invited to adopt this Covenant in its life according to its own constitutional procedures. Adoption of the Covenant by a Church does not in itself imply any change to its Constitution and Canons, but implies a recognition of those elements which must be maintained in its own life in order to sustain the relationship of covenanted communion established by this Covenant.</p>	<p>(4.1.4) Every Church of the Anglican Communion, as recognised in accordance with the Constitution of the Anglican Consultative Council, is invited to <u>enter into</u> this Covenant according to its own constitutional procedures.</p>
	<p>(4.1.5) It shall be open to other Churches to adopt the Covenant. Adoption of this Covenant does not bring any right of recognition by, or membership of, the Instruments of Communion. <u>Such recognition and membership are dependent on the satisfaction of those conditions set out by each of the Instruments.</u> However, adoption of the Covenant by a Church may be accompanied by a formal request to the Instruments for</p>	<p>(4.1.5) <u>The Instruments of Communion may invite</u> other Churches to adopt the Covenant <u>using the same procedures as set out by the Anglican Consultative Council for the amendment of its schedule of membership.</u> Adoption of this Covenant does not <u>confer</u> any right of recognition by, or membership of, the Instruments of Communion, <u>which shall be decided by those Instruments themselves.</u></p>

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
	recognition and membership to be acted upon according to each Instrument's procedures.	
	(4.1.6) This Covenant becomes active for a Church when that Church adopts the Covenant.	(4.1.6) This Covenant becomes active for a Church when that Church adopts the Covenant <u>through the procedures of its own Constitution and Canons.</u>
	4.2 The Maintenance of the Covenant and Dispute Resolution	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.
	(4.2.1) The Joint Standing Committee of the Anglican Consultative Council and of the Primates' Meeting, or any body that succeeds it, shall have the duty of overseeing the functioning of the Covenant in the life of the Anglican Communion. The Joint Standing Committee may nominate or appoint another committee or commission to assist in carrying out this function and to advise it on questions relating to the Covenant.	(4.2.2) <u>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.</u>

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
<p>[App]1.4. Any matter involving relinquishment by a Church of the force and meaning of the Covenant purposes must be decided solely by that Church or by the Anglican Consultative Council in accordance with Paragraph 8 of this Appendix.</p>	<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 ^(>4.2.5) until the processes set out below have been completed. It shall further take advice from such bodies as it feels appropriate on the nature and relational consequences of the matter and may make a recommendation to be referred for advice to both the Anglican Consultative Council and the Primates' Meeting.</p>	<p>(4.2.3) <u>When</u> questions arise relating to the meaning of the Covenant, <u>or about the compatibility of an action by a covenanting Church with the Covenant,</u></p> <p>it is the duty of each covenanting Church to <u>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.</u></p>
<p>[App]2.1. If a Church (X) proposes to act or acts in any way that another Church (Y) or an Instrument of Communion (Z) claims to threaten the unity of the Communion and the effectiveness or credibility of its mission, then X Church, Y Church and Z instrument shall engage in informal conversation, as an act of communion, to try to resolve the matter.</p>		<p>(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.</p>
<p>[App]5.4. If a Church rejects the request, the Instrument of Communion to which the referral is made shall at its next meeting submit the request and rejection to the Anglican Consultative Council which shall deal with the matter in accordance with</p>	<p>(4.2.3) If a Church refuses to defer <u>a controversial action</u>, 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</p>	<p>(4.2.5) <i>The Standing Committee may request a Church to defer a controversial action.</i> ^(<4.2.2.) If a Church <u>declines</u> to defer <u>such</u> action, the Standing Committee may recommend to any Instrument of Communion relational consequences which <u>may</u> specify a provisional limitation of participation in, or suspension from, that</p>

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
Paragraph 8.	Instrument until the completion of the process set out below.	Instrument until the completion of the process set out below.
<p>[App]8.4. If the Council decides that the rejection is incompatible with the Covenant, then during the course of that meeting of the Council either (a) the Church involved may declare voluntarily that it relinquishes the force and meaning of the purposes of the Covenant, or (b) the Council shall resolve whether the Church involved may be understood to have relinquished the force and meaning of the purposes of the Covenant.</p>	<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 "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>(4.2.6) On the basis of advice received from the Anglican Consultative Council and the Primates' Meeting, the Standing Committee <u>may</u> make a declaration that an action or decision is or would be "incompatible with the Covenant".</p>
	<p>(4.2.5) On the basis of the advice received, the Joint Standing Committee <u>may</u> make recommendations as to relational consequences</p> <p style="text-align: center;">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.</p> <p>It may recommend whether such action or decision should have a consequence for</p>	<p>(4.2.7) On the basis of the advice received, the Standing Committee <u>shall</u> make recommendations as to relational consequences <u>which flow from an action incompatible with the Covenant</u>. 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</p> <p style="text-align: center;">impairs or limits the communion between that Church and the other Churches of the Communion, and <u>the practical consequences of such impairment or limitation</u>.</p>

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
	<p>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>	<p>Each Church or each Instrument shall determine whether or not to accept such recommendations.</p>
	<p>(4.2.7) Participation in <u>the processes set out in this section</u> 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>	<p>(4.2.8) Participation in <u>the decision making of the Standing Committee or of the Instruments of Communion in respect to section 4.2</u> 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>
<p>[App]1.5. Each Communion body or instrument involved in the following procedures shall make its own rules, in consultation with the other Instruments of Communion, for the transaction of its business in accordance with the Covenant, the Framework Procedures and the Christian virtues and canonical principles set out in Paragraph 1.1 of this Appendix.</p>	<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>	<p>(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.</p>
	<p>4.3 Withdrawing from the Covenant</p>	<p>4.3 Withdrawing from 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>	<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 <u>of Communion</u> or a repudiation of its Anglican character, it <u>may</u> raise a question relating to the meaning of the Covenant, and of compatibility with the principles incorporated within it, and <u>trigger</u> the provisions set out in section 4.2 above.</p>

St Andrew's Draft (2)	Ridley Cambridge Draft (3)	Final Draft (4)
	4.4 The Covenant Text and its amendment	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.	(4.4.1) The Covenant consists of the text set out in this document in the Preamble, Sections One to Four and the Declaration. The Introduction to the Covenant Text, which shall always be annexed to the Covenant text, is not part of the Covenant, but shall be accorded authority in understanding the purpose of the Covenant.
	(4.4.2) Any covenanting Church or Instrument of Communion may submit a proposal to the Joint Standing Committee <u>for the amendment of the Covenant</u> . 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.	(4.4.2) Any covenanting Church or Instrument of Communion may submit a proposal <u>to amend the Covenant to the Instruments of Communion</u> through the Standing Committee. The Standing Committee shall send the proposal to the Anglican Consultative Council, the Primates' Meeting, <u>the covenanting Churches</u> 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 <u>Churches</u> . The Standing Committee shall adopt a procedure for promulgation of the amendment.
Our Declaration	Our Declaration	Our Declaration
With joy and with firm resolve, we declare our Churches to be partakers in this Anglican Covenant, offering ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the	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 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

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<p>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)</p>	<p>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)</p>	<p>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)</p>

An Anglican Covenant - Draft Appendix (Second Draft Version)

Framework Procedures for the Resolution of Covenant Disagreements

1. General Principles

1.1. All processes for the resolution of covenant disagreements which threaten the unity of the Communion and the effectiveness or credibility of its mission shall be characterised by the Christian virtues of charity, humility, patience and gentleness and the canonical principles of fairness, transparency, and reasoned decision-making.

1.2. No process shall affect the autonomy of any Church of the Communion. The term "Church" and all terms in this Appendix take their meaning from the Covenant itself.

1.3. No process shall exceed five years as from the date upon which a Church consults under Paragraph 3 of this Appendix.

1.4. Any matter involving relinquishment by a Church of the force and meaning of the Covenant purposes must be decided solely by that Church or by the Anglican Consultative Council in accordance with Paragraph 8 of this Appendix.

1.5. Each Communion body or instrument involved in the following procedures shall make its own rules, in consultation with the other Instruments of Communion, for the transaction of its business in accordance with the Covenant, the Framework Procedures and the Christian virtues and canonical principles set out in Paragraph 1.1 of this Appendix.

2. The Principle of Informal Conversation

2.1. If a Church (X) proposes to act or acts in any way that another Church (Y) or an Instrument of Communion (Z) claims to threaten the unity of the Communion and the effectiveness or credibility of its mission, then X Church, Y Church and Z instrument shall engage in informal conversation, as an act of communion, to try to resolve the matter.

2.2. The Anglican Consultative Council shall be disqualified from making a claim under 2.1, on the basis that it may later make a decision as to the relinquishment on the force and meaning of the Covenant purpose under paragraph 8, but it shall not be disqualified from entering into informal conversation under 2.1.

3. The Principle of Consultation

3.1. If informal conversation fails in the view of X, Y or Z, or if X Church itself considers that an action or proposed action might threaten Communion unity and mission, then X Church must consult the Archbishop of Canterbury on the matter.

3.2. Within one month of being consulted, the Archbishop of Canterbury must either (a) seek to resolve the matter personally through pastoral

guidance or (b) refer the matter to three Assessors, appointed as appropriate by the Archbishop.

3.3. If after one month of its issue, the pastoral guidance of the Archbishop is unsuccessful as determined by the Archbishop, the Archbishop shall as soon as practically possible refer the matter to the Assessors who shall act in accordance with Paragraph 3.4.

3.4. Having considered whether the matter involves a threat to the unity and mission of the Communion according to Article 3.2.5 of the Covenant, the Assessors shall recommend to the Archbishop, within one month of receiving the referral, one of the following routes:

(a) if it is clear in the opinion of the Assessors that the matter involves a threat to the unity or mission of the Communion and that time may be of the essence, a request from the Archbishop of Canterbury;

(b) if it is unclear in the opinion of the Assessors whether the matter involves a threat to the unity or mission of the Communion and time is of the essence, referral to another Instrument of Communion;

(c) if it is unclear in the opinion of the Assessors whether the matter involves a threat to the unity or mission of the Communion, if time is not of the essence, and if the case would benefit from rigorous theological study, referral to a Commission for evaluation; or:

(d) if it is clear that the matter does not involve a threat to the unity or mission of the Communion, mediation.

3.5. The Archbishop of Canterbury, having considered the Assessors' recommendation, and within one month of its receipt, shall either: (a) as an Instrument of Communion, issue a request to any Church involved; (b) refer the matter to another Instrument of Communion; (c) refer the matter to a Commission of the Communion for evaluation; or (d) send the matter for mediation.

4. Route 1: A Request of the Archbishop of Canterbury

4.1. When the Archbishop of Canterbury makes a request to a Church, that Church must within six months of receiving it (a) accept the request or (b) reject the request. The absence of a response will be considered as a rejection.

4.2. If a Church rejects the request, that Church may within three months of rejecting the request appeal against it to the Joint Standing Committee of the Anglican Consultative Council and the Primates. The Church may appeal when it considers that there has been no threat to the unity or mission of the Communion.

4.3. On appeal, and within three months, the Joint Standing Committee must decide whether there has been a threat to the unity or mission of the Communion.

4.4. If the appeal is successful, the Joint Standing Committee shall certify immediately that the matter is closed subject to Articles 3.2.1, 3.2.4 and 3.2.5b of the Covenant.

4.5. If the appeal is lost, the Archbishop shall submit the request, rejection and appeal decision to the Anglican Consultative Council which shall deal with the matter in accordance with Paragraph 8.

5. Route 2: A Referral to another Instrument of Communion

5.1. When the Archbishop of Canterbury refers the matter to another Instrument of Communion, that Instrument must within one year of receiving the referral decide whether there has been a threat to the unity or mission of the Communion. Having considered the matter, the Instrument shall make a request to any Church involved.

5.2. A Church shall within six months of receiving the request either (a) accept the request or (b) reject the request. The absence of a response will be considered as a rejection.

5.3. If a Church accepts the request, the Instrument of Communion to which referral is made shall as soon as is convenient certify that the matter is closed subject to Articles 3.2.1, 3.2.4 and 3.2.5b of the Covenant.

5.4. If a Church rejects the request, the Instrument of Communion to which the referral is made shall at its next meeting submit the request and rejection to the Anglican Consultative Council which shall deal with the matter in accordance with Paragraph 8.

6. Route 3: An Evaluation by a Commission

- 6.1. When the Archbishop of Canterbury decides to refer the matter to a Commission in the Communion, he shall choose which Commission in consultation with the Secretary General of the Anglican Communion.
- 6.2. The Commission shall engage in study of the issues involved in the matter, bringing in expertise as needed, and shall evaluate the acceptability of the act or proposed act of any Church involved.
- 6.3. Within eighteen months of the referral, the Commission shall submit its evaluation to an Instrument of Communion other than the Anglican Consultative Council as determined by the Archbishop of Canterbury. Having considered the evaluation, the Instrument shall issue a request to any Church involved.
- 6.4. If a Church accepts the request, the Instrument of Communion to which the evaluation is submitted shall certify as soon as is convenient that the matter is closed subject to Articles 3.2.1, 3.2.4 and 3.2.5b of the Covenant.
- 6.5. If a Church rejects the request, the Instrument of Communion to which the evaluation is submitted shall send the request and rejection to the Anglican Consultative Council which shall process the matter in accordance with Paragraph 8.

7. Route 4: Mediation

- 7.1. When the Archbishop of Canterbury decides on mediation, the Assessors shall work with the parties to set up a mediation process.
- 7.2. The parties shall appoint an independent third party who shall assist the parties involved to achieve a mutually acceptable resolution of the points of disagreement.
- 7.3. The mediator shall participate actively in the mediation, offering suggestions for resolution, trying to reconcile opposing assertions, and appeasing feelings of resentment between the parties.
- 7.4. The mediator has no decision-making authority and cannot compel the parties to accept a settlement.
- 7.5. On each anniversary of the establishment of the mediation, the Assessors shall report on the process to the Archbishop of Canterbury. Within three years of the establishment of the mediation, the Archbishop of Canterbury together with the Joint Standing Committee of the Anglican Consultative Council and Primates' Meeting shall certify the conclusion of the mediation process.
- 7.6. If a party refuses to enter mediation, it will be presumed to have threatened the unity of the Communion and the effectiveness or credibility of its mission, under Article 3.2.5 of the Covenant, and the matter shall be dealt with at the next meeting of the Anglican Consultative Council in accordance with Paragraph 8.

8. Rejection of a Request from an Instrument of Communion

- 8.1. If a Church rejects a request of an Instrument of Communion, that Instrument shall send the request and rejection to the Anglican Consultative Council.
- 8.2. At its next meeting, the Council shall decide whether the rejection of the request is compatible with the Covenant.
- 8.3. If the Council decides that the rejection of the request is compatible with the Covenant, the matter is closed subject to Articles 3.2.1, 3.2.4 and 3.2.5b of the Covenant.
- 8.4. If the Council decides that the rejection is incompatible with the Covenant, then during the course of that meeting of the Council either (a) the Church involved may declare voluntarily that it relinquishes the force and meaning of the purposes of the Covenant, or (b) the Council shall resolve whether the Church involved may be understood to have relinquished the force and meaning of the purposes of the Covenant.
- 8.5. If a declaration or resolution of relinquishment is issued, the Anglican Consultative Council must as soon as is practicable initiate a process of restoration with the Church involved in consultation with all the Churches of the Communion and the other Instruments of Communion.