

Rector's Annual Report for 2009

"And I will show you a still more excellent way"

St. Paul's words at the end of chapter twelve of his *First Letter to the Corinthians* introduce what is one of the most outstanding, if not most familiar, passage of the entire corpus of Pauline writings in what we know as the New Testament. The "*still more excellent way*" is the way of love. The thirteenth chapter presents us with St. Paul's great hymn of love.

Seen through the eyes of sentiment and emotion, the profound insight and truth of his words often go unnoticed. It is not a celebration of romantic love or married love (however much it remains one of the 'go-to' favourites of young couples on their wedding day). No. It speaks of the divine love incarnate, a love that ultimately transforms all our human loves and grounds them in the transcendent love of God. It is simply one of the paradoxes of time that *Quinquagesima Sunday*, when the 13th chapter of the *First Epistle to the Corinthians* is read at Mass, happens to fall this year on one of those great feasts of secular sentiment and sensuality, namely, *Valentine's Day*; a feast day that actually has a religious basis, too.

A martyr and a bishop, or at least so we assume.¹ It is all rather hazy, perhaps not unlike love itself in its emotional and sensual vein. But that is just the point. Paul is talking about a far greater vision of love than what can possibly be captured and expressed in the forms of sensuality and sentimentality that predominate in contemporary culture.

The love he is talking about is the love without which all our doings are nothing worth.² The love he is talking about is the love which endures and perseveres, the love which knows and faces adversity, the love which is shaped and formed by the Revelation of God towards us in Jesus Christ. The point is altogether theological. This is the love which shapes and forms our souls, the divine love in which we are privileged to participate. It is the "*still more excellent way.*"

That way is the way of sacrificial love, the way of the journey of Lent which starts on Ash Wednesday. We go with him who wills to go with us that we might learn from him and learn to love. The Divine Love constantly seeks the perfection of our loves, our all-too-human loves, tainted and torn by rumour, hurt and insult, and by the abuse of power and the desire to hurt and harm. It is the love which seeks our perfection, the love which is the divine love come down from heaven to earth to redeem and sanctify

¹ The Calendar at the beginning of *The Book of Common Prayer* (Cdn, 1962, p. ix) places Valentine, Bishop and Martyr in brackets. No date is given. It points to a commemoration that is recognised, tacitly, as belonging more to myth and legend than to fact and history, which by no means takes away entirely the aspect of the theological.

² BCP(Cdn. 1962), Collect for Quinquagesima, p. 136

our human loves which are always torn and tattered; in short, incomplete and partial. In a way, the year 2009 has been a year of sacrificial love, a year in which our loves have been put to the test, a year in which we have learned something of the nature of the sacrificial love of God, I trust.

The year has been one of the most momentous years in the life of the Parish. It is a year in which we have to endure, sadly, *“the slings and arrows of outrageous fortune”* and in which we have had to stand up for ourselves in the face of institutional pressures that would compromise and harm us, even to the extent of having to take the extraordinary expedient of statutory declarations to uphold the integrity of the Parish’s position. The leadership of the Parish is to be commended for its calm professionalism and strength of determination.

It was the year that saw the sale of the Rectory and its surrounding property, a sale which marks an important milestone in the life and history of the Parish. It was a year, too, which saw the achievement of Municipal Heritage designation. (Provincial Heritage designation for Christ Church has just been received in early January 2010). In important ways, the Parish has taken momentous steps to secure its future life and mission.

One of the most outstanding features of the year concerns the amazing success of the Christ Church Foundation Heritage Campaign, which, under the leadership, commitment and talent of our Honorary Warden, Mrs. Barbara Hughes, achieved its intended goal of \$ 100,000.00. Nothing could demonstrate more clearly the commitment and enthusiasm for the continuation of the ministry of Christ Church. Nothing could be more miraculous in the wake of the economic distresses of the times. The monies raised, along with the sale of the Rectory and adjacent lands, go a long ways towards putting the Parish upon a much more solid financial footing than what it has enjoyed for many, many years.

This is not to say that there are no challenges. There are and they are very great. We have a long, long ways to go to overcome the difficulties which yet lie before us and which continue to surround us. The economic distresses of this past year have affected everybody and have certainly affected the income of the Parish. While envelopes have stayed remarkably consistent, contributions to the special occasions like Christmas, Easter, Summer and Thanksgiving have been down. But, through the sale of the Rectory, we have been able to pay off the loan to the Diocese which has been such a great burden and obstacle to the Parish. Our hope, too, is to contribute something towards the work of the wider Church, albeit without prejudice to the continuation of the Mission and Life of the Parish. That remains our adamant position, ethically and legally, as a constituent part of the Anglican Communion.

Our five-year plan has been remarkably successful as a road-map to guide the Parish. In the wake of the sale, we shall need to develop another five-year plan and, once again, it will demonstrate our intention to contribute to the work of the wider Church.

The Parish has recognized the need to retrench and focus on the Church and Hall as critical to its Mission and life. To that end, too, a heavy-duty dehumidifier has been installed in the basement of the Church to stabilize the building in terms of moisture and condensation. Under the leadership of Ken McBrine, and with the advice and guidance of Brian Balding, an audit of the Hall has been taken, indicating some of the necessary things which need to be addressed, from roofs to foundations.

But the year has brought other initiatives to the fore as well, such as new programmes and endeavours. The year witnessed the production of two Parish Newsletters and the inauguration of two additional programmes to the busy life of the Parish: the Christ Church Book Club and the Christ Church 'Cinema Paradiso' Movie Night. The response to these enterprises has been encouraging and has contributed to the forms of the Parish's outreach to those beyond the bounds of the Parish.

The year, too, has witnessed to another form of the Parish's outreach as well as in-reach, namely, the achievement of the Christ Church website. Thanks to the labours, skill and commitment of Scott and Judy Gilbreath, Christ Church has a website and one that is second to none in terms of its activity and wealth of material. It can be accessed at www.christchurchwindsor.ca by those who have internet capability. It means that the teaching ministry of the Parish has an important vehicle that reaches beyond the local bounds of the Parish and the Diocese.

The Parish, too, continues its ministry and outreach to the deaf community, sponsoring a monthly service of the deaf under the auspices of the Atlantic Ministry of the Deaf. With the support of the Parish and as part of its outreach, too, I continue to function at King's-Edgehill School as Chaplain and Teacher, endeavouring to build up the connections between Parish and School that are part of our legacy and history. One of the outstanding features of the year was a Confirmation Class held at the School involving ten young people from our Parish and the School. The students have been admitted to communion and await confirmation.

Palm Sunday was the occasion of a very special event in the life of the Parish. A special Palm Sunday liturgy involving members of the Parish and, in particular, the ten young *theologues* who were part of the Confirmation Class, marked the return of the Parish to the Church after the long hiatus of our Winter sojourn in the Hall. The occasion, too, was marked by the presence of the Diocesan Bishop, the Rt. Rev'd S. Moxley, and provided an important way of beginning Holy Week.

The year, too, has seen the start of an initiative which we hope will achieve fruition commencing in 2011, namely the Windsor Choral Festival which we hope will happen in early October of 2011. This exciting initiative would see choirs of various sorts and sizes coming to Windsor for a series of concerts culminating in a mass choral event at Christ Church. Windsor is uniquely placed, it seems to me, for such an event and abounds with wonderful venues for choral concerts.

The year has been a busy one for me with extra-parochial preachments at *St. George's, Halifax, the University of King's College, Halifax, the Parish of Cornwallis, Port Williams, the Covenanter Church* at Grand Pré, and so on. There has been the publication of various articles, notably in *The Anglican Planet*, one of which dealt with the issue of our Anglican identity in relation to a Papal Document about Anglicans becoming members of the Roman Catholic Church. The article is included in *Appendix # 1* and relates to the subsequent publication of the "*Anglican Communion Covenant*," promoted by the Archbishop of Canterbury as a mechanism for holding the Anglican Communion together. This document is also included in *Appendix # 2*. These provide the context for the Mission Statement of the Parish, which we have been asked to provide the Bishop, and for the motion to endorse the "*Anglican Communion Covenant*" as consistent with our Anglican identity and in support of the unity of the Anglican Communion. These are contained in *Appendix # 3*.

On the community front, I continue as President of the West Hants Historical Society. The biggest development, of course, for Marilyn and myself has been the acquisition of a property and home in Falmouth. Encouraged by the Parish and in conjunction with the momentous decision to sell the Rectory, we have moved out of the Rectory.

One of the loveliest events of 2009 was the September Parish Picnic at our new home. We are most grateful for the support, care and concern of the Parish for us in this time of transition, an event of great significance for us personally and for the Parish corporately. None of this would have been possible without the strong leadership and determination of the Parish Council to persevere with its vision and plans for the Parish even in the face of obstacles and obstructions. We are most grateful for the wisdom and guidance of the Council and, especially, that of Trevor Hughes and Barbara Hughes. The Parish owes a great debt of thanks to Trevor for his hard work and advice in handling the legal affairs of the past year, and, in particular, the details of the Rectory sale. The advice and steadfastness of the Wardens, Mr. Eric Nott and Mr. John Edgecombe, have been outstanding in a year which certainly required such qualities of perseverance and prudence.

There are so many who should be thanked for their labours and support: the outstanding work of Aggie Langille, Jacoba Morash, Muriel Fraser, and Elizabeth Spurr in the Sanctuary Guild; the Choir under Owen Stephen's direction as well as Owen's own wonderful ministry of organ music itself; the Men's Club under Scotty Cameron's direction continues to meet for breakfast on the first Sunday of each month and contributes to the work of decorating the Church for Thanksgiving and Christmas; the hard work and dedication of Brian and Teena Balding, of Gail and Emerson Hall; the dedication and total commitment of Bev Morash as Sexton and Layreader; the hospitality ministry of Helen Gibson and Aggie Langille, especially for the deaf; the two evenings of Musical Entertainment, Newfie and Country Style, organized by John and Emma Devenney; the Ham Supper, the Shrove Tuesday Pancake Supper, the outstanding Lobster Supper; the wonderful labours of Diana Oulton, Pam McKay-

Edgecombe, June Kershaw and Gail Denman, that make those events so special; the labours of Maggie Sangster-Lindsay and now Mary-Ann Dufour with respect to our Sunday School.

It has been great to see a number of the young people serving at the altar and taking part in the liturgy, especially in the monthly 'family services' instituted in the Fall of 2009. My thanks, in particular, to Brittany and Meghan Balding, to Sobrina and Anthony Corridini, to Liam and Patrick Kelley, to Skye and Iona MacLeod, to Kate and Claire Jurgens, to Kate and Lucy Burgess, to Emma Dufour as well as to the students from King's-Edgehill School who have helped out on several occasions at various events. Many, many thanks, of course, are owed to our Parish Treasurer, Rod Kershaw, for the outstanding work which he does on behalf of the Parish. Christ Church is indeed richly blessed.

I would be remiss if I didn't thank the members of the Parish Council individually for their commitment and service: Beth and Ken McBrine, John and Pam Edgecombe, Brian and Teena Balding, Allan Fraser, Eric Nott, Barbara Hughes, Bev Morash, Scotty Cameron, Alex Jurgens, Calvin Guy, Penny Taylor, Greg Scholfield, and Rod Kershaw. It has been a tremendously challenging year and one in which their steadfastness of purpose, prudence and perseverance have been ever so necessary.

The challenges for Parishes are great in the contemporary landscape of North American Anglicanism. Never have Parishes been under a greater and more systemic threat than at the present time. There can be no future, however, without the steadfast determination to recover the rich intellectual and spiritual heritage of classical Anglicanism; in short, to recover the Anglican heart and mind that constitutes the essential being and identity of our Christian witness, all manner of institutional follies notwithstanding. The year past has seen our Parish put to the test. I pray that we shall continue to forebear, to persevere and to prosper, all to the glory of God and for the good of his Church and people.

On a more personal note, the year has been momentous for us as a family, not just in the transition to a new home but also with our children. We were privileged to be able to go for a week to England for Elizabeth's graduation from St. Catharine's College, Cambridge University. She returned with us and spent the summer working at Grand Pré before taking a course in teaching English as a second language in Halifax and then taking up a job with Price, Waterhouse and Cooper in Halifax. Joel graduated from Carleton University and also took a course in teaching English as a second language which is what he is now doing in Taiwan. Madeleine is in her fourth year at the University of Ottawa and doing splendidly in her studies in Latin and English. To look back on the year is to realize how much has happened in the twelve years that we have been at Christ Church and how blessed we have been by God through you, the Parish of Christ Church.

The years have passed but they have been ones in which we have, I hope, all been shaped by charity, the divine love which Paul celebrates in his hymn of love, the *“charity [that] suffereth long and is kind”*... the *“charity [that] rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things”*... the *“charity [that] never faileth.”* The divine love undergirds and shapes our journey. I pray that we may have the eyes to see, the hearts to embrace and the strength to follow the path of divine love and service in our lives together as the Parish of Christ Church. It is the *“still more excellent way,”* notwithstanding *“the slings and arrows of outrageous fortune.”*

Fr. David Curry
February 14th, 2010

Appendix # 1

On the 'Roman Covenant'

In October Pope Benedict issued an Apostolic Constitution entitled *Anglicanorum Coetibus* dealing with the reception into the Roman Catholic Church of various Anglican groups and individuals. I have been asked about my views on this matter. Here is an article recently published in The Anglican Planet (TAP), for your interest. DC

On the recent Vatican statement (yeah, that one)

By David Curry



CLEAR AND PRECISE, gracious and considerate, Pope Benedict XVI's Apostolic Constitution *Anglicanorum Coetibus* is, not surprisingly, a very Roman document. Juridical in its tone and approach, it is very firmly set within the established norms of Canon Law in the post-Tridentine Roman Catholic Church.

It makes, as the Vatican press release says, "a new provision" in response "to the many requests ... from groups of Anglican clergy and faithful ... who wish to enter into full visible communion with the Catholic Church." The document is a clear and precise statement about that pastoral response.

It is not really an "ecumenical" document. It is not about a further development in the relationships between various constituent ecclesiological communities, along the lines of the Anglican-Roman Catholic International Commission, for instance. And with respect to the question as to why the Archbishop of Canterbury was not consulted, why should he be about Anglican groups who are seeking accommodation within the Roman Catholic Church?

In other words, the Apostolic Constitution *Anglicanorum Coetibus*, along with its Complementary Norms, is an in-house response of the Roman See to Anglicans who have already embraced "the Roman Covenant," to coin a phrase, out of dismay and disillusionment with the episcopal and synodical developments within the Anglican Communion which have compromised and betrayed "the Anglican Covenant." "The Catechism of the Catholic Church is the authoritative expression of the Catholic Faith professed by members of the Ordinariate"(I.5). Not the Book of Common Prayer, the Ordinal* and the Thirty-nine Articles. This provision is for Anglicans who have become thoroughly disillusioned with Anglicanism. Sad but true. And not without reason.

It is gracious and considerate, to an extent. Post-Vatican II Catholicism has attempted to respect and understand the expressions of Christian and catholic faith “found outside [the] visible confines” of “the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him” (Introduction). The Joint Statement on Justification between Rome and the Lutheran Church, for instance, is an outstanding example of a principled kind of theological discourse that recognises legitimate but different approaches to the understanding of our incorporation and life in the Body of Christ.

Anglicanorum Coetibus genuinely reflects, I think, Benedict’s own generosity of spirit and theological acumen about the virtues of “the distinctive Anglican spiritual and liturgical patrimony” and the intent to preserve and maintain that heritage. Exactly what is meant by “the distinctive Anglican spiritual and liturgical patrimony” is not spelled out, nor need it be, since whatever it is will be subject to approval by the Holy See. Thus, it is not a blanket endorsement of Anglican spirituality and theology but neither is it a complete dismissal of the forms of essential Catholicism belonging to Anglican claims. The express intent, within the limits of the Roman magisterium, or teaching office, is “to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared.” Generous and gracious, indeed.

Some have commented on the gentle approach to Anglican Bishops in the Constitution and the Complementary Norms. Perhaps.

But that cannot hide the brutal reality that Anglican orders are viewed as “null and void” as Pope Leo XIII’s Bull *Apostolicae Curae* of 1896 makes clear. Anglican bishops seeking provision within *Anglicanorum Coetibus* will have to be reconfirmed and re-ordained but only as deacons and priests. Only if unmarried would there be the possibility of ascending to the episcopate in the Roman Catholic Church. Laypeople would have to be reconfirmed. Nothing could be clearer than the recognition that the distinctive sacramental functions of Anglican bishops, namely, confirmation and ordination, are regarded as, well, worth nothing.

The document is, in this sense, an indictment of the Anglican episcopate in its failure, individually and collectively, to uphold the catholic norms of our own doctrinal patrimony, namely the principled legacy of doctrinal minimalism expressed in the Book of Common Prayer, the Ordinal and the Thirty-nine Articles.

Constitutions are only as strong as our capacity to think and live within them. The tragedy of contemporary Anglicanism lies in the betrayal of our foundational principles by allowing social and political agendas to trump the biblical and theological basis of our polity and life. There is the wonderful irony that the Roman Pontiff should have a higher regard for the spiritual distinctives of our Anglican patrimony than many an Anglican Bishop.

Pope Benedict has recognized a fundamental problem in contemporary Anglicanism, namely, the idea that the majority principle can apply to questions of doctrine and that doctrinal questions can be

entrusted to synods. They can't and they can't precisely according to the principles that we have received and which define an Anglican Christian identity.

We have lost the pastoral and theological generosity of spirit that used to characterize Anglicans in terms of living with differences and even confusions. A new spirit animates the episcopal world, at least in North America; it is the spirit of coercion and force about agendas that lack theological cogency but which will have their way, come hell or high water. (If you believe in global warming, perhaps it will be both.)

There is a further paradox. In embracing the Roman Covenant, former Anglicans exchange the centralizing authority of national and diocesan churches bent on practices that lack biblical or theological rationale for a central authority that mandates several doctrines for which there is no biblical basis either. Anglo-Catholics have often been quite comfortable with such teachings as the Immaculate Conception and the Assumption of Mary, for example, full knowing that while a theological rationale can be provided they are doctrines that cannot be required as necessary for salvation since they lack clear biblical authority. The doctrine of papal infallibility clashes even more directly with the Anglican commitment to the idea of a fallible church, something which has become only too believable.

The project of developing a new Anglican Covenant is the attempt to hold together a fragmented and fragmenting communion.

But, as the Rev. Dr Robert Crouse observes, we already have an Anglican Covenant. It is the Book of Common Prayer, the Ordinal and the Thirty-nine Articles, the principles of which are strong and free enough to guide and measure liturgical alternatives as well as the moral and pastoral life of the Church. At issue is the strength of mind and heart to will it.

In a paradoxical way, *Anglicanorum Coetibus* helps Anglicans who want to remain Anglicans, too, because it recognizes the legitimacy of our Anglican patrimony at a time when many are bent on jettisoning it. It reminds us that we are indeed part of "the one, holy, catholic and apostolic church." The Roman Covenant reminds us of what is true in our Anglican Covenant, bishops notwithstanding.

The Rev. David Curry is Rector of the Parish of Windsor in the Diocese of Nova Scotia & PEI.

* The Ordinal is the book containing the order of service for ordinations.

By permission of TAP
(November 30th, 2009 edition of The Anglican Planet)

Appendix # 2

The Anglican Communion Covenant

The Anglican Communion Covenant

Introduction to the Covenant Text

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

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

power of the world the "manifold wisdom of God" (Eph 3:9-10). Faithfulness, honesty, gentleness, humility, patience, forgiveness, and love itself, lived out in mutual deference and service (Mk 10.44-45) among the Church's people and through its ministries, contribute to building up the body of Christ as it grows to maturity (Eph 4.1-16; Col 3.8-17).

4. In the providence of God, which holds sway even over our divisions caused by sin, various families of churches have grown up within the universal Church in the course of history. Among these families is the Anglican Communion, which provides a particular charism and identity among the many followers and servants of Jesus. We recognise the wonder, beauty and challenge of maintaining communion in this family of churches, and the need for mutual commitment and discipline as a witness to God's promise in a world and time of instability, conflict, and fragmentation. Therefore, we covenant together as churches of this Anglican Communion to be faithful to God's promises through the historic faith we confess, our common worship, our participation in God's mission, and the way we live together.
5. To covenant together is not intended to change the character of this Anglican expression of Christian faith. Rather, we recognise the importance of renewing in a solemn way our commitment to one another, and to the common understanding of faith and order we have received, so that the bonds of affection which hold us together may be re-affirmed and intensified. We do this in order to reflect, in our relations with one another, God's own faithfulness and promises towards us in Christ (2 Cor 1.20-22).
6. We are a people who live, learn, and pray by and with the Scriptures as God's Word. We seek to adore God in thanks and praise and to make intercession for the needs of people everywhere through common prayer, united across many cultures and languages. We are privileged to share in the mission of the apostles to bring the gospel of Christ to all nations and peoples, not only in words but also in deeds of compassion and justice that witness to God's character and the triumph of Christ over sin and death. We give ourselves as servants of a greater unity among the divided Christians of the world. May the Lord help us to "preach not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4.5).
7. Our faith embodies a coherent testimony to what we have received from God's Word and the Church's long-standing witness. Our life together reflects the blessings of God (even as it exposes our failures in faith, hope and love) in growing our Communion into a truly global family. The mission we pursue aims at serving the great promises of God in Christ that embrace the peoples and the world God so loves. This mission is carried out in shared responsibility and stewardship of resources, and in interdependence among ourselves and with the wider Church.
8. Our prayer is that God will redeem our struggles and weakness, renew and enrich our common life and use the Anglican Communion to witness effectively in all the world, working with all people of good will, to the new life and hope found in Christ Jesus.

The Anglican Communion Covenant

Preamble

We, as Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these following affirmations and commitments. As people of God, drawn from “every nation, tribe, people and language” (Rev 7.9), we do this in order to proclaim more effectively in our different contexts the grace of God revealed in the gospel, to offer God’s love in responding to the needs of the world, to maintain the unity of the Spirit in the bond of peace, and together with all God’s people to attain the full stature of Christ (Eph 4.3,13).

Section One: Our Inheritance of Faith

1.1 Each Church affirms:

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

(1.1.2) the catholic and apostolic faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation[2]. The historic formularies of the Church of England[3], forged in the context of the European Reformation and acknowledged and appropriated in various ways in the Anglican Communion, bear authentic witness to this faith.

(1.1.3) the Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation and as being the rule and ultimate standard of faith[4].

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

(1.1.5) the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the un failing use of Christ’s words of institution, and of the elements ordained by him[6].

(1.1.6) the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church[7].

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

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

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

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

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

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

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

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

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

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

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

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

2.1 Each Church affirms:

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

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

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

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

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

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

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

(2.2.2) to undertake in this mission, which is the mission of God in Christ[9]:

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

(2.2.2.b) "to teach, baptize and nurture new believers", making disciples of all nations (Mt 28.19) through the quickening power of the Holy Spirit[10] and drawing them into the one Body of Christ whose faith, calling and hope are one in the Lord (Eph 4.4-6);

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

(2.2.2.d) "to seek to transform unjust structures of society" as the Church stands vigilantly with Christ proclaiming both judgment and salvation to the nations of the world[11], and manifesting through our actions on behalf of God's righteousness the Spirit's transfiguring power[12];

(2.2.2.e) "to strive to safeguard the integrity of creation and to sustain and renew the life of the earth" as essential aspects of our mission in communion[13].

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

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

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

Section Three: Our Unity and Common Life

3.1 Each Church affirms:

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

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

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

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

- I. We accord the Archbishop of Canterbury, as the bishop of the See of Canterbury with which Anglicans have historically been in communion, a primacy of honour and respect among the college of bishops in the Anglican Communion as first among equals (primus inter pares). As a focus and means of unity, the Archbishop gathers and works with the Lambeth Conference and Primates’ Meeting, and presides in the Anglican Consultative Council.
- II. The Lambeth Conference expresses episcopal collegiality worldwide, and brings together the bishops for common worship, counsel, consultation and encouragement in their ministry of guarding the faith and unity of the Communion and equipping the saints for the work of ministry (Eph 4.12) and mission.
- III. The Anglican Consultative Council is comprised of lay, clerical and episcopal representatives from our Churches[17]. It facilitates the co-operative work of the Churches of the Anglican Communion, co-ordinates aspects of international Anglican ecumenical and mission work, calls the Churches into mutual responsibility and interdependence, and advises on developing provincial structures[18].

IV. The Primates' Meeting is convened by the Archbishop of Canterbury for mutual support, prayer and counsel. The authority that primates bring to the meeting arises from their own positions as the senior bishops of their Provinces, and the fact that they are in conversation with their own Houses of Bishops and located within their own synodical structures[19]. In the Primates' Meeting, the Primates and Moderators are called to work as representatives of their Provinces in collaboration with one another in mission and in doctrinal, moral and pastoral matters that have Communion-wide implications.

It is the responsibility of each Instrument to consult with, respond to, and support each other Instrument and the Churches of the Communion[20]. Each Instrument may initiate and commend a process of discernment and a direction for the Communion and its Churches.

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

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

(3.2.2) to respect the constitutional autonomy of all of the Churches of the Anglican Communion, while upholding our mutual responsibility and interdependence in the Body of Christ[21], and the responsibility of each to the Communion as a whole[22].

(3.2.3) to spend time with openness and patience in matters of theological debate and reflection, to listen, pray and study with one another in order to discern the will of God. Such prayer, study and debate is an essential feature of the life of the Church as it seeks to be led by the Spirit into all truth and to proclaim the gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith. All such matters therefore need to be tested by shared discernment in the life of the Church.

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

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

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

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

Section Four: Our Covenanted Life Together

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

4.1 Adoption of the Covenant

(4.1.1) Each Church adopting this Covenant affirms that it enters into the Covenant as a commitment to relationship in submission to God. Each Church freely offers this commitment to other Churches in order to live more fully into the ecclesial communion and interdependence which is foundational to the Churches of the Anglican Communion. The Anglican Communion is a fellowship, within the One, Holy, Catholic and Apostolic Church, of national or regional Churches, in which each recognises in the others the bonds of a common loyalty to Christ expressed through a common faith and order, a shared inheritance in worship, life and mission, and a readiness to live in an interdependent life.

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

(4.1.3) Such mutual commitment does not represent submission to any external ecclesiastical jurisdiction. Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. The Covenant does not grant to any one Church or any agency of the Communion control or direction over any Church of the Anglican Communion.

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

(4.1.5) The Instruments of Communion may invite other Churches to adopt the Covenant using the same procedures as set out by the Anglican Consultative Council for the amendment of its schedule of

membership. Adoption of this Covenant does not confer any right of recognition by, or membership of, the Instruments of Communion, which shall be decided by those Instruments themselves.

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

4.2 The Maintenance of the Covenant and Dispute Resolution

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

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

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

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

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

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

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

(4.2.8) Participation in the decision making of the Standing Committee or of the Instruments of Communion in respect to section 4.2 shall be limited to those members of the Instruments of Communion who are representatives of those churches who have adopted the Covenant, or who are still in the process of adoption.

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

4.3 Withdrawing from the Covenant

(4.3.1) Any covenanting Church may decide to withdraw from the Covenant. Although such withdrawal does not imply an automatic withdrawal from the Instruments of Communion or a repudiation of its Anglican character, it may raise a question relating to the meaning of the Covenant, and of compatibility with the principles incorporated within it, and trigger the provisions set out in section 4.2 above.

4.4 The Covenant Text and its amendment

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

(4.4.2) Any covenanting Church or Instrument of Communion may submit a proposal to amend the Covenant to the Instruments of Communion through the Standing Committee. The Standing Committee shall send the proposal to the Anglican Consultative Council, the Primates' Meeting, the

covenanting Churches and any other body as it may consider appropriate for advice. The Standing Committee shall make a recommendation on the proposal in the light of advice offered, and submit the proposal with any revisions to the covenanting Churches. The amendment is operative when ratified by three quarters of such Churches. The Standing Committee shall adopt a procedure for promulgation of the amendment.

Our Declaration

With joy and with firm resolve, we declare our Churches to be partakers in this Anglican Communion Covenant, offering ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the Father and the Holy Spirit be glory for ever. Amen.

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

Footnotes:

1. *The Church of the Triune God*, The Cyprus Statement of the International Commission for Anglican Orthodox Theological Dialogue, 2007, paragraph 1,2.
2. Cf. The Preface to the Declaration of Assent, Canon C15 of the Church of England.
3. The Thirty-nine Articles of Religion, the 1662 Book of Common Prayer, and the Ordering of Bishops, Priests, and Deacons
4. The Chicago-Lambeth Quadrilateral of 1886/1888
5. The Chicago-Lambeth Quadrilateral of 1886/1888
6. cf. The Chicago-Lambeth Quadrilateral 1886/1888, The Preface to the Declaration of Assent, Canon C15 of the Church of England.
7. cf. The Chicago-Lambeth Quadrilateral 1886/1888
8. IASCOME Report, ACC-13

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

10. *Church as Communion* n26

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

12. Moscow Statement, 43

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

14. Baptism, Eucharist and Ministry, WCC,

15. A Letter from Alexandria, the Primates, March 2009

16. Lambeth Conference 1930

17. Constitution of the ACC, Article 3 and Schedule

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

19. Report of the Windsor Continuation Group, 69.

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

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

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

Appendix # 3

Motion

Re: Mission Statement of the Parish of Christ Church:

To be a visible witness, in the community of Windsor and beyond, to the good news of the Gospel of Jesus Christ as faithful stewards of the mysteries of God in Christ and in his body, the Church, according to the principles of our Anglican spiritual identity expressed in *the Book of Common Prayer, the Ordinal, the Thirty-nine Articles* and *the Solemn Declaration of 1893*.

Motion

Re: Endorsement of the 'Anglican Communion Covenant'

The Parish of Christ Church endorses the Archbishop of Canterbury's '*Anglican Communion Covenant*' as a mechanism for maintaining the unity of the Anglican Communion, in accord with the foundational principles of our Anglican identity expressed in *the Book of Common Prayer, the Ordinal, and the Thirty-nine Articles* and as consistent with *the Solemn Declaration of 1893* in Canada.