

THE GLOBAL SOUTH FELLOWSHIP OF ANGLICAN CHURCHES (GSA) COVENANTAL STRUCTURE

EXECUTIVE SUMMARY

1. This Proposal on Enhancing Ecclesial Responsibility of Global South Churches sets out a clear basis and a coherent structure for constituting The **Global South Fellowship of Anglican Churches** (GSA for short).

2. The proposal arises from the resolution of the sixth Global South Conference in Cairo, October 2016 ¹:

“... We recognise the need for our enhanced ecclesial responsibility. We need to strengthen our doctrinal teaching, our ecclesiastical ordering of our collective life as a global fellowship and the flourishing of our gifts in the one another-ness of our mission.

The Global South Primates will therefore form a task force to recommend how these needs can be effectively addressed.” (The Sixth Trumpet, October 2016 Communiqué, paras. 30, 31)

3. The objectives of the enhanced ecclesial structure proposed by the Study Group (Task Force) are fourfold:

- i. to guard well together the faith that was once for all delivered to the saints;
- ii. to be effective in fulfilling God’s mission to the world;
- iii. to strengthen the Global South (GS) identity, its governance, its relational life and its collective mission and formation of disciples to respond with humility and robustness to the social challenges and movements of thoughts in the larger church and the world; and
- iv. to work for the well-being of our Anglican Communion as we see ourselves as an intrinsic part of the Communion.

4. The specific proposals of the Study may be summarized as follows:

- i. have a doctrinal basis for the Global South Fellowship of Anglican Churches (GSA), where membership of the ecclesial grouping is not merely by geographical location but by way of agreement to clearly enunciated Fundamental Declarations in keeping with orthodox faith (Section 1);
- ii. To express the group’s common life by way of relational commitments to one another in discipleship, mission and ministry. These relational commitments will be actualised through specific Task Forces, which we envisage will work with other doctrinally orthodox global bodies, dioceses and parishes in the Anglican Communion (Section 2).

¹ For a tracing of the major decisions and developments in the Anglican Communion that set the context for the sixth Global South Conference and the present Proposal, see Appendix 1: Historical Preface.

- iii. To establish conciliar structures for the Churches of GSA so that particular Provinces/Dioceses in their respective Churches and together as the Church universal have a clearer process for addressing 'Faith and Order' issues, establishing the limits of diversity, holding each other accountable to a common dogmatic and liturgical tradition, and making decisions which carry force in the life of the Global South Fellowship of Anglican Churches (GSA) (Section 3);
- iv. Agreement with the doctrinal foundation, relational commitments and conciliar structures makes the GSA an effective and coherent ecclesial body with member Churches in full communion with each other. The goal is to be an ecclesial body that is faithful to God's revealed word and effective in Gospel mission to the world.

5. The proposal invites the Churches to live out their life and witness as a holy and united people of God, to the praise of his glory (Ephesians 1.11-14). It highlights the apostolic foundation of communion to which the English Reformers testified:

The visible Church of Christ is a congregation of faithful men (*coetus fidelium*), in which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith (*The Thirty-Nine Articles*, Article 19).

6. The English Reformers used the term *coetus fidelium* (congregation or coming together of the faithful) to describe the inner nature of the Church. The Church is a people who hears and obeys God's summon. God makes his covenant to mark his people as his holy nation; he does not draw up for his people a covenant that enables them to co-exist with those who reject God's law in the Promised Land. As such, the Church is not an autonomous, self-directing society established long ago to dispense grace, and to make and break rules in God's house according to its own perceived needs, however well-meaning they are. The Reformers explained this concept of congregation more fully in *Reformatio Legum Ecclesiasticarum* (1552):

For we so define the church which can be perceived that it is the coming together of all faithful men (*coetus fidelium*) in which Sacred Scripture is honestly proclaimed, and the sacraments, at least in those parts which are necessary, are administered according to Christ's instruction (*The Reformation of Ecclesiastical Laws*, Concerning Heresies, Chapter 21).

7. The proposed formation of the GSA has in mind the well-being of the Anglican Communion. We are resolved in Christ's love to be a faithful witness within the Communion to the faith once for all delivered and to conserve all that is true and good in Anglican faith and practice. While we seek to be responsive to the rapid changes of our time, we are committed to the unchanging Gospel in a changing world. The leadership of the GS Churches is also keenly aware of the failure of the Instruments of the Communion in dealing with the besetting problems of faith and order in parts of the Communion that are contrary to Scripture and orthodox Anglican practice.

8. There is a grace-filled sense of urgency to this favoured moment: 'Do not be afraid, ... the Holy Spirit will come upon you'; 'Seek his Kingdom. Do not be afraid, little flock' (Luke 1.30, 35; 12.31-32). Orthodox Anglicans need urgently to give corporate expression to their unity, without which they cannot become a life-giving force to the Anglican Communion in deep spiritual need. The Anglican Communion, in truth, for the first time since the late twentieth century, is a world reality. Whether the global Communion is destined to flourish, or to expire together as one global family, God calls us, in the fullness of time, to give concrete expression to a truly one, holy, catholic and apostolic Communion.

THE GLOBAL SOUTH FELLOWSHIP OF ANGLICAN CHURCHES (GSA)

OUR COVENANTAL STRUCTURE

SECTION 1

DOCTRINAL FOUNDATION: FUNDAMENTAL DECLARATIONS

1.1 *O God, arise, help us, and deliver us for thy Name's sake* (The Litany, *The Book of Common Prayer*). *Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end* (Collect for Good Friday, *The Book of Common Prayer*).

The Global South Fellowship of Anglican Churches (GSA) is a fellowship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in full communion with one another, which have the following characteristics in common:

- a) the doctrine of their Churches is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-Nine Articles of Religion, *The Book of Common Prayer* (1662), and The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, annexed to *The Book of Common Prayer*, and commonly known as the Ordinal;
- b) they are particular or national Churches, and, as such, promote within each of their territories such Forms of Divine worship, and Rites and Ceremonies “as they shall think best to the setting forth of God’s honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition” (Preface and On Ceremonies, *The Book of Common Prayer*);
- c) they 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 (Cf. Lambeth Conference 1930, Resolution 49).

1.2 *Te Deum laudamus. We praise thee, O God: We acknowledge thee to be the Lord. The holy Church throughout all the world: doth acknowledge thee; the Father of an infinite majesty; Thine honourable, true, and only Son; Also the Holy Ghost the Comforter.*

We praise God for redeeming us with the precious blood of his Son and making us to be numbered with his saints in glory everlasting. We confess that the manifold ways that the histories of our Churches, from different tribes, peoples and languages, find their true meaning in the apostolic history of the risen Lord, who commissions and sends his disciples into all the world to proclaim the Gospel to the whole creation.

Our Churches have received through the Church of England what that Church received from the undivided Church and possesses in common with the whole Church of Christ. We are continually mindful of the greatness of that inheritance, which was borne out of fidelity to the Gospel and integrity of Christian life, even at the cost of suffering and martyrdom. We beseech God to inspire continually Christ's Church militant here on earth "with the spirit of truth, unity, and concord: And grant, that all they who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love" (The Order of the Ministration of the Holy Communion, *The Book of Common Prayer*).

1.3 The Church has received from the Lord a twofold authority: the authority in controversies of faith and to decree rites or ceremonies (Article 20, The Articles of Religion); that is, the authority to proclaim the Gospel, and the authority to maintain a common discipline to safeguard the unity, order and doctrinal coherence of our Churches as one people of God.

We commit our Churches together, as the Anglican Communion grows out of the English church establishment to become a fellowship of particular and national Churches, to develop conciliar structures for discerning, deciding on, and resolving matters of faith, order, morals and unity. This is of critical importance to "settle the peace of the Church, and allay distempers," – in the words of *The Act of Uniformity, 1662* – and therefore bring clarity in the Gospel we proclaim and enable us to be more effective in bringing the whole Gospel to the whole world.

1.4 *Sola Scriptura, sola gratia, sola fide.* The Church is a creature of the divine Word, the self-communication of God who makes himself present as Saviour and establishes covenantal fellowship with humankind. The Church is constituted by grace alone to be a hearing Church, to be attentive to the Holy Scripture, God's true word that sets forth his glory and human duty (*The First Book of Homilies, Homily 1: 'A Fruitful Exhortation to the Reading and Knowledge of the Holy Scripture'*). The daily and sequential hearing and receiving of God's holy Word in the Daily Offices, as *The Book of Common Prayer* stipulates, clearly testifies to this truth. The Anglican Communion is not simply a form of human culture or the outgrowth of natural human sociality. The Church is subject to the interrogative, interceptive and saving judgement of the Holy Scripture. It has its true form and visibility in so far as it receives by faith the grace of God through the life-giving presence of Word and Spirit.

1.5 *Scriptura sacra locuta, res decisa est.* Sacred Scripture has spoken, the matter is decided. The authority of the Holy Scripture within the Church is a function of the Scripture's authority over the Church. The Scripture is to be translated, read, preached, taught and obeyed in its plain and canonical sense. The authority of the Scripture is its Spirit-bestowed capacity to quicken the Church to truthful speech and righteous action. We reject therefore the hermeneutical scepticism that commits the Church to a near-infinite deferral of decisions on matters of faith and morals.

1.6 Jesus Christ is head of the body, the Church (Colossians 1.18). The ordered ministry, episcopal authority and territorial jurisdiction are not sociological, historical and cultural constructs. They testify to rather than constitute the apostolic character of the Church. They attest to Christ's own formation of his people, giving them a social visibility – in the world and yet not of the world – to witness to his life-giving power, holiness and glory in the world. As such, episcopal jurisdiction is unintelligent and becomes an obstacle to the Gospel if it is detached from authentic discipleship and submission to the faith that was once for all delivered to the saints.

1.7 Give heed unto reading, exhortation and doctrine: *with all faithful diligence banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word* (The Form of Ordaining or Consecrating of an Archbishop or Bishop, *The Book of Common Prayer*).

We give thanks to God for the prophetic and costly discipleship of Anglicans who in their generations have stood firm for the faith that was once for all delivered to the saints in their Churches that have 'so altered, broken, and neglected' the 'godly and decent order of the ancient fathers' (Concerning the Service of the Church, *The Book of Common Prayer*).

In our day, we thank God for those who have stood firm against teachings and practices that depart from the orthodox and historic Anglican heritage from our forebears; viz., "The doctrine of the Church ... is grounded in the Holy Scriptures, and in such teachings of the Ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be grounded in the Thirty-Nine Articles of Religion, The Book of Common Prayer, and the Ordinal" (Canon A5, The Church of England). We affirm that Resolution I.10 of the 1998 Lambeth Conference is the teaching on marriage and sexuality of the Anglican Communion.

1.8 That rulers may have grace, wisdom and understanding to execute justice and to maintain truth; and that the people may lead quiet and peaceable lives, in all godliness and honesty (The Preface, *The Book of Common Prayer* 1790, The Protestant Episcopal Church in the United States).

We acknowledge government under and through just law is God's will for the earthly protection of all people. Those who exercise political authority can rightly claim obedience and assistance from their citizens in upholding just law, whatever the constitutional forms that support them (Romans 13.1-7). Christians seek to promote generous sharing of material and spiritual goods in local communities, nations and the wider human communities in the world that are often fractured by prejudice and partisan division. The Church needs courage in defending public discussion on the moral and spiritual basis of societies against attempts to suppress or manipulate it (*Anglican Catechism in Outline*).

1.9 **Benedictus.** *And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people: for the remission of their sins, To give light to them that sit in darkness, and in the shadow of death; and to guide our feet into the ways of peace.* Together as a global fellowship, we embrace the calling of John the Baptist, under the impulse and direction of the Word and the Spirit, to grow in holiness, to make plain the way for the glorious coming of the Lord. We resolve to be more united with other parts of Christ's Church to bring the saving knowledge of the true and living God to the world (John 17; Matthew 28.16-20).

SECTION 2 RELATIONAL COMMITMENTS

2.1 Common Life as a Global Body

2.1.1 The Global South Fellowship of Anglican Churches (GSA) is a fellowship of confessing Anglicans for the good of the Anglican Communion and of Christ's universal Church. We are a fellowship of particular Churches from different tribes and languages, and peoples and nations, purchased for God by the blood of the Lamb, united in the fellowship of the one Spirit and committed to work and pray in the common mission of Christ (Revelation 5.6-10; Ephesians 4.3; Philippians 1.27).

2.1.2 We are also united in the challenges and blessings that we are experiencing in our Churches. For many of us, natural disasters and political unrest have created new waves of refugees. Yet at the same time this instability is being accompanied by an extraordinary outpouring of God's Spirit. People are coming to Christ in thousands, new schools and hospitals are being built to care for the poor, and new provinces and dioceses are emerging. We pray that God will provide more labourers to disciple these new believers that He is bringing into His kingdom. We also pray that He will provide us with the resources to share His love with all in our communities (Global South Primates Communiqué 2017).

2.1.3 We cherish our Anglican heritage and the Anglican Communion. And we believe that, to proclaim Christ faithfully to all nations, Anglican Churches need to re-order their common life on the foundation of truth and grace to which the Bible and the English Reformers bore witness (Matthew 28.18-20; Ephesians 2.20).

To proclaim Christ faithfully to all nations, Anglican Churches need to rediscover afresh the authentic basis of their bonds of affection, that is, the faith of their Anglican forebears, which sets the foundational framework within which Anglicans can discern the limits of diversity and comprehensiveness in their common life.

2.1.4 The future of our Churches and the Anglican Communion lies in winning the next generation for Christ. We urge each region to adopt initiatives to understand better the needs and characteristics of this new generation so that we might better communicate the Gospel and Christian values to them. It is essential that the ethos and traditions of the Church be imparted to the youth in creative and dynamic ways so that they will be equipped to live for Christ for their generation and beyond.

2.1.5 To safeguard the integrity and effectiveness of the Church's ministry and mission, we agree to subscribe to a common discipline in matters of faith and order, respecting the resolutions of the Assembly of the GSA in Section 3. The Doctrinal Foundation (Section 1), Relational Commitments (Section 2) and Conciliar Structures (Section 3) are integral to one another. Together they provide the structural framework in which our Churches express their mutual accountability and interdependence. They enable mutual recognition and communion between our Churches.

2.1.6 Members of the GSA are in full communion with one another. We recognize the territorial jurisdiction of member Churches of the GSA. We extend our fellowship to confessing Anglican clergy and congregations who seek to promote the Gospel and defend the faith. We recognize and offer episcopal oversight to Anglican congregations, according to the provisions set out in Section 3, in those Churches that have departed from the historic standards of doctrine and morals of the Anglican Church. Our Churches are out of communion with those Churches that allow the blessing of same-sex relationships or purport to solemnise same-sex marriages in their doctrine and practice or admit to holy orders those in same-sex unions, and those churches that pursue other significant departures from Biblical teaching.

2.1.7 The Church militant is engaged in spiritual warfare to exalt the Saviour in a warped and crooked generation (Philippians 2.1; Ephesians 6.10-20). Without God's continual help and grace, the Church can do nothing: 'The best concerted projects have been defeated when God was not acknowledged; ... our reliance must be altogether upon God, whose blessings we must obtain in a way of prayer. In vain shall we attempt to combat Satan in any other way' (Charles Simeon, *Horae Homileticae*, Discourse 2134 'On the Importance of Prayer'). We pledge to undergird our commitments with a movement of intercessory prayer in the GSA; and submit our personal and corporate life to the irruption of the Holy Spirit, the Lord and Giver of Life, to guide and direct our paths.

2.1.8 Our fidelity to the sacred heritage that we have received prompts us to repent of our failings in keeping the unity of the Spirit through the bond of peace in God's household. We recognise that tensions and dislocations amongst orthodox Anglicans can arise over differences in strategy. We also repent of our failings to share with one another more sacrificially across ethnic, national and economic divides in the Global South. We confess that our disunity makes us less able to be an effective sign of God's kingdom in the world.

2.1.9 We are eager to maintain the unity of the Spirit in the bond of peace, and to work together in concrete partnerships and through practical sharing of resources to advance the kingdom of God in the world. We embrace together the graces from the exalted Christ for the well-being and effective mission of his Church: (i) in Mission and Evangelism; (ii) in Worship and Liturgy; (iii) in Discipleship and Ministerial Formation; and (iv) in Community Service and Economic Empowerment. We seek to work proactively and collaboratively with orthodox Anglican groupings especially in these four tracks. We offer and receive from one another every good gift from God to enable us to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love (Ephesians 4.1-16).

2.2 Commitment in Mission and Evangelism

2.2.1 The Church is called by our Lord and Saviour Jesus Christ to mission (Matthew 28.16-20). The witness of Christians calls for the restoration of the entire human community to Almighty God and the renewal of all creation. The mission of the Church is the healing of broken communion with God through Jesus Christ. Salvation through Christ involves the transformation of human beings, the community and the whole creation. So great a salvation will be completed when Christ returns in glory and the whole universe, 'ransomed, healed, restored, forgiven' redounds with praise to Almighty God.

2.2.2 Our mission then is aimed at human identity, character transformation and how we carry out our duties as stewards of God's creation.

2.2.3 The task force for mission and evangelism is envisaged to have three distinct roles that can be achieved through three concentrations: Evangelism, Ecumenism and Inter-religious Dialogue.

- a) On evangelism: We commit to work together in telling the good news, announcing the kingdom of God and bearing witness. Biblical evangelism begins with prayer for the guidance of the Holy Spirit in witnessing, open doors of opportunity, and a clear understanding of the good news of love, grace, mercy and faith. Learning from each other's experiences is of vital importance, sharing resources for evangelism and exchanging programs to win souls for Christ.
- b) On ecumenism: We commit to cooperate with Churches and Christian organizations who share the convictions of our Doctrinal Foundation. Churches should be in open dialogue and should be working steadily towards the day when the whole Body of Christ reflects a greater degree of one-ness before the watching world. It is our duty to share in the hopes and burdens of the Churches within the social, religious, and economic issues in contemporary societies.

- c) On inter-religious dialogue: We commit to developing a strategic action plan in developing a peaceful relation with other religions (Islam, Buddhism and other world religions) in our societies, and responding to the aggressive actions against the Church by militant Islam and other expressions of hard-line antagonism against Christian faith and practice. We do this out of our solemn responsibility to preserve the Gospel of our Lord Jesus Christ once for all delivered to the saints (Jude 3) to guard and pass it on to future generations (2 Timothy 1.14; 2.2).

2.3 Commitment in Worship and Liturgy

2.3.1 Worship is at the heart of the Church, which both motivates and inspires our mission and witness. The Church can only fulfil its mission through the power of the Holy Spirit. Joint relations in public worship foster collegiality, prayer, discernment, discipleship and life-long friendships among the different provinces in the GSA.

2.3.2 *Lex orandi, lex credenda, lex vivendi*: As we worship, so we believe, so we live. The liturgy embodies the faithful transmission and receiving of the apostolic faith across time and space (2 Thessalonians 2.15, 3.6; 2 Timothy 2.2; Jude 3). It gives the people of God across time and space a shared language to discern and live out their calling. We commit to consult one another in liturgical revision, and to develop common texts and lectionaries for public worship.

2.3.3 Supporting and praying for one another shall be a priority. We commit to providing a newsletter or website to offer an opportunity to all members of the GSA to pray for one another. Understanding the challenges in the mission field of each member Church or body in the GSA will encourage the sharing of one another's burden which will strengthen our fellowship.

2.3.4 We commit to provide an exchange programme for the clergy and lay leaders of the GSA that will offer participants a rich variety of cross-cultural experience in different expressions of worship and liturgy.

2.4 Commitment to Christian Discipleship and Ministerial Formation

2.4.1 We commit to deepening the faith of Anglicans through effective discipleship that rejects mercantile Christianity as promoted by the 'prosperity gospel,' and to developing instead a theology that is world-engaging to produce Anglican disciples of Jesus Christ who are conscious of their obligations to the environment, nation-building and politics of their various nations.

2.4.2 We commit to developing or recommending a Catechism for the members of the GSA. A catechism is indispensable in disciplining members to Christian maturity. A catechism that encapsulates the faith and pure doctrine of the GSA will not only be a unifying factor, but also a very powerful way of preserving authentic Anglican heritage. We commend *To Be An Anglican: An Anglican Catechism* (2014) of the Anglican Church in North America (ACNA) for use in the GSA.

2.4.3 We agree to forming a Commission for Ministerial Formation and GSA Bishops Training Institute in ensuring that bishops, clergy and laity of the GSA Churches are continually scripturally, theologically and doctrinally equipped to respond convincingly and decisively to the revisionist and secularist threats, in addition to ensuring that the Church embarks on effective evangelism and prophetic ministry.

- a) The Commission for Ministerial Formation aims to review and set up common standards in the curriculum for theological education to ensure a uniform standard of training in all the Churches of the GSA. Linkages and exchange programs among the theological colleges of the GSA will encourage a practical expression of unity in mission.
- b) The Bishops Training Institute aims to build and strengthen networks between biblically-minded bishops within the Anglican Communion; to enhance bishops' understanding of some of the challenges facing the church as it seeks to stand firm on the teaching of the Bible; to encourage and equip bishops to stand against the tide of secularist, theologically liberal and postmodern outlooks; and to foster friendship and collegiality among the senior leaders of member Churches.

2.5 Commitment to Community Services and Economic Empowerment

2.5.1 'Good news to the poor' (Luke 4:18) is an important aspect of the Church's mission to the world. The Church is more visible through its work in the community, especially through works of justice, mercy, charity and reconciliation. As Global Anglicans facing global and local challenges together, we are aware of the Spirit of the LORD who calls us to act justly and to love mercy and to walk humbly with our God (Micah 6:8). In this calling, Christian spirituality cannot be separated from involvement in meeting practical human needs (1 John 3:16-18).

2.5.2 We commit to develop joint projects in ministry between member Churches in the fields of medicine, education, agriculture, social work and works that promote God's righteousness and social justice in our nations, which can be shared and applied appropriately in different contexts.

2.5.3 We commit to developing a Global South Relief and Development Fund that will assist needy extra-diocesan groupings, dioceses and Churches to access funds for mission and advice on financial stability. Such a collective Fund can be related to and integrated with similar Provincial funds like The Anglican Relief and Development Fund (ARDF). We commit to developing and establishing financial institutions that will provide a sustainable means of funding mission in the various nations of the GSA, as it is a need that cannot be ignored.

2.5.4 We commit our Churches to support one another in economic empowerment.

- a) Developing sustainable empowerment strategies;
- b) Promoting biblically-based teaching on stewardship and creation-care;
- c) Promoting regional partnerships;
- d) Networking and increasing active engagement of both public and private sectors in improving the economic livelihood of local communities.

SECTION 3
CONCILIAR STRUCTURES FOR A GLOBAL ECCLESIAL BODY

3.1 Membership in the Global South Fellowship of Anglican Churches (GSA)

3.1.1 Membership

The fundamental unit of membership within the Global South Fellowship of Anglican Churches (GSA) is the Diocese.

3.1.2 Admission to Membership

- a) Any duly constituted diocese, province or regional Church from the Anglican Communion, and any otherwise duly constituted diocese, province or regional Church recognized as such by the GSA, may apply in writing to the Board of the Assembly.
- b) The application shall include acceptance of the Doctrinal Foundation of the GSA as expressed in the Fundamental Declarations and Relational Commitments (Sections 1 and 2), as well as a statement that the Fundamental Declarations of the diocese, province or regional Church applying are not inconsistent with the Doctrinal Foundation of the GSA.
- c) The Board and the Primates Council shall consider the application and may admit such duly constituted dioceses, provinces or regional Churches to membership.

3.1.3 Full Communion between Members of the Global South Fellowship of Anglican Churches (GSA)

By their acceptance of the Doctrinal Foundation and Relational Commitments of the GSA (Sections 1 and 2 of this Covenant) members are in full communion with one another.

3.1.4 Termination of Membership

When a member diocese, province or regional Church chooses no longer to accept the Doctrinal Foundation of the GSA as expressed in Section 1, or is found to have violated in its teaching and practice the Doctrinal Foundation, it may voluntarily withdraw or be suspended or removed from the GSA by decision of the Board and the Primates Council.

3.2 The Assembly ('the Trumpet') of the Global South Fellowship of Anglican Churches (GSA)

3.2.1 The Assembly

There shall be an Assembly which gathers around the bishops and shall be the comprehensive and authoritative voice of the GSA. Whenever the Assembly meets, it shall have the responsibility of gathering its members to consider contemporary issues of mission and ministry, to call and equip them to fulfil Christ's Great Commission and Christ's Great Commandment and to work in Christ for the salvation of all peoples and for the Kingdom of God.

The Assembly shall meet every three to four years, or upon the call of the Primates Council and the Board. It may meet additionally as needed if called for by a two-thirds majority of its members or of the Primates Council. The quorum for the Assembly shall be a majority of those duly elected or appointed representatives.

3.2.2 Functions

The functions of the Assembly shall include:

- a) Authority to set forth common discipline to guard the faith, order and discipline of the GSA;
- b) Establishing its program and budget;
- c) Policy formulation for the GSA;
- d) Organizational decisions to facilitate the spiritual welfare and mission of the GSA;
- e) Ratification of decisions by the Board and the Primates Council, to admit to membership, suspend or terminate membership in the GSA;
- f) Ratification of such covenants entered into by the Council of Bishops of the GSA that define and regulate relationships with other Churches in the Anglican Communion and with other Christian jurisdictions;
- g) Consideration and report, with reasonable promptness, upon any matter that a member or the Board may refer to the Assembly;
- h) Electing members of the Board;
- i) Appointing auditors;
- j) The Assembly may delegate any of its functions to the Board;
- k) Adopt and ratify changes to this Covenant according to the provisions set forth in Section 3.7.

3.2.3 Representation

The Assembly is the representative gathering of the whole body of Christ among the members of the GSA. Thus, this conciliar gathering includes bishops, clergy and laity from each member diocese, province or regional Church.

a) By Provinces or Regional or National Churches

Each member Province or regional Church shall select, by means not inconsistent with its own Constitution and Canons, representatives to the Assembly of the GSA in the following categories:

- i. The Primate/Archbishop or Episcopal Representative;
- ii. Representative Bishops of the Province (exercising the jurisdiction of a Diocesan) in a proportional number² as from time-to-time determined;
- iii. Representative Clergy in a proportional number;
- iv. Representative Laypersons in a proportional number;³
- v. The Provincial or General Secretary of the province or regional Church, with no power to vote;
- vi. The Legal Advisor and Treasurer of the Province, with no power to vote.

b) By Dioceses not otherwise represented by a member Province or Regional Church

Each member diocese not otherwise represented in the Assembly of the GSA by a member province or regional Church shall select, by means not inconsistent with its own Constitution and Canons, representatives to the Assembly in the following categories:

- i. The Diocesan Bishop;
- ii. [] Clergy and
- iii. [] Layperson(s).⁴

² The proportional and representative numbers (as the case may be) shall be determined by the Global South Primates Steering Committee before the calling of the first meeting of the Assembly under this Covenant. Care will be taken to ensure that young people and women are included in good proportion.

³ It is standard Anglican polity at the provincial level to have at least as many clergy representatives and lay representatives as bishops, and in some provinces the lay representatives exceed the clergy delegates by a factor of two.

⁴ See footnote 1.

- c) By Networks not otherwise represented by a member Diocese, Province or Regional Church

Any Network of congregations that accepts the Doctrinal Foundation and Relational Commitments of the GSA (Sections 1 and 2 of this Covenant) and has applied for and received membership from the Board of the GSA and the Primates Council may also be granted representation in the Assembly, by means not inconsistent with the internal rules governing the Network, in the following categories: One bishop (if duly elected by or appointed for the Network), one (1) member of the clergy and one (1) member of the laity.

3.2.4 Concerning Officers of the Assembly

The Assembly shall receive as its President the elected Chairman of the Primates Council.

It shall receive as its Deputy President the elected Vice-Chairman of the Primates Council, as well as its Secretary and Treasurer the elected Secretary and Treasurer of the Primates Council respectively.

The Assembly may appoint a Legal Advisor⁵ and such other officers of the Assembly as it deems necessary. The Assembly shall define the duties of these officers.

3.3 The Board of the Assembly of the Global South Fellowship of Anglican Churches (GSA)

3.3.1 The Board of the Assembly

There shall be a Board of the Assembly of the GSA ('the Board') consisting of:

- a) The four (4) office bearers of the Primates Council Steering Committee;
- b) Three (3) bishops elected by the episcopal members of the Assembly;
- c) Seven (7) members of the clergy elected by the clerical members of the Assembly;
- d) Seven (7) members of the laity elected by the lay members of the Assembly; and
- e) The Legal Advisor appointed by the Assembly.

The composition of the Board should preferably reflect the geographical spread of the Global South.

The Board shall carry on the work of the Assembly between its sessions. It shall have broad administrative authority and delegated discretion to carry on the work of the Assembly.

⁵ Upon the recommendation of the Primates Council.

The Board shall be chaired by the Chairman of the Primates Council.

The Board shall meet at least once annually and always in conjunction with the annual meeting of the Primates Council. The quorum for the meeting of the Board shall be a simple majority of the members of the Board.

3.3.2 Tenure

The term of the elected or appointed members of the Board shall be from the conclusion of the Assembly at which they were elected until the conclusion of the next Assembly. They shall be eligible for re-election for at most two further terms.

3.3.3 Functions of the Board

- a) The Board shall act for the Assembly of the GSA between sessions of the Assembly;
- b) The Board shall implement the decisions of the Assembly;
- c) The Board may establish sub-committees as it deems fit to expedite its work;
- d) The Board and the Primates Council shall consider all applications for membership in the GSA and may appoint as needed a team to assess the applications, before approving such applications pursuant to Section 3.1.2;
- e) The Board shall submit a report of its activities to the Assembly for ratification;
- f) The Board shall propose the business the Assembly needs to address, set and prepare the Agenda and the Reports to Assembly;
- g) The Board shall manage all trusts, properties, finances and funds of the GSA;
- h) The Board shall prepare for and deliver to the Assembly the audited financial reports of all accounts of the GSA;
- i) The Board shall receive and consider the annual budgets of the GSA;
- j) The Board shall apportion to the member dioceses, provinces and regional churches the operating expenses of the GSA;
- k) The Board and the Primates Council may remove or suspend a diocese, province or regional Church from membership in the GSA pursuant to Section 3.1.4;
- l) The Board and the Primates Council shall deal with all disciplinary matters that members of the Assembly in session may deem necessary;
- m) The Board and the Primates Council shall develop mechanisms for conflict mediation and resolution between members of the GSA;
- n) The Board shall advise the Primates Council and the Council of Bishops on matters of concern to the members of the GSA with regards to the faith, order and discipline of the GSA;
- o) The Board shall receive and report to the Assembly on those matters referred to it by the Primates Council and the Council of Bishops;
- p) The Board shall carry out all other functions of the Assembly, as directed by the Assembly, from time to time;

- q) The Board shall have power to draw upon the skills of experts from among the members of the GSA as needs arise;
- r) Any casual vacancy among the members elected by the Assembly arising in the Board shall be filled by the Board.

3.4 Council of Bishops of the Global South Fellowship of Anglican Churches (GSA)

3.4.1 The Council of Bishops

There shall be a Council of Bishops of the GSA who shall meet at least once every eight to ten years immediately prior to a regular meeting of the Assembly. The Council of Bishops shall guard the Doctrinal Foundation and oversee the Relational Commitments, to ensure the corporate life of the GSA is worthy of the high calling it receives from God: to be “a chosen race, a royal priesthood, a holy nation, a people for his own possession” (1 Peter 2.9).

3.4.2 Membership

The Council of Bishops shall include the duly elected or appointed Primate, Archbishops & Diocesan Bishops of every member diocese, province or regional Church. Each such bishop shall personally accept the Doctrinal Foundation and Relational Commitments (Sections 1 and 2 of this Covenant) before receiving seat, voice and vote in the Council of Bishops.

3.4.3 Functions

In accordance with the Holy Scriptures, we recognize episcopal leadership and authority as gifts of God mediated through the Church. The chief work of the Council of Bishops shall be the propagation and defence of the faith, order and discipline of the member dioceses, provinces and regional Churches of the GSA. The Council of Bishops shall also serve as the visible sign and expression of the unity of the member dioceses, provinces and regional Churches of the GSA. In this work, the Council of Bishops shall express, and if necessary insist on, the teaching of the ancient, catholic and universal Church.

At each meeting of the Council of Bishops, they shall elect from among themselves a bishop to Chair the meeting and a bishop to serve as Secretary to record the proceedings. The Council of Bishops shall order its life and develop such rules and procedures as it deems appropriate for its life and work.

3.4.4 Faith and Order Commission

- a) In order to provide the operational means by which the global responsibility for guarding the faith and order of the GSA, as mandated in Section 3.4.1, can be carried out, the Council of Bishops shall elect 18 of its Bishop members to a Faith and Order Commission. The Commission will serve between meetings of the Council of Bishops, and may be called at any time to meet with the Primates Council. The Faith and Order Commission may also be directed by the Primates to meet separately, in which case 6 of the Primates shall also be appointed by the Primates as members of the Commission. Vacancies in the Faith and Order Commission, occasioned by resignation, illness, death or other reasons, may be filled by action of the Primates Council.
- b) Whenever a member of the GSA has a question or proposed innovation concerning matters of faith, order and discipline it shall first bring the question or proposed innovation to the Faith and Order Commission for resolution before taking any action arising out of the question or proposed innovation.
- c) The Faith and Order Commission is empowered, in consultation with the Primates Council to co-opt proficient members (such as canon theologians from the dioceses and other specialists from the wider body of Christ) to assist the Commission in the subject under study. Such co-opted members shall have no voting rights in any decisions of the Commission.

3.5 Primates Council of the Global South Fellowship of Anglican Churches (GSA)

3.5.1 The Primates Council

There shall be a Primates Council who shall exercise an enhanced collegial responsibility to strengthen mutual accountability and interdependence among the member dioceses, provinces and regional Churches of the GSA. The Primates, meeting annually in conjunction with the Board, shall have a particular role in helping to guide the direction of our common life as the GSA, and have an on-going role in overseeing the faithfulness of the GSA and its constituent members to God in sound doctrine and obedient mission. It shall refer to the Faith and Order Commission of the Council of Bishops any complex matter of doctrine. It will also, where necessary, enlist the help of the Council of Bishops in ensuring, by way of admonishment and collective discipline, that a straying Province or Diocese keeps within the bounds of sound doctrine and practice.

3.5.2 Membership

The Primates Council shall include the Archbishop, Presiding Bishop, Moderator or other bishop who holds the principal episcopal office within each member Province of the GSA.

The Chairman of the Primates Council shall be elected from among the members of the Primates Council.

Due consideration will be given for the Chairman to be from the traditional Global South Provinces.

The Primates Council shall elect from among its members a Primates Council Steering Committee comprising:

- a) the Chairman,
- b) the Deputy Chairman,
- c) the Secretary,
- d) the Treasurer and
- e) three (3) other members of the Primates Council.

The Chairman, the Deputy Chairman, the Secretary and the Treasurer are the **office bearers** of the Primates Council Steering Committee.

The Primates Council may co-opt the Chairman and Secretary of the Council of Bishops.

3.5.3 Functions

The Primates Council shall include among its responsibilities:

- a) Positive encouragement of members to mission;
- b) In submission to the sovereign authority of Holy Scripture, developing guidelines on the limits of Anglican diversity within the Doctrinal Foundation of the GSA (Section 1);
- c) In cases of exceptional emergency which are incapable of internal resolution within a member diocese, province or regional Church, developing such interim steps as may be deemed necessary to restore the faith, order and discipline of the member diocese, province or regional Church according to the Doctrinal Foundation of the GSA (Section 1). The Primates Council shall simultaneously refer the matter to the Faith and Order Commission to begin the process for a longer-term resolution of the problem.
- d) Such interim steps may be reviewed and modified by the Assembly, or the Board between sessions of the Assembly.

- e) Advise the Assembly and the Council of Bishops on relations with other organizations and agencies in the Anglican Communion and the wider Christian Church.

In every matter, the Primates Council shall exercise its functions in sensitive and collegial consultation with the member dioceses, provinces and regional Churches of the GSA through its Council of Bishops, the Assembly and its Board.

3.6 Definition of Certain Terms in this Covenant

Anglican Communion: The 'Anglican Communion' refers to the family of Anglican Churches that, in God's providence, can trace their historical origin to the history of ecclesiastical expansion of England in its colonial sphere and in its missionary work in propagating the Gospel in different parts of the world in accordance with the Reformation Formularies of the Church of England.

Assembly: The 'Assembly' means the Assembly of the GSA of the Anglican Communion, which includes representation from the whole body of Christ (bishops, clergy and lay persons) in the member dioceses, provinces and regional Churches.

Board: The 'Board' means the Board of the Assembly of the GSA.

Conciliar Structures: Forms and processes of decision making in the Church that find their roots in the Bible (The Jerusalem Council in Acts 15) and the Apostolic tradition (The Ecumenical and other Councils of the undivided Church), in which the whole Church is represented and all decisions are made under the authority of the Holy Scriptures.

Council of Bishops: 'Council of Bishops' means the active Archbishops of Provinces and the active Diocesan bishops from every member diocese of the GSA.

Diocese: The priority of a duly constituted Diocese is evident in the Resolutions of the Lambeth Conference 1930 in which the order of those bodies constituting the Anglican Communion are stated as 'duly constituted *dioceses*, provinces or regional Churches from the Anglican Communion...' (Lambeth 1930 Resolution 49). See also Lambeth 1930 Resolution 53(b)(c) (the minimum organization of a province is a college or synod of bishops from a minimum of 4 dioceses; Lambeth 1930 Resolution 54 (Bishops of dioceses under the jurisdiction of the Archbishop of Canterbury take the initiative in forming a new province.); and Lambeth Resolution 55 (Bishops in dioceses attached to a See shall have an effective voice in electing the Metropolitan.). These Resolutions and others reflect an Anglican ecclesiology which is Cyprianic in its understanding of Church polity as a communion of bishops deliberating. See Appendix 2: The Diocese as the fundamental ecclesial unit in Anglican governance.

Full Communion: 'Full communion' means each Church believes the other to hold the essentials of the Christian faith. Consequently: (a) subject to such safeguards as ecclesiastical discipline may properly require, members of one body may receive the sacraments of the other; (b) subject to local invitation, bishops of one Church may take part in the consecration of the bishops of the other, thus acknowledging the duty of mutual care and concern; (c) subject to church regulation, a bishop, pastor/priest or deacon of one Church may exercise liturgical functions in a congregation of the other body if invited to do so and also, when requested, pastoral care of the other's members; (d) it is also necessary and complementary that there should be recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service.

GSA: 'GSA' stands for the **G**lobal **S**outh Fellowship of **A**nglican Churches.

Network: 'Network' means any grouping of congregations which accepts the Doctrinal Foundation of the GSA as expressed in the Doctrinal Foundation in Section 1 and not otherwise represented by a member diocese, province or regional Church of the GSA.

Primates Council: 'Primates Council' means the Primates Council of the GSA.

Province: A 'province' is a self-governing Church composed of several dioceses operating under a common Constitution and having one supreme legislative body.

Regional Churches: 'Regional Churches' are those operating territorially over several nations.

Traditional Global South Provinces: The 'traditional Global South Provinces' are those Provinces that were part of the historical formation of the Global South, including the Provinces that have developed from them.

3.7 Procedure for Amendment of this Covenant

3.7.1 Notice

Notice of intention to move an amendment of this Covenant must be given to the members of the GSA and the proposed amendment must be circulated to each member of the Assembly at least six (6) months prior to such meeting of the Assembly.

3.7.2 Concerning matters of faith, order and discipline

No amendment of Sections 1 and 3 of this Covenant may be noticed or circulated without prior review and approval by the Council of Bishops, the Primates Council and the Board.

3.7.3 Ratification by two-thirds majority

This Covenant may be amended by a two-thirds majority of members present at a meeting of the Assembly.

APPENDIX 1 HISTORICAL PREFACE

Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. (Deuteronomy 4.9)

He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep his commandments; and that they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God. (Psalm 78.5-8)

1. This historical preface gives an account of the decisions and developments that led to the drawing up of the enhanced ecclesial structure for the Global South Fellowship of Anglican Churches (GSA). We bequeath this testimony of faith to our spiritual children, asking them to note the kindness and severity of the sovereign God to his people (Romans 11.22, 33-36), and whose ways and thoughts are higher than human plans and strivings (Isaiah 55.8).

2. We offer this account therefore with a humble and grateful spirit:

- Our account does not exhaust the ways God works. We are also attentive to what God is speaking to our Churches through other doctrinally orthodox groups, and seek to stand firm as a united people of God. A divided house makes us less able to be a credible witness of truth and grace to the world.
- “What do we have that we did not receive?” (1 Corinthians 4.7) We are able to work, speak and think for the Church if, and only if, we continue to be attentive to God’s word. The receptive character of Christian life and ministry implies our need of relationship. Christians, and no less bishops and primates, live in communion: to inform, correct and encourage one another in joy and suffering. All the more, therefore, those who are entrusted with the responsibility to guard the faith that was once for all delivered to the saints are to be united.

3. In God’s providence, Global South (GS) is an embryonic ecclesial body within the Anglican Communion. The roots of GS can be traced to the follow-up of the Mission Agencies’ Conference in Brisbane, Australia (December 1986). Anglican Churches in the southern continents were encouraged to take up leadership of their particular Churches, to discover fresh patterns of mission and ministry, and to re-invigorate the wider Communion with their fresh vitality. The Diocese of Sabah, as a case in point, was seen to be the exemplary model of mission. The appointment of a senior Sabah Anglican clergy as chair of the Anglican Consultative Council and of the Mission Commission of the Anglican Communion (MISSIO) underscored this Communion-wide in the late 1980s and the 1990s underscored the

Communion-wide confidence in the Churches in the southern continents to lead the way in mission and ministry.

4. An Anglican Encounter in the South in Limuru, Kenya took place in February 1994 under the auspices of the Anglican Consultative Council. This historic encounter of Churches in the southern continents resolved to give structural embodiment to their South-South relationships. Significantly, this new regional grouping developed embryonic structure from the start, consistent with Resolution 18.4 of the Lambeth Conference 1988, which recommended the setting up of regional conferences that complements the Communion instruments in discerning matters that concern authority and identity of the Anglican Communion. This paved the way for GS to be an important instrument for guarding the faith and order of the Church, as evidenced for example in the Global South Kuala Lumpur Statement (1997) that fed into the 1998 Lambeth Conference.

5. The Decade of Evangelism in the 1990s saw rapid numerical growth in many Churches in the southern continents. GS has been widely regarded as a body within the structure and processes of the Communion at the “cutting edge of mission” – a phrase that the director of Mission and Evangelism of the Anglican Communion in the 1990s, used in his mid-point review of the Decade of Evangelism in 1995. GS gathers every three to four years with representatives from the constituent Provinces according to the orders of Bishops, Priests and Lay People.

6. GS has grown over the decades as a voice of orthodoxy to ‘guard the good deposit’ (2 Timothy 1.14) of our faith, to hold steady amid shifting secularist winds, to harness all that is good in the historic Anglican standards of faith and practice, and to counteract the accommodating shift towards liberalism in the faith and practice of the Communion. Although GS speaks by and large with a moderate tone, its conviction on the authority and clarity of Scripture on the major doctrines of the Church runs deep. More recently, GS has also sought to grow as a body of Anglican Churches working together in the areas of mission and evangelism, economic empowerment and theological education. This has helped participating GS Churches experience a shared life and witness, with a hunger for more.

7. Looking back, GS has had its distinctive history and role under God. While it may have developed its own mode of responding to developments in the Communion, its serving primates share the same confession of faith and are committed to Canon A5 of the Church of England:

The doctrine of the Church ... is grounded in the Holy Scriptures, and in such teachings of the Ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-nine Articles of Religion, The Book of Common Prayer, and the Ordinal.

8. GS primates also share the same purpose of conserving all that is good and sound in historic Anglican faith and practice while at the same time pursuing the Church's mission and witness to the world. A Study team was tasked to design a global ecclesial structure within the Communion that would enable orthodox Anglicans to share a common 'faith and order' to help each other build up the life of their respective Churches, and to propagate 'the faith' once for all delivered (Jude 3).

9. It has been more than ten years since The Windsor Continuation Group Report (2008) highlighted the point that the prolonged failure to resolve disputes over faith and order in our Communion exposes the Communion's **ecclesial deficit**:

"The way in which the moratoria have been challenged or ignored in the life of the Communion raises a painful and sharp question: how can any decisions or recommendations be given authority or force in the life of the Communion?

...a central deficit in the life of the Communion is its inability to uphold structures which can make decisions which carry force in the life of the Churches of the Communion, or even give any definitive guidance to them."

(*Windsor Continuation Group Report*, Section D on "An Ecclesial Deficit", paragraphs 50-51)

10. This deficit is evident in the inability of existing Instruments of Communion to discern truth and error based on the plain teaching of Scripture and to take binding ecclesiastical action on those who have gone beyond the boundary stones of historic Anglican faith, order and practice. Repeatedly, the instruments have been found wanting in their ability to discipline those leaders who have abandoned the biblical and historic faith – thereby further undermining our common life and mission under the authority of Scripture.

11. Even the proposed Anglican Communion Covenant (2009) would not be able to overcome the ecclesial deficit and empower the Churches to walk together as God's people. The Churches of the Anglican Communion, as the Anglican Communion Covenant assumes, are 'autonomous' Provinces. That is, each possesses full autonomy in matters of faith, order, liturgy and discipline. The understanding of metropolitan authority also varies between autonomous Provinces. The Anglican Communion Covenant does not offer a dogmatic foundation for its faith and order; it does not provide a conciliar structure in which Churches can discern the mind of Christ. As such, the Board of the Anglican Communion that the Covenant envisages does not have a dogmatic foundation in discerning and making decisions on matters of faith, order and morals. Its role is facilitative and consultative (The Anglican Communion Covenant, 4.2.4-4.2.7). Therefore, the Anglican Communion would still be left without the necessary structure to teach and speak with one voice on matters of faith, order and unity to the Anglican faithful, to other Churches, and to the world.

12. The dogmatic nature of the problem was sounded out as early as the Global South's Kuala Lumpur Statement (1997). It warned that developments relating to church discipline and moral teaching in some Provinces – specifically the ordination of practising homosexuals and the blessing of same-sex unions – presented a deeper and more critical challenge to the Scriptures' authority over the Church: "We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries."

13. The GS leadership has consistently held that we can neither accept, nor dismiss as indifferent or a theologically second order concern any moral teaching or public practice in the Church that departs from the clear teaching of the Holy Scripture. To do otherwise would undermine the very identity of the Church under the authority of the Word of God and subject its nature to the instability of every wind of teaching and every scheme that is rooted in mere temporal human situations and sociality (Ephesians 4.14).

14. In addition to failing to distinguish between truth and error and to correct false doctrine and false practices, the Instruments of the Communion have failed to check the marginalization of those Anglicans in heterodox Provinces who seek to be faithful to the orthodox interpretation of Scripture and its historic application. In some cases, they have even sanctioned the deposition from orders of these faithful Anglicans. More than 650 priests and more than 10 bishops who were originally ordained and consecrated within The Episcopal Church (TEC) were deposed because of the stand they took to be true to the faith and order entrusted to them in the orthodox Anglican tradition.

15. It is important to emphasise that orthodox Anglicans have stood firm with the official teaching of the Church. The Primates Meeting Communiqué of 16 October 2003 stated that the teaching on human sexuality in Lambeth Conference 1998 (Resolution 1.10) is the teaching of "the entire Anglican Communion" that has "moral force and commanding respect of the Communion." We are deeply saddened by what has followed since 2003 when The Episcopal Church and the Anglican Church of Canada (ACoC) flaunted the plea of the Primates Meeting of 2003 not "to tear the fabric of the Anglican Communion at its deepest level" and "short-circuited the process" of on-going discernment of the moral issue with unilateral ecclesiastical action. In 2003, TEC went ahead and consecrated as a bishop a man in a same-sex relationship. In 2002, the ACoC Diocese of New Westminster had authorized rites for the blessing of same sex unions. Since then, other Provinces of the Anglican Communion have wilfully authorized and legitimized the blessing of same sex unions, changing the canonical definition of marriage and authorizing other practices violating Lambeth Resolution 1.10 (1998). Cross-border intervention in these Provinces should be seen in light of the hostile environment that these Churches created for those dioceses and congregations that choose to stand firm to the standards of doctrine and liturgy.

16. The Church of England (CoE) has a historic role in the life of the Communion. This is because of both its historical role and the particular role of the Archbishop of Canterbury as first among equals among the primates. Therefore, decisions it makes on faith, order and morals impact other Churches and the well-being of the Communion more deeply than those made elsewhere. We are gravely concerned that the CoE is not giving confidence that it would uphold the primacy and authority of Holy Scripture as captured in its historic Anglican formularies.⁶ This leads us to ask what would be the basis of the Anglican Communion should the CoE depart from the orthodox and historic teaching of the Church on marriage and sexual ethics? While it is true that the worldwide Communion grew out of the mission and ministry of the CoE, we need to dig deeper to find the basis of why the Communion exists as a distinct part of the one, holy, catholic and apostolic Church.

17. The Communiqué from the Primates' Meeting (Canterbury, October 2017) illustrates what the natural outcome would be if the present situation is left to continue without a positive and decisive response by the orthodox in the Communion. The natural outcome would be that the Communion becomes a sociological entity that, like any other social organization, must fight for its survival through a delicate 'negotiated' order and strategic social control mechanisms. That this is fast-becoming the reality is evident in the Communiqué's heightened attention to cross-border interventions compared with its imposition "with sadness" of organizational sanctions on the Scottish Episcopal Church of Scotland for changing its marriage canon to accept same-sex marriage. And then contrary to past signals from Canterbury to The Anglican Church in North America (ACNA) which conveyed a certain openness to finding a way forward in the American situation, the Primates' Communiqué summarily confirmed that ACNA is not a Province, possibly on the basis that it had not applied to the Anglican Communion Office and the Anglican Consultative Council for membership as a Province. It would be a tragedy to allow the Church, which is a spiritual and eschatological entity, to be understood largely in a sociological and historical terms, defined solely by human processes without reference to its doctrine and practice being in line with revealed truth from God.

18. The drift towards a sociological outworking of the Communion and the escalating crisis of unbiblical teaching and practice spreading unabated in some Churches of the Communion pose a tremendous challenge to the orthodox. We need a clear, gracious and yet vigorous response to ensure the faithful shepherding of the flock of God and the faithful "holding fast to the Word of life" (Philippians 2.15-16) that brings God's salvation in Christ to a sin-darkened, confused and broken world.

⁶ For example, the intense internal discussion and intractable divisions on the issue of same-sex relationships in the Church of England General Assembly suggests the Church may succumb to the pressure of LGBT constituencies.

19. It is in this context that the sixth GS Conference in October 2016 recognized the pressing need for enhanced ecclesial responsibility among the Churches of its fellowship. The common desire was to have an ecclesial structure for a worldwide body of inter-dependent and mutually accountable orthodox Anglican churches within the manifest Anglican Communion. As noted in the Sixth Trumpet GS Communiqué (October 2016), there is a clear need to strengthen our doctrinal teaching on matters of 'faith and order,' our ecclesiastical ordering of our collective life as a global fellowship, and the flourishing of our gifts in the one another-ness of our Gospel mission.

20. This Gospel mission involves both redemption and re-creation – for not only is sinful mankind to be forgiven, sinful mankind is to be re-created to fulfil divine intentions, a process that begins in the here and now, but which is completed when we are with the Lord in glory. Only a well-governed Church, in keeping with biblical standards and constantly renewed in the Holy Spirit, can effectively fulfil such a mission.

21. To design this enhanced ecclesial structure, one that is biblically grounded, ecclesialogically sound and historically informed, a Study Group was formed in July 2017. The Study Group presented its Final Report to the Global South Steering Committee meeting in Cairo in October 2018. The Report was fully discussed by the primates and bishops present. Their views have been distilled and considered in the Proposal for the seventh GS Conference scheduled to be held in Kigali, Rwanda in October 2019.⁷

22. The Proposal on Enhanced Ecclesial Structure for the Global South Fellowship of Anglican Churches (GSA) is contained in the main sections above. The proposal is made by the Study Group, in consultation with the Steering Committee of the GS Primates, for dissemination to the GS Provinces and Dioceses, to enable consideration of the document in preparation for the seventh Conference in October 2019.

⁷ The venue of the 7th Global South Conference was subsequently changed to Cairo.

APPENDIX 2
THE DIOCESE AS THE FUNDAMENTAL ECCLESIAL UNIT
IN ANGLICAN GOVERNANCE

1. The fundamental unit of membership within the Global South Fellowship of Anglican Churches (GSA) is the Diocese (Section 3.1). This reflects the Anglican understanding that the Church is the whole people of God, and that the best forms of governance at every level of the Church are *conciliar* in their nature. What this means in practice, according to Bonds of Affection: The Proceedings of ACC-6 (1984, Badagry Nigeria), is that laity, bishops and clergy all share in the governance of the Church together according to their authoritative roles, gifting and training. But with regards to the bishop and the diocese:

“Within the whole body bishops are the personal symbols of continuity and unity for the church and leaders in apostolic ministry and teaching of the faith.

*The basic ecclesial unit of the Church is the diocese, where the bishop in council is responsible for maintenance of the Church in apostolic faith and practice*⁸ (Emphasis added)

2. The ecclesial structures of the GSA reflect precisely the “Anglican Forms of Governance” commended by ACC-6 **with the diocese as the basic ecclesial unit of the Church**, and the bishops “in council,” “expressed in synodical government where the bishop deliberates with clergy and laity on all significant issues,” and never without reference to the means of governance of the whole people of God.⁹

3. As early as 1897, the Lambeth Conference of Bishops defined the diocese as the “centre of unity” within the Church,¹⁰ while more recently the 1988 Lambeth Conference advised that extra-provincial dioceses should be made “fully part of the structures of the Anglican Communion.”¹¹ This focus on the diocese as an essential centre of unity within the governing structures of the Church finds expression in the Global South Fellowship of Anglican Churches (GSA) in Section 3: in admission by duly constituted dioceses who accept the Doctrinal

⁸ “Anglican Forms of Governance” in Bonds of Affection: The Proceedings of ACC-6 (Badagry Nigeria) (London: Anglican Communion Office, 1984) at pp. 74-75.

⁹ *Ibid.*, at 75. See also S Slack “Synodical Government and the Legislative Process,” *14 Ecc LJ 43-81* (2012) at 44, where the description “bishops in council” is more accurate because the term “episcopally led and synodically governed” can be misleading insofar as (1) it suggests that episcopal leadership is exercised outside the context of synodical government, (2) it fails to take account of the subtlety and complexity of the relationships between bishops, clergy and laity in Synod and (3) it suggests that Synod enjoys executive power “rather than the legislative and deliberative powers of a parliament.” The term “bishop in Synod” more accurately reflects the limitations on Synod **not** to usurp the role of bishops as guardians of the faith and order of the Church, nor to pass legislation to which they are opposed, while ensuring that the bishops hear the views of the representatives of the clergy and the laity. This is precisely the balance Section 3 provides in the governance of the GSA.

¹⁰ Resolutions of the Lambeth Conference of Bishops, Res. 21 (1897): “Care should be taken to make the diocese the centre of unity,” < <https://www.anglicancommunion.org/resources/document-library/lambeth-conference/1897/resolution-21?author=Lambeth+Conference&year=1897> > Accessed 25 October 2018.

¹¹ Resolutions of the Lambeth Conference of Bishops, Res. 59 (1988): “This Conference requests the Primates Meeting and ACC to give urgent consideration to the situation of extra-provincial dioceses, that they may be fully part of the structures of the Anglican Communion.” < <https://www.anglicancommunion.org/resources/document-library/lambeth-conference/1988/resolution-59-extra-provincial-dioceses?author=Lambeth+Conference&year=1988> > Accessed 25 October 2018.

Foundation: Fundamental Declarations in Section 1 (Section 3.1.2a), direct representation in the Assembly for extra-provincial dioceses (Section 3.2.3b) and membership in the Council of Bishops for any Diocesan Bishop who personally accepts the Doctrinal Foundation (Section 3.4.2).

4. In some Anglican Churches like Australia and North India, the law recognizes the diocese to be the primary unit of the Church.¹² At Section 3.6 of the GSA we also cite Lambeth Resolutions 49, 53, 54 and 55 (1930) for the historic pre-eminence of the diocese as an organizational unit of the Church. We should not be surprised at this principle of Anglican governance, for it comes out of an even more “historic custom of the One, Holy, Catholic and Apostolic Church,”¹³ a custom that goes all the way back to St. Cyprian.

5. Cyprian became the Bishop of Carthage in North Africa in AD 248. By AD 258 he was a recognized leader among other bishops around his jurisdiction in matters of faith and order in the Church. He lived at a time when the unity of the undivided Church was threatened by false teaching, heresies, and relentless persecution by Roman authorities.¹⁴ The comparisons between his time and the times in which our own Anglican Communion now finds itself cannot be ignored. In his writings, Cyprian drew the unity of the Church out of the scriptures themselves—including Paul’s exhortation in Ephesians 4.4, “*There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, One Faith, one Baptism, one God.*” Cyprian insisted on the visible unity of the Church starting with the diocese. He also insisted on the nature of the bishop’s authority, his role and place in the Church—in both his diocese and the council (*collegia*) of bishops—and on the importance of discipline in maintaining the unity of the Church.¹⁵

6. In The Gospel and the Catholic Church Archbishop Michael Ramsey summarizes Cyprian’s teaching on the primacy of bishop and diocese from Cyprian’s treatise *De Unitate*,

“The mark and the bond of the Church’s unity is the Episcopate, an organ in which each Bishop equally shares (“*The Episcopate is one: it is a whole in which each enjoys full possession*” *De Unitate*, 5), and by which the body is joined in one... All Bishops, in S. Cyprian’s view are equal. The commission to St. Peter in Matthew 16 means that the Church was built first ‘on one man’ as a lesson about its unity, but Christ gave ‘equal power’ to all the Apostles (John 20.22) who share with St. Peter in the one apostleship. The Bishops as a united college succeed the Apostles as the organ of unity... But the Bishops are never isolated; they are organs of the Body wherein the

¹² N Doe *Canon Law in the Anglican Communion*, (Oxford: Clarendon Press, 1998), at 58-59 and n.133 citing Australia, Const. III.1: ‘A diocese shall in accordance with the historic custom of the One, Holy, Catholic and Apostolic Church continue to be the unit of organization of this Church and shall be the see of a bishop’; North India, Const. II.III.II.1: “The organization of the Church is on a territorial basis. The unit of such territorial organization is the Diocese.”

¹³ See [n5] above, from Australia.

¹⁴ T Damian “The Theology of St. Cyprian of Carthage: The Unity of the Church and the Role of the Bishop” (2010) <<https://academiccommons.columbia.edu/doi/10.7916/D8NZ8HXX>> Accessed 25 October 2018

¹⁵ *Ibid.*, at 92.

rights and duties of presbyters and people (who chose the Bishops) are emphasized again and again.”¹⁶

7. Cyprian had another famous axiom: “*The bishop is in the Church and the Church is in the bishop.*” (*Ep. 68.8*). Practically speaking, when the bishop is confronted with false teaching, heresies, schism and persecution, he becomes a source of unity **first in his diocese** as he guards the faith, order and mission of the Church. In so doing, and actively pursuing the unity with all the body of bishops, he is a factor of unity for the universal Church.¹⁷

8. All bishops manifest themselves as symbols of unity **at first** within their diocese. All Bishops share equally in the universal Episcopate given by Christ, in succession from the Apostles, to guard the faith, order *and mission He himself has committed to His Church* (Matthew 28.16-20). All Bishops fulfil this charism they received in their consecration as they work together to fulfil this unity. This is nothing less than the foundation upon which Anglican Communion governance has been established-- as the 1930 Lambeth Conference Committee on the Anglican Communion asserted, “the Ancient catholic principle that **the fundamental unit of Church organization is the territorial Diocese under the jurisdiction of one Bishop.**”¹⁸ (emphasis added).

9. The participation of all bishops who affirm the Doctrinal Foundation (Section 1) in the Council of Bishops of the Global South Fellowship of Anglican Churches (GSA) (Section 3.4.2)—Primates, Archbishops and Diocesan Bishops—ensures that their unique charism will not be diminished individually or collectively. When bishops meet in this way they manifest the unity and Communion to which the GSA aspires. As Cyprian himself observed in *Epistle 68.8*,

“...the Church which is one, Catholic, is not divided nor rent, but is certainly united and joined, in turn, by the solder of the bishops adhering to one another”¹⁹

Likewise, their participation in a Global Assembly with bishops, clergy and laity from each member diocese, province or regional Church (Section 3.2.3) ensures that bishops will not be isolated from, nor may they ignore, the concerns of the whole Church.

¹⁶ M Ramsey, *The Gospel and the Catholic Church*, (London: Longmans, 1959), at 150.

¹⁷ T Damian, [n7] at 99.

¹⁸ *The Lambeth Conference 1930: Encyclical Letter From the Bishops with Resolutions and Reports*, (London: SPCK, 1930) at 157.

¹⁹ *Letters (1-81)/St. Cyprian*, trans. By Sister Rose Bernard Donna in *The Fathers of the Church: a New Translation* (Washington DC: Catholic University of American Press, 1964), vol. 51 at 229.