

To Whom It May Concern:

At your request, we as the House of Bishop of the Anglican Church of Korea are writing a formal response to the proposed Anglican Covenant based on the discussion we had in June, 2008. The June gathering was rather an informal one to study and discuss on the Covenant before Lambeth with no intent to produce anything official regarding the subject. However, the following summarizes what we all three Korean bishops have recently agreed to be a formal response from us to the Anglican Covenant:

1. Even though we are sympathetic to the good will and sincerity contained in the proposed Anglican Covenant, the House of Bishop of the ACK don't see much of necessity of such codified "covenant" to bind the Anglican Communion. The Chicago-Lambeth Quadrilateral has been the guidelines for Anglican churches to recognize the communion that existed among Christians. When compared to the rather inclusive nature of the quadrilateral, the proposed Anglican Covenant seems far more exclusive with the danger of quickly finalizing any chance of schism. We Korean bishops believe that the Chicago-Lambeth Quadrilateral can still serve as the basis not only for ecumenical relations but also for the relations among Anglican churches.

2. We are concerned about what impacts the proposed Anglican Covenant would make upon the nature of the communion the Anglican churches have historically shared. While the House of Bishop of the ACK respects the Archbishop of Canterbury and the other three "instruments of unity" as the symbols and practical vessels for the unity of our dear communion, we wonder what have shaped the mind of the Covenant drafters in the name of the instruments of unity. the Covenant seems proposing a rather Roman Catholic type of church to the Anglican Communion by turning those four "instruments" into the upper parts of hierarchical structure.

3. While the idea of a structure that would bind and control the member churches of the communion seemingly moving in different directions is attractive, we Korean bishops wonder if violates the very principle of Anglican Reformation: that churches can and must express their faith and mission in their own context and locality. If such a strict process as the Anglican Covenant suggests had existed earlier, the ordination of women would have remained unresolved. The Anglican Church of Korea has committed to the ministry of peace and reunification with North Korea, often facing opposition from other politically conservative Christians. Some Korean Anglicans attempt to create an Asian understanding of the Scriptures in inter-faith dialogues. What would happen to all these efforts valuable to Korean Anglican understanding of mission in our context if any other church questions or challenges them?

4. As the House of Bishop of the ACK as a church inherited from the Catholic wing in Anglicanism, we feel uncomfortable with the fact that the drafters of the Covenant ignore the place of worship and liturgy in defining Anglican unity. It is worth noting that the vast majority of voices in favor of the Covenant are from the rather extreme evangelical wing of Anglicanism. We Korean bishops believe that Christian unity is more

celebrated in baptism and the eucharist, and that defining unity in the sacramental spirituality rather than anything is more Anglican.

5. As Asian church leaders, we would like to point out that the Covenant does not liberate us Asian Anglicans from domination by the English or Western church. We see some Asian churches attempting to define Anglican unity even among Asians by simply repeating its colonial assumptions enshrining a specific period of the English history.

Again, we have no doubt about love and sincerity of the Covenant drafters toward our dear communion. However, we simply believe that no document or set of legal principles can ever faithfully accomplish true Christian unity. Positively moving toward common mission in Christ in the world is rather more crucial to the unity of the Anglican Communion.

Yours in Christ,

The Most Rev. Solomon Yoon, Primate and Bishop of Busan

The Rt. Rev. Michael Kwon, Bishop of Daejon

The Rt. Rev. Paul Kim, Bishop of Seoul