

THE EPISCOPAL CHURCH

Handbook
for
Ecumenism

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INTRODUCTION

ESSENTIAL ECUMENICAL RESOURCES

In a short space this *Handbook for Ecumenism* summarizes past accomplishments and present relationships as well as presenting the Episcopal Church's ecumenical posture and vision. It is a tool to help you discern and articulate your roles as bishops and designated ecumenical officers in the unique setting of your diocese in the context of the larger national and world wide journey toward visible Christian unity. The first section, briefly, tells the story of our role in the ecumenical movement beginning in the 19th century. The second section describes the structure of ecumenical study and action from the broadest reaches of the Anglican Communion to your diocese and local congregations – this last is where you will find some specific suggestions for living ecumenically in your local setting. Following sections include information on Full Communion Partners, on-going Ecumenical Dialogues, and supporting documents. We hope you will weave your way through this Handbook finding the parts that you need most at any particular time and returning to it often as your ecumenical and interreligious ministries shift and change.

There are other resources in ecumenism in the Episcopal Church as well. The Episcopal Diocesan Ecumenical and Interreligious Officers network maintains a web site, www.edeio.org and a Facebook page, <https://www.facebook.com/EDEIO> to keep people apprised of news about and resources for ecumenical and interfaith work. In addition the website of the Office of Ecumenical and Interfaith Relations houses a number of resources and documents, <http://www.episcopalchurch.org/eir>.

Dialogues are vehicles to maintain, develop and share traditions in order to reconcile the churches for mission, but their agreed statements and experience must be evaluated and received by the people. Key current reports from official dialogues are included in this handbook, and all are available from the Office of Ecumenical and Interfaith Relations.

Lutheran - Episcopal

- *Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement*
- *Toward an Orderly Exchange of Pastors and Priests*
- *A Commentary on Called to Common Mission*

Anglican - Methodist

- The collected papers of this dialogue
- *Make Us One with Christ: Study Guide on Episcopal-Methodist Dialogue*

Anglican - Orthodox

- *The Dublin Agreed Statement* (1984), the summary of the first decade of dialogue of the International Anglican-Orthodox Dialogue.
- Recent publications include “*The Trinity and the Church*,” “*Christ, the Spirit, and the Church*,” and “*Christ, Humanity, and the Church: Parts I and II*,” issued in 1998.

Anglican - Reformed

- *God's Reign and Our Unity*: Report of the International Anglican-Reformed Commission, 1984.
- *Reuilly Statement* between the Church of England and the French Reformed Church, 1999.

Anglican - Roman Catholic

- *The Gift of Authority*, issued by the International Anglican-Roman Catholic dialogue in May, 1999.
- *ARCIC Final Report; Clarifications on Eucharist and Ministry; Salvation and the Church; The Church as Communion; Life in Christ: Morals, Communion and the Church*
- *ARCIC-II*
- *Missisauga Report* summarizes thirty years' worth of dialogue.
- *Mary: Grace and Hope in Christ*, issued in 2005, is the most recent theological statement.

Churches Uniting In Christ

Member churches: United Methodist Church; African Methodist Episcopal Church; African Methodist Episcopal Church, Zion; Christian Methodist Episcopal Church; Presbyterian Church, USA; Reformed Church in America; United Church of Christ; International Council of Community Churches; Disciples of Christ; and the Episcopal Church.

Faith and Order studies and reports through National and World Council of Churches

- *Baptism, Eucharist and Ministry*, issued by WCC Faith and Order Commission in 1982.
- *Nature and Purpose of the Church*, a preliminary report on ecclesiology published by the WCC in 1998 and undergoing a further round of study and revision.

Two useful background sources for ecumenical documents are *A Communion of Communion*s, ed. J. Robert Wright (Seabury), and *The Ecumenism of the Possible*, ed. William A. Norgren (Forward Movement).

Some useful websites for documents and status of dialogues:

The Office of Ecumenical and Interfaith Relations: www.episcopalchurch.org/eir

Episcopal Diocesan Ecumenical and Interreligious Officers: www.edeio.org

The Ecumenical Office of the Church of England: <http://www.cofe.anglican.org/info/ccu/>

The Anglican Communion Ecumenical Office: <http://www.anglicancommunion.org/ministry/ecumenical/>

The Department of Ecumenical Affairs of the ELCA: <http://www.elca.org/ecumenical>

PRAYER AND WORSHIP

The ecumenical movement is the Church's response to Jesus' prayer for his disciples in John 17:21: "that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." We join our prayers for unity with that of our Lord, and offer our endeavors toward unity to the Holy Spirit with the full understanding and motivation that the end purpose of ecumenism is evangelical: "That the world may believe."

Ecumenical dialogue is important, but we should constantly be aware that dialogue is built on prayer for unity. The intense, yearning prayers of those who have created an ecumenical path through the twentieth century must be joined by equally intense prayers accompanied by repentance in the 21st century. Julia Gatta wrote, "...exposure to the ecumenical Church brings to light our secret self-sufficiency, our reluctance to relinquish denominational sovereignty. If we do not yet see how unity is to come about, perhaps it is because we have not wept enough for our disunity.... And so ecumenism is an ascetical activity. It begins with the purgative way, by change of heart." Our responsibility as ecumenical officers begins with our own prayer life, as we lead others to pray "that they may all be one."

WEEK OF PRAYER FOR CHRISTIAN UNITY

The significance of prayer and worship for Christian unity has long been recognized. From the beginning of the Christian era, many of the great liturgies have contained petitions for unity. Particular efforts of joint prayer for unity began in the nineteenth century and led Paul Wattson, an American Episcopal priest who later became a Roman Catholic priest, to call for an annual Church Unity Octave of prayer, beginning with the feast of the Confession of St. Peter on January 18 and ending with the feast of the conversion of St. Paul on January 25. A modification and expansion of the concept of the Unity Octave came in the 1930's when Paul Couturier, a Roman Catholic priest in France, inaugurated a Universal Week of Prayer for Christian Unity. Couturier believed that Christ's prayer for unity was not simply a historical fact, offered once at a certain time and place. Rather, he taught that Christ is still praying the same prayer, but now through his children. His goal was to encourage more and more of Christ's divided children to pray that God would reunite them in perfect unity at the time and by the means that God wills.

Wattson's and Couturier's concerns were ultimately brought together in the annual Week of Prayer for Christian Unity, celebrated each January 18-25 by millions of Christians throughout the world. Since the Second Vatican Council, the theme and materials for this prayer week have been prepared by a joint group from the World Council of Churches and the Roman Catholic Pontifical Council for Promoting Christian Unity. The suggested worship materials for the week are available from the Graymoor Ecumenical Institute, 475 Riverside Drive, New York, NY 10115; www.geii.org.

Observance of the Week of Prayer has become "standard operating procedure" in many communities but has lost its fervor in other places. Special attention needs to be given in each community toward creating new and dynamic ways to emphasize the importance of prayer during the week that leads to such prayer throughout the year.

PRAY FOR ONE ANOTHER

We should pray for unity and one another as a regular practice. Prayers should be offered within the regular liturgies of the Church wherever the people assemble. A growing number of dioceses have covenant relationships with Roman Catholic dioceses, Lutheran Synods, and others. These covenants promise prayer for each other. Each parish in the diocese may pray for the Roman Catholic and Lutheran bishops in the Prayers of the People on Sundays. Such public prayers raise the awareness of existing ecumenical relationships in the minds and hearts of the people. *Lex orandi, Lex credendi!*

Parishes should be encouraged to establish covenant relationships with neighboring Roman Catholic, Lutheran, and CUIIC parishes and pray for them by name. Prayers of supplication or thanksgiving should be offered for specific ecumenical activities within a community.

With All God's People: The New Ecumenical Prayer Cycle is available from the World Council of Churches. Use of this cycle in parishes should be encouraged. Its use in cathedral churches where the congregation is frequently ecumenical is especially appropriate.

Parish clergy are urged to pray for neighboring clergy by name, and to pray with them on some regular basis. When we pray with one another we discover the depth and variety of prayer that various traditions offer the whole Church. Praying together helps us to understand one another in the depths of our spiritualities.

Such prayer can profitably be combined with a study program. Clergy study groups are ecumenical and need not be limited to so-called "ecumenical topics." Bible study using the lectionary is a priority. Such study will help us understand how we each approach and interpret scripture. Ecumenical relations enhance many communities, especially with those who use the common lectionary texts.

Ecumenical retreats for clergy and laity provide opportunities to understand each other's spirituality, use of scripture, approaches to meditation and the effects of our spirituality on our mission and service in the secular society around us. Ecumenical retreats provide a chance to appreciate the spiritual resources and journeys of other Christian traditions.

WORSHIPPING TOGETHER

One of the major developments in the ecumenical movement in the last several decades is the recognition that unity does not need to result in uniformity. The many gifts of the Holy Spirit result in many forms of worship. These need to be recognized, explored and experienced. To do this, we need to urge upon local ecumenical gatherings a major change of policy regarding ecumenical worship. Conventional ecumenical worship is the result of the work of a committee creating a liturgy that belongs to no one. If we are to become familiar with one another's way of worship, it is imperative that we urge councils of churches to use existing liturgies, led by those familiar with them, as the basis of worship in ecumenical assemblies.

Pulpit exchanges are common and well received in parishes. Clergy should be reminded, however, that the Bishop's permission is needed when a person from another tradition preaches in an Episcopal parish. Ecumenical officers also need to be familiar with the rules and regulations of other churches regarding their participation in such events.

Because of the various strictures surrounding the Eucharist in many Christian traditions, it seems fairly obvious that the Daily Office is the most appropriate liturgy for Episcopalians to use in ecumenical worship. The ecumenical officer needs to be alert, sensitive, responsive and responsible to the rules, guidelines and protocol of other traditions affecting the Eucharist and all other liturgical sharing. Be aware that appropriate action and participation by clergy and laity varies from one tradition to another, and sometimes from diocese to diocese. Be clear about what you expect and also be clear about what is expected of you when you plan ecumenical worship.

ECUMENISM AND THE SACRAMENTS

HOLY BAPTISM: Most denominations now recognize baptisms with water in the name of the Father, the Son and the Holy Spirit. The exception is, of course, those holding to believers' or adult baptism. Clergy caring for ecumenical families need to give special support at the time of baptism. Guidelines for the participation of clergy from other traditions need to be drawn up in each diocese, and mutually drawn up with churches in a covenant relationship with the diocese. These guidelines should also include pastoral guidance for the family involved, e.g. How do you determine where the baptism takes place? Which pastor actually baptizes? Which denomination(s) would maintain the permanent record of the baptism? What are the catechetical and confirmation practices?

EUCCHARIST: For the Lutheran - Episcopal Full Communion Agreement, see Churches in Full Communion.

When there is a planned ecumenical gathering of churches belonging to the Churches United In Christ, the CUIIC liturgy may be used with the Bishop's permission. Be familiar with the conditions set out by the General Convention for Episcopal participation. (See CUIIC sections).

There is no formal provision for Eucharist with the Roman Catholic Church. Ecumenical Officers should be familiar with the Roman Catholic canons regarding communion in extraordinary situations, which may be obtained from the Roman Catholic Diocesan Ecumenical Officer.

MARRIAGE: An ecumenical marriage occurs when both parties are Christians, each committed to their particular tradition, and with the firm intention of continuing to be active in those traditions. It is strongly urged that the clergy of **both** traditions represented in an ecumenical marriage actively and jointly counsel and instruct the couple. The clergy should continue their support to the new family following the marriage.

To our knowledge no official guidelines (beyond the canons) exist for ecumenical marriages between Episcopalians and Protestants. A diocese may wish to create guidelines for the use of the clergy.

Ecumenical marriages between Episcopalians and Roman Catholics are governed by mutually agreed upon guidelines developed through the ecumenical officers of both traditions and approved by the respective bishops. These guidelines may differ from diocese to diocese depending upon local interpretation of canons (diocesan boundaries are seldom common between our traditions, so Episcopal clergy should be aware that they abide by the guidelines of the Roman Catholic diocese in which their parish lies). Ecumenical officers should be knowledgeable about the Roman Catholic canons regarding ecumenical marriages. These are available from their ecumenical officer.

ORDINATION: When Episcopal clergy are invited to an ordination of a person of another tradition, they may vest and process wearing the vestment appropriate to the Daily Office. They do not participate in the laying-on-of-hands unless it is a church in full communion.

SECTION A: THE EPISCOPAL CHURCH IN THE ECUMENICAL MOVEMENT

Brief History

The story of the Episcopal Church in the ecumenical movement has yet to be written. It may be said to begin in the 19th century when this Church's commitment to visible unity was expressed in a statement adopted by the House of Bishops, later known as the Lambeth Quadrilateral after it was adopted by the 1888 Lambeth Conference of Anglican bishops in a slightly amended version. In the USA it is called the Chicago-Lambeth Quadrilateral (see page 4) as a reminder that it was first adopted at Chicago in 1886. After its endorsement by the House of Bishops, the statement was circulated to many American denominations for their response. Though some churches in the USA expressed interest in a dialogue on the points of the Quadrilateral, the fourth point on the historic episcopate proved to be a barrier to unity with churches that had a different form of ordained ministry. The Quadrilateral has remained a minimal expression of the basis upon which the Episcopal Church enters into conversations with other churches, being reaffirmed frequently by General Conventions and printed in the Book of Common Prayer. The 1982 General Convention reasserted it as a statement of essential principles for our own unity and for unity with other Churches, together with an explication titled "Principles of Unity" (see page 9).

The first great impetus toward visible unity came more than 20 years later at the first World Missionary Conference held in 1910. Here too, Episcopalians played a prominent role. Bishop Charles H. Brent, Missionary Bishop in the Philippines, made a passionate plea for unity in a world that was "too strong for a divided Church." Bishop Brent also argued that churches needed not only better cooperation in the mission field, the reason for calling the Missionary Conference, but deeper understandings of one another. An Episcopal layman, Silas McBee, also played an important part. He presented a letter to an Italian cardinal and later, as a member of the continuation committee, journeyed through Europe meeting with kings and leaders of Orthodox, Roman Catholic, and Protestant Churches in the company of John R. Mott.

The first formal proposal for a World Conference on Faith and Order was made by the 1910 General Convention on a motion by William T. Manning, then rector of Trinity Church, New York City. The Episcopal Church has participated in each subsequent World Conference on Faith and Order and World Conference on Life and Work. The 1937 General Convention endorsed the proposal for a World Council of Churches and was a founding member when the two series of world conferences came together in 1948. Later, the International Missionary Council and the World Council of Christian Education merged with the World Council of Churches.

In the United States, the Episcopal Church was slow in joining the Federal Council of Churches, but became a member in 1940, and has been a member of its successor, the National Council of the Churches of Christ in the USA, from its formation in 1950.

The World Council of Churches and various national councils have been means through which nearly all Provinces of the Anglican Communion join with all Orthodox, Oriental Orthodox, Old Catholic, and most Protestant Churches to bear common witness, express common concerns for service, explore their differences, and seek "visible unity in one faith and one eucharistic fellowship." The theological work of Faith and Order in councils of churches has played an important role in harmonizing the initiatives of the churches for visible unity.

Initiatives of the Episcopal Church to draw closer to Congregationalists, Presbyterians, and Methodists in the first half of the twentieth century produced no direct results. Greater success accompanied efforts to establish concordats of full communion (then called intercommunion) on the basis of the Bonn Agreement with the European Old Catholic Churches of the Union of Utrecht (England, 1932; USA, 1940), and in 1946 and 1949 it was made clear that the relationship included the Polish National Catholic Church in the USA. (In 1978 the PNCC terminated sacramental communion with the Episcopal Church and the Anglican Church of Canada because of their ordination of women to the priesthood).

Full communion was established in 1961 on the same basis with the Philippine Independent Church, a body comparable in size to the Episcopal Church in the USA. Full communion with the Mar Thoma Syrian Church of Malabar followed in 1976.

Early in the twentieth century another movement arose to form "united churches" in nations or regions. The Church of South India, perhaps the best known of these, was inaugurated in 1947 with the union of Anglican dioceses, the Methodist Church, and the United Church (itself made up of Presbyterian, Congregational, Dutch Reformed, and Basel Mission Churches). It is based on the Lambeth Quadrilateral and claims to preserve the congregational, presbyterian, and episcopal elements. At the end of an interim period of 30 years, after its presbyters were all episcopally ordained, the 1976 General Convention established full communion with the Church of South India at the 1976 General Convention. The 1973 General Convention had already established full communion with the Church of North India, the Church of Pakistan, and the Church of Bangladesh, unions of Anglican dioceses with several other churches which incorporated the historic ministry of bishops, presbyters and deacons from its inauguration.

In the 1961 General Convention joined the United Presbyterian Church in inviting the United Church of Christ and the Methodist Church to explore the possibility of visible unity, an initiative which came to be known as the Consultation on Church Union. While some of the participating churches have united (Evangelical United Brethren with the Methodist Church and the Presbyterian Church USA with the United Presbyterian Church), for many years the Consultation explored "covenanting

communion” as a form of visible unity. It has been the principal forum in the USA for dialogue between Anglicans and the United Church of Christ, the Presbyterian Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), and the International Council of Community Churches. In 2002 COCU became Churches Uniting in Christ (CUIC) and focused by intensive study on reaching agreement on ordained ministry and in combating racism.

The second half of the twentieth century has been characterized by a more inclusive ecumenical movement, stimulated especially by the II Vatican Council (1962 - 1964) and the extraordinary pace of change in the modern world. International dialogues were initiated by the Christian World Communions: Anglican - Roman Catholic (1966), Lutheran - Roman Catholic (1965), Anglican - Lutheran (1970), Anglican - Orthodox (1973), Orthodox - Roman Catholic (1980), Anglican - Reformed (1981) and Lutheran -Orthodox (1981), to mention only a few. This new network of relationships has led to growth in understanding and significant theological and doctrinal convergences and agreements. The Anglican - Roman Catholic International Commission was the first to submit a final report to the sponsoring churches for evaluation and judgment by the appropriate authorities.

Many international dialogues are paralleled by national dialogues. The Episcopal Church has been involved in the Anglican-Orthodox Theological Consultation, the Anglican-Roman Catholic Consultation, and the Lutheran-Episcopal Dialogue, all of which have produced important theological and pastoral results. The multiplication of national and international bilateral and multilateral dialogues and consultations raised the concern that the visible unity of the Church should not be dealt with piecemeal, but rather that each separate activity complement all the others. The 1967 General Convention spoke to this question in an important policy statement (see page 10).

What is the aim or goal of all these consultations, commissions, dialogues, and conferences? The 1961 New Delhi Statement, issued by the Assembly of the World Council of Churches and approved by the 1964 General Convention, was one influential effort to answer this question. The 1968 Assembly of the World Council supplemented New Delhi, pointing to the dynamically catholic dimension of the Church's unity and the accompanying rich diversity of its life. When the Consultation on Church Union started, it saw a union in church organization. Currently there is growing convergence among the churches that the goal is not union of church organizations. The model of full communion without absorption, with which the Episcopal Church and the Anglican Communion have growing experience, is another approach. Further, the 1968 Lambeth Conference resolved to endorse the statement of the 1968 Assembly of the World Council of Churches that we should “work for the time when a genuinely universal council may once more speak for all Christians” and that “our interim confessional and ecumenical organizations should be tested by their capacity to lead in this direction.”

In view of the need to coordinate the Episcopal Church's approaches, a National Ecumenical Consultation met in 1978 to clarify our ecumenical posture, restate essentials to which we are committed, and formulate goals. The Consultation proposed, and the 1979 General Convention adopted, an important Declaration on Unity stating that the visible unity we seek is “one eucharistic fellowship” in the form of “a communion of Communions, based upon acknowledgment of catholicity and apostolicity” (see pages 10-12). This declaration provides guidelines for evaluating future proposals from the dialogues.

Also at the 1979 Convention a Standard for Occasional Eucharistic Sharing with Commentary was approved to guide this Church's practice with members of churches with which we seek full communion (see page 8).

The 1968 Lambeth Conference urged the Anglican Communion to order its present relationships with other churches in light of the “Lund Principle,” set forth at the 1952 Conference on Faith and Order at Lund, Sweden. The 1976 General Convention responded with its own version, “that the Episcopal Church at every level of its life be urged to act together and in concert with other churches of Jesus Christ in all matters except those in which deep differences of conviction or church order compel us to act separately.” The Convention urged the dioceses to establish “a similar policy of ecumenical review and planning.”

Earlier in this century as ecumenism flourished, national and global efforts toward unity resulted in the appointment of diocesan ecumenical officers to report on these developments to local churches in order to solicit their support. Diocesan ecumenical officers now work with church-wide bodies in recognition of the fact that each diocese along with its congregations has an ecumenical agenda of its own in its unique situation, consistent with the overall ecumenical vision of the Episcopal Church and the Anglican Communion. The diocesan officers organized themselves into the national association of Episcopal Diocesan Ecumenical Officers (EDEO) in 1974 and began to exchange information, carry out surveys, and to aid dioceses in evaluating proposals from the dialogues. In 2005 this organization formally became the Episcopal Diocesan Ecumenical and Interfaith Officers' Network (EDEIO).

A National Consultation on Ecumenism in the Local Church took place in 1982. A pioneering step, it set forth the Anglican understanding of the local church (the diocese with its congregations and other ministries as a whole) and its relation to the universal Church. It clarified the integral relation of the Church's mission--prayer and worship, proclamation of the Gospel, and promotion of justice, peace, and love--to the unity of the local church. It proposed strategies to strengthen reciprocal communication between the local church, the national church, and the universal Church. J.J. Packer once wrote that “unity is always a matter of degree.” A good goal for the diocese is to do what it can to intensify the degree of visible unity among those whom God has already made one in Christ by baptism and faith. A good starting point for a diocese is to discern the mission of the whole Christian community in its particular place, and then to describe its own mission strategy within that wider context.

The 1991 General Convention called for a National Consultation on Ecclesiology. It met in 1993 under the theme “Ecumenism of the Possible: Witness, Theology, and the Future Church” to evaluate positive and negative developments during the eventful fifteen years since the 1978 National Consultation. Its report and papers were published to guide local and church-wide bodies. It is increasingly clear that real ecumenical success consists in our perseverance to press on together with humble respect for each other, even when full compatibility on faith and order and mission still lies in the future.

SECTION B: THE CHURCH ORGANIZED FOR ECUMENISM

THE ANGLICAN COMMUNION

The Episcopal Church has international ecumenical responsibilities as a “constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer” (*Constitution and Canons*, Preamble.).

Lambeth Conference

As a sign of communion, bishops of the Episcopal Church join with bishops of the other thirty-seven Provinces and a small number of extra-provincial dioceses in the Lambeth Conference, at the invitation of the Archbishop of Canterbury as “first among equals” (*primus inter pares*). Lambeth makes possible common counsel and possible agreement on matters of concern to the whole Communion across cultural and linguistic differences. Official observers from other Christian World Communions participate: Orthodox, Catholic, and Protestant. The Anglican family is ‘bound together not by a central legislative and executive authority, but by mutual loyalty sustained through common counsel of the Bishops in conference’ (1930 Lambeth Conference). Resolutions of the Lambeth Conference are formally communicated to the Provinces for their consideration and for any such legislative action as may seem desirable to them. The resolutions have no juridical authority in any province save as the synod of the Province votes to adopt them, but there are moments when the Lambeth Conference has discerned, articulated, and formed the common mind of the Anglican Communion on important matters of faith and morals. In the end, the bishops have a special responsibility for guarding and promoting the apostolic faith, a responsibility which is theirs by ordination and office.

Anglican Consultative Council

Every two or three years a bishop, priest, and lay delegate elected by the Executive Council of the Episcopal Church participate in a meeting of the Anglican Consultative Council (ACC). This Council enables Anglicans to “fulfill their common inter-Anglican and ecumenical responsibilities in promoting the unity, renewal, and mission of Christ's Church” (1968 Lambeth Conference). The Archbishop of Canterbury is president of the Council, but the Council also elects a chair. The office of the Secretary General, on behalf of the Archbishop of Canterbury and the Communion, plans and administers missionary strategy and ecumenical relations with other Christian World Communions. Episcopalians participating in the global dialogues are nominated by the Presiding Bishop and appointed by the Archbishop of Canterbury. An Ecumenical Advisory Group (ecumenical officers of Provinces and consultants) prepares agenda materials prior to meetings of the ACC and the Lambeth Conference. An Inter-Anglican Theological and Doctrinal Consultation works toward a common mind on important theological issues, and the Anglican Centre in Rome cultivates relations with the Roman Catholic Church. There is also an Inter-Anglican Standing Commission on Ecumenical Relations (IASCER) which meets annually to discuss the various ecumenical dialogues member provinces undertake.

Primates' Meeting

The Primates of the thirty-eight national or regional Provinces of the Anglican Communion meet periodically, again with the Archbishop of Canterbury presiding, to foster communion (*koinonia*) by helping the churches to listen to each other. The meeting provides an opportunity for careful reflection on mutual concerns and issues to enhance cohesion, understanding, and collaboration in the Anglican family.

Networks

Membership in the World Council of Churches gives the Episcopal Church its widest opportunity to participate in the life and mission of the whole *oikoumene*. The Roman Catholic Church is not a member, but sends delegated observers to major meetings and relates through a World Council - Vatican Joint Working Group. Episcopal Church delegates to assemblies of the World Council are nominated by the Standing Commission on Ecumenical Relations for appointment by the Presiding Bishop, with the advice and consent of the Executive Council. A Conference of Secretaries of the Christian World Communions (Anglican, Orthodox, Protestant, Roman Catholic) meets informally each year for consultation on ecumenical questions with each other and with representatives of the World Council of Churches.

THE EPISCOPAL CHURCH

Ecumenical responsibilities of the Episcopal Church are implemented by the General Convention (legislates), the Standing Commission on Ecumenical Relations (develops policy and strategy), the Presiding Bishop of the Church (chief pastor and primate), and the Executive Council (develops and implements program). The Ecumenical Officer assists the Presiding Bishop, the Standing Commission, and the Executive Council to carry out their responsibilities.

These instruments, because of the very way in which Christ is manifested in His Church, are in no way a substitute for the responsibilities of the diocesan church. The churchwide bodies are a means to promote the life and witness of the dioceses, to reach consensus on issues which transcend diocesan territories, and to foster communion.

Ecumenical Officer

The position of Ecumenical Officer was established by General Convention in 1961 as a special assistant to the Presiding Bishop. The duties were described as administrative responsibilities for the Standing Commission on Ecumenical Relations, day-to-day business with the National and World Councils of Churches, keeping the church at large adequately informed and in touch with all phases of the ecumenical movement, education at diocesan and parish levels, apprising the Presiding Bishop and his/her staff of matters of importance, deepening and extending the involvement of provinces and dioceses, coordinating the ecumenical activity and work of the Episcopal Church, and planning for its responsible participation in ecumenical affairs.

The Ecumenical Officer assists the Presiding Bishop, the Standing Commission, the Executive Council, the Dioceses of this Church, and the Anglican Communion to promote Christian unity in life and doctrine, and cooperation in mission (proclamation, worship, service) under directives from the General Convention. The Officer explores options and makes recommendations, contributes through theological study and reflection to ecumenical progress, and gives informed interpretation of new directions, insights, and developments. The Officer relates to a variety of institutions and persons, including other communions in the United States and the world, and national and international ecumenical organizations.

General Convention

The General Convention, consisting of the House of Bishops and elected clergy and lay people in the House of Deputies, meets every three years. The two houses normally sit and deliberate separately. Either house may originate and propose legislation, but all acts of the Convention must be adopted by both houses. Each house has a Committee on Ecumenical Relations to which proposed resolutions are referred and which reports recommendations for action. The two committees meet jointly. Through its legislative process, the General Convention determines ecumenical commitments, policies, and programs of the Episcopal Church.

The House of Bishops meets each year between General Conventions and has certain responsibilities of its own. The bishops occasionally state the mind of the House on doctrinal or pastoral issues involved in ecumenical relations, thus setting policy as chief pastors of the dioceses.

Presiding Bishop of the Church

The Presiding Bishop of the Church, as “Chief Pastor and Primate,” is “charged with responsibility for leadership in initiating and developing the policy and strategy of the Church and, as Chairman of the Executive Council of General Convention, with ultimate responsibility for the implementation of such policy and strategy through the conduct of policies and programs authorized by the General Convention or approved by the Executive Council of the General Convention.” He/She shall “Speak God’s words to the Church and to the world, as the representative of this Church and its episcopate in its corporate capacity” (*Constitution and Canons*, Title I, Canon 4.a).

The Presiding Bishop exercises a ministry of unity and coordination. He/She fosters communion by helping the bishops in their task of apostolic leadership both in their local churches and in the Church universal. Primacy fulfills its purpose by helping the Provinces to listen to one another, to grow in love and unity, and to strive together towards the fullness of Christian life and witness. The ministry of primacy is expressed, not in isolation, but in collegial association with the bishops.

As this Church’s primary ecumenical representative, the Presiding Bishop assures that ecumenical commitment is manifested in the Episcopal Church, and represents this Church through visits and relations with leaders of other churches in the United States and abroad and in ecumenical organizations. The Presiding Bishop delegates others as representatives from time

to time. The Presiding Bishop also appoints officers, such as the Ecumenical Officer, “responsible to the Presiding Bishop who may delegate such authority as shall seem appropriate” (*Constitution and Canons*, Title I, Canon 2.4.c).

Standing Commission on Ecumenical and Interreligious Relations

The Standing Commission on Ecumenical and Interreligious Relations of the General Convention is canonically responsible “to develop a comprehensive and coordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention concerning inter-church cooperation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate for appointment by the Presiding Bishop, with the advice and consent of the Executive Council, persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to participate in major conferences as convened by such organizations” (*Constitution and Canons*, Title I, Canon 1.2.n(5)).

The Commission was the result of a combination in 1964 of three former Joint Commissions concerned with ecumenical matters (Co-operation with the Eastern and Old Catholic churches, Approaches to Unity, Ecumenical Relations). In 2003 the Standing Commission’s name was changed to include Interreligious relations. Much of the work of the Commission is done through sub-groups of expert representatives who meet with representatives of churches with which we seek full communion, and with churches with which we are already in full communion. The Presiding Bishop and the President of the House of Deputies are *ex officio* members of the Commission. The Presiding Bishop appoints the episcopal members of the Commission, the President of the House of Deputies the lay and clerical members.

Executive Council

The Executive Council of the General Convention is canonically responsible “to carry out the programs and policies adopted by the General Convention.” It has “charge of the unification, development, and prosecution of the Missionary, Educational, and Social Work of the church, and of such other work as may be committed to it by the General Convention.” The Presiding Bishop is *ex officio* President of the Council, and the President of the House of Deputies is Vice-President. Members of the Council are bishops, priests or deacons, and laity elected by the General Convention and the nine provinces.

The Executive Council is accountable to General Convention and reports concerning the work with which it is charged by each meeting of the Convention. Between sessions of Convention, the Council may initiate and develop such new work as it deems necessary. The Council submits to each Convention a General Program Budget for the succeeding triennium, including a detailed budget for the ensuing year and estimated total budgets for two succeeding years.

SECTION C: THE DIOCESAN CHURCH

The Local Church

The "Local Church," as understood within the Anglican Communion, is the Church gathered around its bishop; thus it is understood as the diocese with its congregations and other ministries as a whole. "Local" in this sense connotes the church unified by the presence of its bishop rather than by its small radius of space. We recognize that this usage poses questions, since it runs contrary to a common understanding of the word as well as to the polity of Protestant church bodies.

This understanding is a fundamental gift, which the Anglican heritage has to offer to the life of the universal Church, and hence we are committed to maintaining it. Most Christian people live out their faithful witness as members of the Body of Christ in a congregation, and so the congregation inevitably dominates their consciousness of the Church as a tangible reality. But the local congregation is not complete by itself as a model of the Church, so there must be specific ways in which its relationship to the multiplicity of other congregations, ministries, and ecclesial units of the diocese--as well as ultimately to the wider church--finds expression and embodiment. This paradigm is part of our faithfulness to the Gospel.

Diocesan Ecumenical Officer

The catechism of the Book of Common Prayer describes the ministry of the Bishop: "to represent Christ and his Church...to guard the faith, unity, and discipline of the whole Church...to act in Christ's name for the reconciliation of the world..." The diocesan ecumenical officer is a primary resource for the Bishop seeking to carry out the ecumenical mandate given in the preface to the ordination rites: "the order of bishop carries on the apostolic work of leading, supervising, and uniting

the Church." Close communication between the diocesan ecumenical officer and the bishop is essential. Bishops are also urged to appoint an associate ecumenical officer who is of another order, sex, racial, or ethnic group than the ecumenical officer.

Bishops were first asked to appoint diocesan ecumenical officers in the 1950's. From then until the organizing of the national association of Episcopal Diocesan Ecumenical Officers (EDEIO) in 1974, the officers identified their responsibilities in a wide variety of ways and moved ahead in work that seemed appropriate to each diocese that provided much useful experience.

After many years of experience within the EDEIO network and an increased sharing of resources and ideas across this Church, fresh understanding of the ecumenical officer's specific responsibilities has come into sharper focus:

1. Assist the Bishop and advise on ecumenical matters.
2. Administer the diocesan ecumenical commission/committee, where there is one.
3. Seek out and strengthen relations with other churches within the diocese.
4. Maintain relations with councils of churches and other ecumenical agencies.
5. Insure that diocesan program and budget reflect ecumenical involvement where applicable.
6. Keep the diocese and its agencies informed on ecumenical developments through initiation of informative programs and consciousness-raising.
7. Be a resource for parishes, districts/deaneries, and other bodies within the diocese provide support for ecumenical developments in congregations.
8. Initiate and plan for responsible and effective participation in ecumenical events in the diocese.
9. Insure ecumenical dialogues between the "Local Church" and the Provincial Coordinator as representative of the EDEIO network.

In order that these responsibilities may be accomplished, each officer should strive to:

1. Be a student of ecumenism.
2. Grow in prayer and worship.
3. Be aware of ecumenical relations within Anglicanism.
4. Be sensitive to different levels of ecumenical commitment of the people.
5. Proclaim in personal life and action the unity of the Body of Christ.
6. Develop strong personal relations with people representative of other denominations.

Diocesan Ecumenical Commission

In order to carry out effectively her or his responsibilities, the ecumenical officer will need the direct assistance of others in the diocese. The formation of an ecumenical commission or committee will greatly aid the work of the officer. It should be an official body of the diocese with a line-item in the diocesan budget.

Membership of the commission should, ideally, be representative of geographical areas of the diocese, differing theological positions, ethnic groups or minorities, and others as appropriate to the unique makeup of the diocese. It is of strategic importance that through the membership of the commission/committee or by assigned responsibility within the commission/committee there be links with diocesan ministries involving education, social outreach, renewal, mission, etc., as well as the Episcopal Church Women's representatives, religious orders, chaplaincies, specialized ministries and all other ministries relating to the mission of the Church.

Consulting members, when possible, should be added to the commission/committee from such bodies as councils of churches, the Evangelical Lutheran Church in America, the Roman Catholic Church and other church bodies in dialogue with the Episcopal Church.

Each diocesan commission/committee will have its own set of priorities, goals, and programs. Key areas that should not be neglected would include:

1. Identification and celebration of existing ecumenical relationships and concerns in the Diocese, including:
 - a. Special inter-parochial relationships and activities
 - b. Community service coalitions
 - c. Councils of churches and ministerial associations
2. Survey of opportunities for expansion of the above.

3. Focus of spiritual ecumenism.
4. Dialogues with other traditions, and encouragement of other diocesan officers to become closely familiar and cooperative with their counterparts in parallel church bodies.
5. Creation, encouragement, and continuing evaluation of joint ecumenical action at the judicatory level, with espousal of the Lund Principle.

Resolved, the House of Deputies concurring, And in the spirit of the "Lund Principle" approved by our church's delegates and others attending the World Conference on Faith and Order in 1952 and affirmed by the 1968 Lambeth Conference, that the Episcopal Church at every level of its life be urged to act together and in concert with other churches of Jesus Christ in all matters except those in which deep differences of conviction or church order compel us to act separately; ... (1976-A034)

6. Education for ecumenism.

The resources of EDEIO and the national Ecumenical Office are available to the diocesan ecumenical officer and commission as they carry out these tasks.

The budget of the commission should provide for particular program goals, travel and office expenses for the ecumenical officer, and the cost of sending at least one and preferably two representatives to the Annual Meeting of EDEIO, held in conjunction with the National Workshop on Christian Unity.

Improving Ecumenical Communication

Communication is the prelude to commitment. If the Episcopal Church is to generate and expand ecumenical interest and involvement, it must break down or circumvent the various barriers within this Church which hinder understanding of the ecumenical gift and task. The coordination of effort among the various structural units--local congregations, diocesan offices, Episcopal Diocesan Ecumenical and Interreligious Officers (EDEIO), and the national Ecumenical Office--of our Church is important. It is evident that large numbers of our communicants are "living ecumenically" in their families and communities. Communication must take account of the favorable and unfavorable environmental conditions in which our people live.

Communication is not a one-way process flowing from the top down. Mutual influence between the local church (the diocese with its congregations and other ministries) and the national Ecumenical Office, and beyond, depends upon such intermediate agents as EDEIO. We both seek and offer to incorporate the ecumenical vision into every aspect of the life of the Episcopal Church, on the basis of the principle that "we act together and in concert with other churches of Jesus Christ in all matters except those in which deep differences of conviction or church order compel us to act separately."

Our suggested strategy is not designed to be a "program" in the sense of a structured educational or action model. Rather, our intent is to try to make ecumenism an integral part of the experience of the life of the Church in all its many facets. Our communication model, therefore, will try to promote a "communion of Communion" as both a relational and an educational experience. One example of Christians growing in relation to each other is "spiritual ecumenism," which the Book of Common Prayer fosters by reminding us that the Church is the family of all baptized Christians, and by providing in every Eucharist a celebration of the unity which Christ gives to the universal Church.

Strategy for a Network in the Local Church

Recognizing that the association of Episcopal Diocesan Ecumenical Officers is the basic two-way channel of communication between the diocese and the national Ecumenical Office, we believe the time has come to extend this communication network to the congregations. The following is a possible model which could be adapted to suit the needs and opportunities found in any particular diocese.

1. The dioceses, or clusters of dioceses, could convene a consultation of representative parishes and missions for the purpose of listening to the people from the parishes to discover their ecumenical agenda, identifying problems and opportunities, and determining what information is needed.
2. The ecumenical commission of each diocese could include an associate ecumenical officer specifically responsible for a variety of communication services with parishes and for adapting technical ecumenical information received from all sources for popular publication in diocesan newspapers and other currently available local media.

3. Each congregation could designate one person (a Parish Ecumenical Representative) to be specially responsible for communication with the associate ecumenical officer and to assist in the distribution of information received, communicate the ecumenical problems or opportunities to the diocesan ecumenical commission, and serve as an ecumenical advocate within the local area.
4. Clergy conferences might be held in each diocese to lift up the responsibility of the priest working in unity with the bishop to carry out their mutual ministry to promote the unity of the Church as stated in An Outline of the Faith: commonly called the Catechism in the Book of Common Prayer (p. 855-56).
5. The association of Episcopal Diocesan Ecumenical Officers is encouraged to conduct a training workshop for ecumenical officers, which would receive data from the diocesan consultations and provide training for the translation and exchange of information between various elements of the system.
6. Each ecumenical officer needs to meet frequently with counterparts in other churches to develop an approach for local ecumenical involvement. The parish contact person should also meet regularly with counterparts in other congregations to facilitate ecumenical initiatives.

Dioceses should regularly review and evaluate this whole process and report to their annual conventions.

(Note: Section C on the Diocesan Church was prepared by the National Consultation on Ecumenism in the Local Church, 1982)

SECTION D: EPISCOPAL DIOCESAN ECUMENICAL AND INTERRELIGIOUS OFFICERS (EDEIO)

EDEIO is the national network of those designated by their dioceses with special responsibility for encouraging the search for the wider visible unity of Christ's Church. In 2005 EDEIO officially changed its name to the Episcopal Diocesan Ecumenical and Interreligious Officers Network (EDEIO).

Functions

EDEIO provides support and training for diocesan ecumenical officers, encourages ecumenical activity within parishes and dioceses, enhances communication throughout the Episcopal Church about ecumenism, and encourages collaboration among all those whose ministries have, or should have, an ecumenical dimension. Communication is at the heart of EDEIO's mission. EDEIO's network is uniquely situated to bring the fruits of national and international dialogues to dioceses and congregations; to communicate diocesan and congregational experience to the Ecumenical Officer of The Episcopal Church and the Standing Commission on Ecumenical Relations; and to share within the network ecumenical successes, challenges, strategies and needs. SCER, the Ecumenical Officer and EDEIO are charged with upholding the ecumenical imperative and implementing actions adopted by the General Convention.

EDEIO has supported ecumenical activity through educational events at parish, diocesan, provincial, and national forums. It regularly hosts ecumenical guests and dignitaries at General Convention, where its presence serves to focus attention on ecumenical issues. It works to urge this Church to provide the necessary resources to further the ultimate goal of visible unity.

The studies initiated and carried out by EDEIO in cooperation with our ecumenical partners help to ground the expectations and goals of this Church in present realities, identify opportunities, and lift up the hope for progress towards unity.

History

Late in the 1950's, the then Joint Commission on Ecumenical Relations suggested that each diocese appoint an ecumenical officer. In 1964 an ecumenical officer, Peter Day, was appointed for the national church. Many bishops appointed diocesan officers, and in 1966 the first meeting of these officers was held in Chicago.

In 1969 diocesan officers were invited by the Roman Catholic National Association of Diocesan Ecumenical Officers (NADEO) through the national Ecumenical Office to join a National Workshop on Christian Unity, held in Philadelphia.

In 1970 diocesan officers met after the National Workshop on Christian Unity in Kansas City to receive a proposal from the Consultation on Church Union of a Plan of a Union. Dioceses then had a specific task: to study and report on the proposal. At this meeting the establishment of the Anglican-Roman Catholic International Commission was also announced.

In 1971 the practice of denominational sessions prior to the National Workshop was initiated. With leadership from John Cosby as Assistant Ecumenical Officer, this meeting in Houston gave many the idea of a more permanent organization.

At Toledo in 1973 the Episcopal meeting resolved to ask Peter Day formally to appoint an ad hoc committee to study the situation and to present a proposal for a national organization of diocesan ecumenical officers.

After careful preparation by the committee, EDEO was officially organized in Charleston on March 13-14, 1974. More than fifty diocesan officers were present. By-laws were adopted, and John Bonner (Tennessee) was elected first chairman.

Bonner was succeeded in 1978 by William B. Lawson (Massachusetts), followed in 1982 by Warren Crews (Arkansas), in 1984 by Henry A. Male, Jr. (Bethlehem), in 1988 by Charles S. Womelsdorf (Western Louisiana), in 1992 by Richard W. Townley (New Jersey), in 1994 by Midge Roof (Indianapolis), in 1998 by Robert Miner (Connecticut), in 2002 by Arthur Geissler (Massachusetts), in 2006 by David Veal (NW Texas), and in 2010 by Daniell Hamby (Pennsylvania).

In conjunction with SCER and the Executive Council, a major triennial ecumenical study was carried out by EDEO in 1977-1979, with detailed surveys of existing practices and attitudes and diocesan and provincial consultations throughout the country, culminating in a National Consultation on Ecumenism in Detroit in 1979. This led to the book A Communion of Communion: One Eucharistic Fellowship. A follow-up National Consultation on Ecumenism in the Local Church took place in 1994. Meanwhile in 1979 William A. Norgren succeeded Peter Day as National Ecumenical Officer.

The EDEO-NADEO Standing Committee, begun in 1978, published studies on Anglican-Roman Catholic covenants, ecumenical marriages between Episcopalians and Roman Catholics, baptism, eucharist, ordained ministry and authority, the last three being responses to The Final Report.

A joint committee with the network of Lutheran Ecumenical Representatives (LERN) began in 1984 with surveys on interim eucharistic sharing and joint activities.

As part of a three-year ecumenical emphasis in celebration of the 100th anniversary of the Chicago-Lambeth Quadrilateral mandated by the 1988 General Convention, EDEO published a compilation of ecumenical activities in the USA entitled Models of Ecumenism. In addition, EDEO contributed to the cost of a special edition of the Anglican Theological Review entitled Quadrilateral at One Hundred.

EDEO contributed a survey and participated in the 1993 Riverdale Consultation on Ecclesiology. Its report and papers are in Ecumenism of the Possible: Witness, Theology and the Future Church, available from Forward Movement Publications.

Organization

Membership includes the ecumenical officer and the associate ecumenical officer from each diocese. It is strongly urged that these two persons be of different orders within the church.

The chief officer is the national president, elected for a three-year term and a vice-president is also elected for a three-year term at the EDEIO meeting next after each General Convention. The secretary and a finance officer are appointed by the president.

Nine provincial coordinators are elected by the officers of their dioceses for two-year terms, with possible re-election to a second term. Their duties are to communicate ecumenical activity to the diocesan ecumenical officers of the province, to call meetings for regional consultations, to advise when necessary, and to report news of ecumenical interest for inclusion in EDEIO publications.

The Executive Committee consists of the president, vice-president, secretary, provincial coordinators, a member of the Standing Commission on Ecumenical Relations, and the Ecumenical Officer of The Episcopal Church. The president may appoint two members-at-large to provide necessary balances. Liaisons are sent to the Executive Committee from the Episcopal Church Women and from the Anglican Conference on the Religious Life.

The EDEIO Executive Committee acts for the organization between Annual Meetings, plans the Annual Meeting, and sends a representative to the National Workshop Planning Committee. There have been numerous Episcopalians who have chaired the National Workshop, most recently the Rev. Christopher Agnew.

Funding

EDEIO's biggest resource is the time, talent, and commitments of its members, who volunteer their service and expertise. Financial support comes from annual dues paid by each diocese to EDEIO which covers provincial activities, publications, and other sources. The General Convention's General Program Budget covers national expenses of the Executive Committee, its officers and standing committees.

SECTION E. FULL COMMUNION PARTNERS

The Episcopal Church sees the relationship of full communion as a step on the way to the more visible unity of the churches. *Called to Common Mission*, inaugurated full communion with the Evangelical Lutheran Church in America in 2001.

Full communion has been established between Provinces of the Anglican Communion and these Churches (more detailed descriptions follow this list).

The Old Catholic Churches of the Union of Utrecht (With the Anglican Communion, 1931; Episcopal Church, 1934; clarified, 1940; specifically noted inclusion of Polish National Catholic Church, 1946; likewise ratified and clarified by Polish National Catholic Church, 1946. Polish National Catholic Church terminated full communion in 1978; Episcopal Church did not.)

These churches are: Old Catholic Churches of the Union of Utrecht (The Old Catholic Churches of Austria, Czechoslovakia, Germany, Poland, Netherlands [Utrecht and Haarlem], and Switzerland). An International Anglican - Old Catholic International Coordinating Commission meets biennially. The Episcopal Church also sends a representative to the International Old Catholic Bishops' Conference. The text of the Bonn Agreement, which established full communion with the Old Catholic Churches, can be found in Appendix B.

Philippine Independent Church (1961)

The Philippine Independent Church was established in 1902 as a protest movement against the Roman Catholic Church, and as an alternative expression of the Christianity of the Filipino people. In 1961 The Episcopal Church provided the historic succession to the PIC, who in turn conditionally consecrated all clergy in the PIC. With increasing immigration of Filipinos into the United States, many PIC congregations have been established, which have been organized into a missionary diocese. In 2006 the concordat of full communion between the two churches was updated and signed by both Presiding Bishops, pledging more cooperation between the two churches. The text of this full communion agreement may be found in Appendix B.

Mar Thoma Syrian Church of Malabar, India (1979)

The Mar Thoma Syrian Church of Malabar traces its roots back 2,000 years to the introduction of Christianity into India. In 1979 The Episcopal Church entered into full communion through recognition of the historic succession of the Mar Thoma Church. Recent years have seen the establishment of congregations in the United States and an increased presence of the Mar Thoma Church. The text of this full communion agreement may be found in Appendix B.

Churches Resulting from the Merger of Anglican Churches with other Churches:

Full Communion has been established between Provinces of the Anglican Communion and these Churches resulting from the union of Anglican dioceses with Christians of other traditions:

- Church of Bangladesh
- Church of North India
- Church of Pakistan
- Church of South India

Representatives of these united churches participate in the Primates' Meeting, the Anglican Consultative Council and the Lambeth Conference.

The Evangelical Lutheran Church in America (2001)

Beginnings of the Dialogue

The Anglican-Lutheran International Conversations (1970-1972), sponsored by the Lutheran World Federation and the Anglican Consultative Council, produced "The Pullach Report" recommending mutual recognition by Anglican and Lutheran Churches.

In the United States, the Lutheran-Episcopal Dialogue (1969-1972), sponsored by the Lutheran Council in the USA (American Lutheran Church, Lutheran Church in America, Lutheran Church-Missouri Synod) and the Episcopal Church produced Lutheran - Episcopal Dialogue: A Progress Report which sought mutual recognition and intercommunion. No action was taken by the Lutheran or Episcopal Churches. Lutheran-Episcopal Dialogue II (1976-1980), with the Association of Evangelical Lutheran Churches added, produced a joint statement on Authority and Scripture (the Lutheran Church-Missouri Synod dissenting), and a joint statement on Apostolicity which showed convergence rather than consensus. These statements were published with materials from earlier dialogues in Lutheran-Episcopal Dialogue: Report and Recommendations. The dialogue also published Traditions Transplanted: the Story of Anglican and Lutheran Churches in America by William H. Petersen and Robert Goeser, available from Forward Movement Publications.

Interim Eucharistic Sharing, 1982-2001

The SCER asked dioceses to study the report and recommendations and respond. In 1982 representatives from the ecumenical commissions of three of the Lutheran Churches and the Episcopal Church met to refine the recommendations and to frame a common resolution in light of responses in their churches. The four national conventions, meeting in separate cities in September of 1982, overwhelmingly approved the Lutheran-Episcopal Agreement, which established a new and historic relationship between the Episcopal Church and these Lutheran Churches. Interim Eucharistic Sharing is a significant step on the path towards greater unity. In this relationship, churches recognize one another as members of the one holy, catholic, and apostolic church; encourage greater cooperation; agree to study the documents of the dialogue; and to focus on any remaining issues that need to be resolved before full communion can be reached. Interim Eucharistic Sharing also allows for joint celebrations of the Eucharist under certain conditions. For a copy of the resolution which established Interim Eucharistic Sharing, see Appendix C.

The Concordat of Agreement, 1997

Following three series of Lutheran-Episcopal Dialogue (1969 – 1991) and the Lutheran-Episcopal Agreement of 1982, intensive study of *Implications of the Gospel* and *Toward Full Communion and Concordat of Agreement* began throughout the Episcopal Church. A proposed full communion proposal, *The Concordat of Agreement*, was transmitted to Provinces of the Anglican Communion for advisory responses. (See *Report to the 72nd General Convention*, Standing Commission on Ecumenical Relations, 1997.)

The 72nd General Convention voted to accept *The Concordat of Agreement* and to approve on first reading two constitutional changes necessary to implement full communion with the Evangelical Lutheran Church in America (ELCA). However, at the ELCA Churchwide Assembly in August 1997, *The Concordat of Agreement* fell a half-dozen votes short of the two-thirds required for passage. Instead the assembly adopted a resolution committing the ELCA to further dialogue with The Episcopal Church and requested that a revised full communion document be presented to the 1999 Churchwide Assembly.

Called to Common Mission, 1999

Following the Churchwide Assembly, the Presiding Bishop of the ELCA prepared a set of options describing possible ways to continue the conversation on full communion with The Episcopal Church. He shared these options with the Conference of Bishops at its October 1997 meeting and the Church Council at its November 1997 meeting. The Church Council asked the Presiding Bishop to appoint a drafting team to come up with a revision of the *Concordat*. The following members were appointed: for the ELCA, the Rev. Dr. Martin E. Marty, chair; the Rev. Dr. Todd W. Nichol; and Dr. Michael J. Root; and for The Episcopal Church, the Rt. Rev. C. Christopher Epting (co-chair); the Rev. Dr. William A. Norgren; and the Rev. Canon Dr. J. Robert Wright. Ten Lutherans and five Episcopalians were appointed to serve on the Lutheran

advisory panel. The Rev. Canon David W. Perry of the Office of Ecumenical and Interfaith Relations and staff of ELCA Department for Ecumenical Affairs supported the drafting team and the advisory panel. In April 1998, the text of the revised document, *Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement*, was provided to the Church Council as information. Essays by the drafting team also were presented as part of the Church Council's in-depth study and discussion of the proposal.

Responses from synodical assemblies, seminary faculties, and numerous individuals and congregations were gathered by staff of the Department for Ecumenical Affairs and distributed to the members of the advisory panel and drafting team. The ELCA Church Council, at the November 1998 meeting, adopted a resolution related to the process for transmittal and discussion of the revised document, *Called to Common Mission*, and drafted a resolution recommending its adoption by the 1999 Churchwide Assembly. The Church Council at its April 10-12, 1999 meeting voted to receive and transmit to the 1999 Churchwide Assembly as information a resolution of understanding and expectation adopted by The Conference of Bishops at its March 3-9, 1999 meeting concerning *Called to Common Mission*.

The Churchwide Assembly, meeting August 16-22, 1999 in Denver, Colorado, gave extended consideration to *Called to Common Mission*. Several amendments were adopted following consultation with the Episcopal Church resource people, one of which was accompanied by a careful explanation of its rationale. In paragraph 20, the word "regularly" was inserted in the phrase stipulating that a bishop "shall *regularly* preside and participate in the laying-on-of-hands at the ordination of all clergy." The rationale is minuted as follows: "The use of 'regularly' establishes the ELCA's intent to adhere to the same standard of ordination by a bishop as practiced by The Episcopal Church in the U.S.A. 'Regularly' does not imply the possibility of planned exception but allows for pastoral discretion in emergencies."

The Churchwide Assembly accepted *Called to Common Mission* as amended by a more than two-thirds majority vote (716-317). Further, the assembly voted (802-152) to approve he needed and appropriate amendments to the Constitution, Bylaws, and Continuing Resolutions, contingent on approval of *Called to Common Mission* by both churches. Most important of these included changes to the Constitution and Bylaws, whereby a bishop solely exercises the power to ordain approved candidates, and that the Presiding Bishop of the ELCA, or one appointed, provide for the installation of synodical bishops.

In addition, changes were made in the Rite of Installation Of a Bishop in *Occasional Services – A Companion to the Lutheran Book of Worship*. This included the requirement that three bishops already in the historic succession join in the laying on of hands; including a prayer with laying on of hands and invocation of the Holy Spirit; and that laying on of hands and invocation of the Holy Spirit is not repeated for a bishop who had already been so installed. The specific changes can be found in Appendix C.

Episcopal Church Actions

The Standing Commission on Ecumenical Relations studied the proposed revision at its October 1999 meeting. The Commission commended *Called to Common Mission* to the 2000 General Convention, noting that it agreed substantially with the *Concordat of Agreement* which had already passed. The Commission also proposed two constitutional amendments for a second reading, allowing for ELCA clergy to serve in The Episcopal Church. These resolutions may be seen in full in Appendix C.

Educational materials regarding *Called to Common Mission* have been widely distributed throughout the Episcopal Church, including *A Commentary on Called to Common Mission* and *Questions Addressed*. (Available through the Office of Ecumenical and Interfaith Relations). The full text of *Called to Common Mission* may be found in Appendix C.

The *Orderly Exchange of Pastors*, detailing the procedures for interchangeability of ministers, was issued January 1, 2001. These procedures are available online at <http://www.episcopalchurch.org/eir> or through the Office of Ministry Development of the Episcopal Church.

Lutheran Resolution on "Ordination in Unusual Circumstances"

At its 2001 Churchwide Assembly the ELCA by a two-thirds majority approved a by-law to its constitution that allows its bishops to delegate to other clergy their authority to ordain. The vote was 683 in favor and 330 opposed, a margin of only eight votes. The by-law says that: "for pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor of the ELCA of an approved candidate" but also says that "prior to authorization of such an ordination, the bishop of the synod of the candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council."

The SCER issued an official response to the ELCA by-law at its October, 2001, meeting, the text of which may be found in Appendix C. The SCER expressed concern about how the bylaw might be implemented, but also affirmed the full communion relationship with the ELCA, noting that all ELCA bishops had been installed according to *Called to Common Mission* and that the Chicago-Lambeth Quadilateral, the basis on which The Episcopal Church seeks full communion, does not mention the presbyterate. Such persons ordained by the bylaw exception, or non-episcopally ordained persons admitted to the roster of the ELCA, are not eligible for service in The Episcopal Church.

Other Anglican-Lutheran Dialogues

In addition to the full communion relationship between the Episcopal Church and the Evangelical Lutheran Church in America, there are a number of dialogues between Lutheran and Anglican Churches worldwide.

The two world communions have articulated global policy. The 1997 Lutheran World Federation Assembly in Hong Kong noted with thanksgiving the Anglican – Lutheran agreements already in place, encouraged ever deepening relationships, renewed its commitment to the goal of full communion, and urged member churches to take appropriate steps towards the realization of that goal. In a similar vein, the 1998 Lambeth Conference rejoiced at Porvoo and Meissen; expressed positive hopes for *Called to Common Mission* in the U.S.A., for the Waterloo proposals in Canada, and for the Reilly proposals between France and Britain and Ireland; made special mention of Africa and Australia; and regarding other regions of the world, it “encouraged further steps towards agreement in faith, eucharistic sharing and common mission on the way to the goal of full visible unity.” The world communions jointly set up an International Working Group.

In Europe, the Evangelical Church in Germany (EKD) and the Church of England publicly celebrated the **Meissen Agreement** in 1991 following its synodical acceptance in both countries. Meissen mainly recorded points of agreement, but noted remaining differences that needed to be resolved. In Germany the Church of England was dealing not with a single church, but with federal structures comprising various Regional Churches (Landeskirchen) – some Lutheran, some Reformed, some United. Clearly seen as an interim stage on a longer journey with the explicit commitment to press on further, Meissen’s limitation was that it did not resolve the differences between episcopal and non-episcopal ministries, and therefore fell short of achieving the full interchangeability of ministers. Practical working out has included partnerships between equivalent units, exchanges of students, clergy, and church members, and continuing theological conversations. A continuation body known as the Meissen Commission oversees developments.

Nordic and Baltic Lutheran churches and the British and Irish Anglican churches took the further step to full communion on the basis of the **Porvoo Common Statement**. The Anglican churches of England, Ireland, Scotland and Wales, and the Lutheran churches of Estonia, Finland, Iceland, Lithuania, Norway, and Sweden have adopted Porvoo, while the Lutheran churches of Denmark and Latvia have not signed so far. Publicly celebrated in 1996, Porvoo established a communion of some forty million Christians in ten countries of northern Europe. It should be remembered that the dialogues started much earlier, with Sweden in 1909, Finland, Estonia, and Latvia in the 1930’s, and after World War II embraced Denmark, Iceland, and Norway. By the 1950’s various interim agreements were already in place.

In fact, all five Nordic Lutheran churches had known only an episcopal form of church leadership for about a thousand years, and at the Reformation had consciously preserved their ancient episcopal sees, though continuity of episcopal succession was broken in some (not all) of the churches (for details see *Together in Mission and Ministry*, London, Church House Publishing, 1993). Porvoo understands apostolicity as primarily a characteristic of the whole church and the apostolic ministry within it as being to serve the church’s mission. The time had come when all of the churches could affirm together the value and use of the sign of historic episcopal succession. The churches did not impose pre-conditions on each other, but spoke rather of freedom to do what would serve the cause of the Gospel and promote greater unity in mission.

In practice, the Porvoo communion is maintained and developed by a cycle of intercession used in public worship, mutual participation in consecrating bishops, a small Contact Group, four yearly gatherings of church leaders, and occasional meetings of primates, but most of all by the growing network of contacts and exchanges between the partner churches.

In Africa there is little interest in historical differences that originated in Europe, but there are many positive signs in Tanzania, Southern Africa, and Central Africa. There is cooperation over such issues as a common hymnal or liturgy, joint theological education, and the pastoral care of refugees. There is widespread inter-consecration of bishops, often on an unregulated basis, and little difficulty about episcopacy as such. An interim committee has begun developing a pan-African agenda, and this is the level at which any formal agreement would probably be drafted.

In North America the Anglican Church of Canada and the Evangelical Lutheran Church in Canada entered into full communion in July, 2001 on the basis of the **Waterloo Declaration**. Because of extensive relations between people in Canada and the U.S., the two Anglican churches were consulted about *Waterloo* and *Called to Common Mission*.

In addition the Lutherans and Anglicans in Australia are also exploring ecumenical partnerships. These two churches are currently drafting guidelines for an interim eucharistic sharing agreement.

SECTION F: ECUMENICAL DIALOGUES

Dialogues having Episcopal/Anglican participation are part of a much wider network of dialogues conducted by the Christian World Communions internationally and by churches in the United States and other nations. Collections of the results are found in Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a Word Level, Harding Meyer and Lukas Vischer, Editors, and in Building Unity: Ecumenical Dialogues with Roman Catholic Participation in the United States, Joseph A. Burgess and Jeffrey Gros, Editors.

The last comprehensive theological analysis of the four major national ecumenical dialogues having Episcopal Church participation took place in 1978. It is published in A Communion of Communions: One Eucharistic Fellowship, J. Robert Wright, Editor, together with related recommendations in "The Detroit Report". Recommendations of the National Consultation on Ecclesiology in 1993 regarding the national dialogues are available in Ecumenism of the Possible: Witness, Theology and the Future Church.

Moravian-Episcopal Dialogue

In 1997 the General Convention established an official dialogue with the Moravian Church in America. A steering committee met in 1999, with a Moravian counterpart group, and prepared a report for SCER suggesting goals, personnel and a timetable for the dialogue. The goals derived from the 1997 General Convention resolution establishing the dialogue: "...to reaffirm those things we hold in common, to explore the possibilities of full communion, mutual recognition of ministries, and shared mission and evangelism."

At its initial meeting, the dialogue established its goals: "The goal of our dialogue is common Christian mission through full communion in faith, life and witness." In 2002, the Provincial Synods of the Moravian Church in America approved a proposal for Interim Eucharistic sharing, which was in turn approved by the 2003 General Convention. A proposal for full communion, "Finding Our Delight in the Lord," was presented to the 2009 General Convention and approved by both houses. The Synods of the Moravian Church, meeting in 2010, considered and approved an identical proposal bringing us into Full Communion. A copy of the Full Communion text may be found in Appendix B.

United Methodist Church - Episcopal Church

The 1988 Lambeth Conference, expressing regret that there was no international dialogue with churches of the Methodist tradition, proposed to the World Methodist Council that the omission be put right. The Council agreed, and the Anglican - Methodist International Commission met in 1992 and 1993, and an interim report Sharing in the Apostolic Communion was sent to the churches of both communions with a request for advice. The final report from the International Commission was issued in 1996.

A pioneering regional North Carolina United Methodist - Episcopal Dialogue, begun in 1992, has explored relations between the churches and considered final report International Commission. In 1994 the Council of Bishops of the United Methodist Church, responding to General Convention - initiated explorations, voted to "affirm the bilateral conversation to begin between the United Methodist Church and the Episcopal Church, USA, initiated by the General Commission on Christian Unity and Interreligious Concerns."

The mandate for a United Methodist-Episcopal dialogue is found in resolution A029 of the 1994 General Convention, which calls for "...the development of relationships between congregations of the Episcopal Church and those of our sister churches in the Consultation on Church Union for the purpose of common worship and study along with joint efforts on behalf of the mission of the Church...."

Further, the 1998 Lambeth Conference, in resolution IV.17, recommends that member Churches of the Anglican Communion engage with their Methodist counterparts in study and the search for unity. Specifically, the Lambeth resolution

recommends that a Joint Working Group with the World Methodist Council “prepare, in full accordance with the principles set out in the report of the Anglican-Methodist International Commission, guidelines for moving beyond acknowledgement to the reconciliation of churches and, within that, the reconciliation of ordained ministries and structures for common decision making.”

The United Methodist-Episcopal bilateral dialogue began meeting in June of 2002 and has met regularly, exploring questions of sacramental theology and the historic episcopate. In 2005, the Council of Bishops of the United Methodist Church approved a proposal for Interim Eucharistic Sharing with the Episcopal Church. The 2006 General Convention of the Episcopal Church approved the resolution, inaugurating the same relationship with The United Methodist Church as this church had with the ELCA and its predecessor bodies from 1982-2001. Guidelines for Interim Eucharistic sharing between the United Methodist Church and The Episcopal Church are available from the Office of Ecumenical and Interfaith Relations. A study guide for use in congregations was issued in 2007, to facilitate dialogue and cooperation on the local level. In 2010, an interim agreed theological statement – summarizing the theological work of the dialogue so far – was issued. It is the hope that work will soon begin on drafting a proposal for full communion, which would involve resolving the question of reconciliation of ministries, including sharing in the historic episcopate.

Historically African American Methodist Churches

On several occasions, the General Convention asked the Standing Commission to explore possibilities for bilateral dialogues with member churches of the Consultation on Church Union (Reformed, Methodist, Disciples). Conversations between the Presiding Bishop and bishops of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church indicated an interest in dialogue. The Standing Commission recommended, and the 1991 General Convention authorized, a formal dialogue with the three historic black Methodist Churches. The first meeting of the Methodist Episcopal - Episcopal Dialogue took place in 1992, to explore the distinctive histories, forms of worship, and Wesleyan and Anglican traditions. By and large we know little about each other's lives and the issues we confront in mission. If this is to change, congregations will need new resources. A planned second meeting was deferred in favor of smaller meetings to work on strategies aimed at dialogue and increasing our capacity to share life and mission locally and nationally.

Conversations with these churches and the Episcopal Church regarding mutual celebration of Absalom Jones and Richard Allen have taken place. An SCER goal for the 1997-2000 triennium was to “to resume, in 1998, conversations between the Episcopal Church and the historic black Methodist Episcopal Churches (African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal) with the goal of establishing formal and regular dialogue....” The African American Methodist Episcopal churches declined opening formal dialogue at that time, focusing their resources instead on the Consultation on Church Union/Churches Uniting in Christ conversations.

The Episcopal Church continues to be in dialogue with the historically African-American Methodist Episcopal Churches in the context of Churches Uniting in Christ. In addition, the United Methodist-Episcopal has taken the question of race and racism as church dividing issues as an important component of its work. Many of the divisions between churches, and interally within churches, have been due to the sin of racism as much as with issues such as sacramental theology and ordained ministry. The UMC-Episcopal Church dialogue has held several meetings focusing on race and racism as church dividing issues, inviting scholars from the UMC, Episcopal Church, and historically African American Methodist Churches to make presentations. The 2009 General Convention commended the work of the dialogue, and encouraged further efforts at dialogue and cooperation with the historically African American Methodist Churches. In Chicago in October of 2009, a major consultation was held involving senior bishops, historians, and ecumenical officers from the historically African American Methodist Churches, and looked at tangible ways to involve all the churches in the dialogue towards full communion..

Anglican - Oriental Orthodox

The Oriental Orthodox Churches are the five churches descended from those which did not receive the Council of Chalcedon (451 A.D.): the Armenian Apostolic Church, Coptic Orthodox Church (Egypt), Ethiopian Orthodox Church, Syrian Orthodox Church, and Syrian Orthodox Catholicate of the East (India). These five churches share most of their ecclesiastical heritage with the Orthodox Church, but at the same time have their distinct identities not only on ethnic, national, cultural, and liturgical grounds, but also on a Christological position that is expressed in their common rejection of Chalcedon. The Oriental Orthodox Churches are members of the World Council of Churches and are in communion with each other. A series of major theological conversations have occurred between the Oriental Orthodox Churches and those churches in communion with the

Patriarch of Constantinople, seeking to resolve differences in Christology. There have likewise been important dialogues between the Oriental Orthodox Churches and the Roman Catholic Church.

The Oriental Orthodox Churches have jurisdictions in North America which belong to a Conference of Oriental Orthodox Churches in America (see [Episcopal Church Annual](#), and the Office of Ecumenical and Interreligious Relations website).

The ancient Assyrian Church of the East has not been in communion with any other church since the Council of Ephesus (431 AD). Its Catholicos Patriarch resides in Chicago (see [Episcopal Church Annual](#)).

The Episcopal Church and the Anglican Communion have long enjoyed warm relations with the Oriental Orthodox. Nevertheless, it was not until 1983, on the occasion of an Assembly of the World Council of Churches, that the Archbishop of Canterbury called an informal meeting of Anglican and all Oriental Orthodox Church representatives. The meeting recommended that a "Forum" meet to explore ways to promote deeper relationships and mutual understanding. The Anglican-Oriental Orthodox Forum met in 1985 in England, with a representative of the Assyrian Church participating as an observer. It recommended pastoral cooperation in different regions such as North America, theological scholarships, and theological conversations in a "Memorandum and Recommendations of the Anglican-Oriental Orthodox Churches Forum". Subsequent forums met in Egypt in 1990 and in England in 1993. [Light from the East: A Symposium on the Oriental Orthodox and Assyrian Churches](#), Henry Hill, Editor (Anglican Books Centre, Toronto) is an important resource for those seeking to understand Anglicanism's relationship with these churches.

In 1987 the Archbishop of Canterbury and Pope Shenouda of the Coptic Orthodox Church signed an agreement testifying to their "essential common faith in Christ." Similar common declarations have been signed by Pope John Paul II with leaders of the Oriental Orthodox Churches. Even more significant is the work of theologians from the Orthodox Church and the Oriental Orthodox Church at four conferences beginning in 1964 which has led to recognition that the schism originated in cultural, terminological, and political differences rather than real differences in faith. These events mark the beginning of a healing of a division from the fifth century.

The 1991 General Convention called for an Anglican - Oriental Orthodox Consultation in the USA, which met in 1991 and again in 1993.

The Anglican-Oriental International Commission met in the summer of 2001. At this meeting the Commission set an agenda to draft a common statement on Christology. In the United States, there continue to be cordial relationships between the Episcopal Church and the Armenian Orthodox Church. Presiding Bishop Frank Griswold visited Armenia twice during his primacy and was warmly received each time.

Anglican - Orthodox

The Orthodox Churches all share in common the Greek-Byzantine tradition of doctrine, liturgy, order, and spirituality.

The ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, the Patriarchate of Moscow, the Patriarchate of Georgia, the newer Patriarchates of Bulgaria, Romania, and Serbia, the Greek Orthodox Churches of Cyprus and Greece, and other autocephalous or autonomous Orthodox Churches such as those of Albania, Poland, Czechoslovakia, Sinai, Finland, and Japan belong to this communion. They are in full communion with the Ecumenical Patriarch of Constantinople and with each other, but with no other church.

Many Orthodox Churches have jurisdictions in North America, but a few are independent or under the jurisdiction of the Ecumenical Patriarchate. The members of the Standing Conference of Canonical Orthodox Bishops in the Americas are: Albanian Orthodox Diocese, American-Carpatho-Russian Orthodox Greek Catholic Diocese, Antiochian Orthodox Christian Archdiocese, Bulgarian Eastern Orthodox Diocese, Greek Orthodox Archdiocese, Orthodox Church in America, Romanian Orthodox Archdiocese, Serbian Orthodox Church, and Ukrainian Orthodox Church. The Byelorussian Orthodox Administration and the Patriarchal Parishes of the Russian Orthodox Church in USA are not members of the Standing Conference but are in communion with the member churches (see [Episcopal Church Annual](#) for list of bishops).

The history of contacts, cooperation, and dialogue between Anglicans and Orthodox is vast and well documented (see [Orthodoxy and Anglicanism](#), V.T. Istavridis, 1966). Beginning with the Russo-Greek Committee of 1862, the Episcopal Church has had a keen interest in the Orthodox. With the establishment of an Episcopal Church presence in California, clergy and laity discovered the Russian Orthodox had arrived via Alaska with a bishop. This led to questions about the Orthodox in General

Convention, and thus began the longest-standing Anglican dialogue with any other church. After various conversations, the Ecumenical Patriarchate recognized in 1922 that Anglican orders "possessed the same validity as those of the Roman, Old Catholic, and Armenian Churches, inasmuch as all the essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the Charisma of the priesthood derived from Apostolic Succession." Similar recognition was given by the Church of Cyprus (1923) and by the Patriarchates of Jerusalem (1923), Alexandria (1930), and Romania (1936). Such recognitions have no practical effect until all Orthodox Churches act and until all recognize that the Anglican Communion is orthodox in faith.

Joint doctrinal discussions began between the Anglican Communion and the Orthodox Church as a whole in 1931. An Anglo-Romanian Theological Conference was held in 1935 and an Anglo-Russian Theological Conference in 1956. At the third Pan-Orthodox Conference in 1964, preparing for a future Great and Holy Council of the Orthodox Church, it was unanimously decided to resume joint doctrinal discussions with both the Anglican and the Old Catholic Churches. The Archbishop of Canterbury, after consulting with other Anglican primates, announced unanimous Anglican consent to the resumption of the discussions. Separate preparatory meetings preceded the convening in 1973 of the Anglican-Orthodox Joint Doctrinal Commission. It produced The Moscow Agreed Statement (1976), containing statements on questions of authority and the Eucharist and the recommendation that the filioque be omitted from the Nicene Creed, together with a history of relationships from 1920 to 1976. When the 1976 General Convention restored the filioque to the Nicene Creed in the new Book of Common Prayer and permitted the ordination of women to the priesthood and episcopate, a controversy arose which led to a meeting of the Commission in 1978 and the Athens Report on these issues.

Strenuous Anglican efforts resulted in resumption of the dialogue and a new statement of purpose: "the ultimate aim remains the unity of the Churches". But "the method may need to change in order to emphasize the pastoral and practical dimensions of the subjects of our theological discussions. Our conversations are concerned with the search for a unity in faith. They are not negotiations for immediate full communion. When this is understood, the discovery of differences on various matters, though distressing, will be seen as a necessary step on the long road toward that unity which God wills for his Church."

The dialogue resumed in 1980 and in 1984 produced agreed statements on the Mystery of the Church; Faith in the Trinity; Prayer and Holiness; and Worship and Tradition. These were published with the Moscow Statement and Athens Report in The Dublin Agreed Statement (1984), available from Forward Movement Publications. The 1985 General Convention commended the Dublin statement to the dioceses and seminaries for study and response. The Standing Commission reported to the 1991 General Convention, which transmitted its report to the ACC as the official ECUSA response to the Dublin Statement (Blue Book, 1991, p. 70).

In an action of major significance, the 1985 General Convention resolved "that in recognition of the Lambeth 1978 call for Churches of the Anglican Communion to consider removing the filioque ("and [from] the Son") from the Nicene Creed, the General Convention of the Episcopal Church expresses its intention to restore in liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon (i.e. without the filioque), provided that such restoration is endorsed and commended by the Anglican Consultative Council and the Lambeth Conference." It should be noted that the General Convention was asked to decide only on the historical - canonical question concerning the filioque, not on the doctrinal question, which is to be discussed further in the dialogue (Blue Book, 1985, p. 28). On this same understanding the 1988 Lambeth Conference voted to recommend "to the Provinces of the Anglican Communion that in future liturgical revisions the Nicene-Constantinople Creed be printed without the filioque clause" and the ACC endorsed this in 1991. The 1994 General Convention further resolved to reaffirm its intention to remove the words "and of the Son" from the third paragraph of the Nicene Creed at the next revision of the Book of Common Prayer.

The Episcopal Church continues to be represented on the Anglican Orthodox Joint Doctrinal Commission, which resumed work in 1989 with a study of ecclesiology. In 1998 this Commission produced its first joint statements since the Dublin Agreed Statement of 1984 and continued to meet regularly. It issued *Episcopo, Episcopos, and the Church* in 2001; *Christ, the Priesthood and the Church* in 2002), and in 2003, at Addis Ababa in Ethiopia, the Commission began its current round of study on the subject of the ministries of women and men in the Church, of questions of Heresy and Schism, and of Reception. In 2005 the Commission completed the work on these Agreed Statements and in 2006 finalized the text of the complete cycle of Statements from 1989 in preparation for publication. In January of 2007 The Church of the Triune God: The Cyprus Agreed Statement was presented by the Commission to the Archbishop of Canterbury and the Ecumenical Patriarch in a ceremony in England. This important document summarizes the work of this round of dialogue. Another round of dialogue began in 2009 as the International Dialogue entered its next phase, focusing on questions of human anthropology and ethics.

In the United States, the Anglican-Orthodox Theological Consultation met regularly from 1962 to 1991, discussing a wide variety of theological and pastoral topics. The Consultation produced "Guidelines on Anglican-Orthodox Relations"

(Journal of General Convention, 1967, p. 936). It issued a "Statement on the Ordination of Women" in 1976, an "Agreed Statement on Christian Initiation" in 1986, and an "Agreed Statement on the Eucharist" in 1990. Work on ecclesiology was planned when the dialogue was suspended by the Orthodox over issues of human sexuality in the Episcopal Church. In 2000 both the Standing Conference of Orthodox Bishops (SCOBA) and the Episcopal Church decided to renew these discussions. A steering committee consisting of ecumenical officers from the Orthodox Churches and The Episcopal Church met in 2001, but the formal dialogue was not resumed due to continued differences in ecclesiology, ministry, and human sexuality.

Changes in the former Soviet Union have opened the way for increased relations with the Russian Orthodox Church. Presiding Bishop Edmond L. Browning, who visited the Moscow Patriarchate in 1989 (following the practice of predecessors John Hines and John M. Allin) proposed that the periodic high-level exchange of delegations of recent years be replaced by a small Episcopal - Russian Orthodox Coordinating Committee to arrange theological dialogues and cooperative projects. In 1992 the first dialogue on "Episcopal Ministry in the Church" led to publication of On Being a Bishop, J. Robert Wright, Editor, by the Church Hymnal Corporation. In 1995 a second dialogue occurred on "Evangelism and Formation". Projects have been in such areas as seminary exchanges, alcoholism, military chaplaincy, communications, parish and diocesan exchanges, medicines, publications, etc. In 1999 the Presiding Bishop visited the Moscow Patriarchate, and a delegation from the Episcopal Church, including Deputy for Ecumenical Relations Bishop Christopher Epting, visited in 2002. In November of 2003 the Moscow Patriarchate suspended all ecumenical contacts with The Episcopal Church as a result of the approval and consecration of Bishop Gene Robinson.

Anglican - Reformed

Anglican-Reformed Dialogue, sponsored by the World Alliance of Reformed Churches and the Anglican Consultative Council, studies obstacles which have hindered Anglican-Reformed unity proposals. Their report was published in God's Reign and Our Unity: The Report of the Anglican-Reformed International Commission 1981-1984. It was intended to promote fresh discussions in light of the failure of church union plans in many parts of the world. The 1985 General Convention asked the Standing Commission on Ecumenical Relations to arrange a study of the report and prepare a response. The 1991 General Convention transmitted the Standing Commission's response to the ACC as the official response of the Episcopal Church (Blue Book, 1991, p. 76).

The other North American member churches of the World Alliance of Reformed Churches are: Associate Reformed Presbyterian Church, Cumberland Presbyterian Church, Hungarian Reformed Church in America, Lithuanian Evangelical Presbyterian Church, Cumberland Presbyterian Church in America, Reformed Church in America, Korean Presbyterian Church in America, and Second Cumberland Presbyterian Church.

Dialogue with Presbyterian Church, USA

Following the 1999 Plenary of the Consultation on Church Union, the SCER discussed the advisability of engaging in a formal dialogue with the Presbyterian Church USA, particularly focused on the historic episcopate. The SCER agreed to propose this resolution calling for a dialogue authorized by the General Convention. The 2000 General Convention authorized the first formal bilateral dialogue in almost fifty years between the PCUSA and the Episcopal Church. In addition, Churches Uniting in Christ (CUIC), has focused directly on the question of reconciliation of ministries, beginning with its inaugural meeting in January, 2002. The Presbyterian-Episcopal dialogue met for the first time in June 2002, and discussed understandings of baptismal ministry, ordained ministry, and the how the ministry of oversight is expressed in our two traditions. The dialogue has continued to meet and provide feedback to the Ministry Task Force of CUIC and suggested a consultation on the historic episcopate, which was held in October, 2006. In 2007 the dialogue concluded its work by drafting an "Agreement" to be sent to both churches for consideration. This Agreement calls on the two churches to engage in common mission and ministry where possible, under our already existing polity. The Agreement also asks both churches to continue to dialogue on issues that still need discussion, such as sharing in the historic episcopate. The Presbyterian General Assembly passed the Presbyterian-Episcopal Agreement in 2008, and in 2009 the General Convention did likewise. The text of this Agreement may be found in Appendix D.

Anglican - Roman Catholic

The Roman Catholic Church is composed of the Latin Rite and the Eastern Rite Churches. In the United States the Western Church is known as the Roman Catholic Church, but nine Eastern Catholic Church jurisdictions also exist here: Armenian, Byelorussian, Chaldean, Melkite, Maronite, Romanian, Russian, Ruthenian, and Ukrainian. Bishops of these Rites, both Western and Eastern, are in communion with the Bishop of Rome and are members of the National Conference of Catholic Bishops.

Relations between the Church of Rome and the Church of England, formally severed in the 16th century, have always persisted, though they were often strained almost to the breaking point, as for instance in 1896 when Pope Leo XIII in the encyclical Apostolicae Curae declared Anglican Orders to be invalid. The Archbishops of Canterbury and York replied to Apostolicae Curae in a Responsio (1897). The Malines Conversations took place between members of the Church of England and Belgian and French Roman Catholics from 1921 to 1925. Pope Pius XI in his encyclical Mortalium Animos (1928) declared unity to be possible only through the absorption of other Christians into the Roman Catholic Church, and forbade Roman Catholics to take part in ecumenical conferences. The 1930 Lambeth Conference Committee on Unity commented: "Complete Absorption' has been proposed to the exclusion of that suggested in the Conversations, as for example, in the paper read at Malines 'L'eglise Anglicane unie, non absorbee.' There are difficulties greater than perhaps were realized in the scheme proposed, but it has the great merit of attempting to recognize to some extent the autonomy which might be possible in a united Church."

A different spirit breathed from Pope Paul VI, whose address in 1970 on the canonization of the Forty English Martyrs included the following: "There will be no seeking to lessen the legitimate prestige and worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church's humble 'Servant of the servants of God' is able to embrace her ever beloved sister in the one authentic Communion of the family of Christ: a communion of origin and of faith, a communion of priesthood and of rule, a communion of the saints in the freedom of love of the spirit of Jesus."

The pontificate of Pope John XXIII greatly improved the atmosphere for ecumenism. A new era in Anglican-Roman Catholic relations opened in 1960 with the courageous visit of Archbishop Geoffrey Fisher of Canterbury to Pope John. Since then the Archbishop of Canterbury has had a permanent representative in Rome, now located at the Anglican Centre in Rome <http://www.anglicancentreinrome.org/>.

The Anglican Communion was the first to accept Pope John XXIII's invitation to send Observer-Delegates to the Second Vatican Council (1962-1965). The Council's dogmatic constitution De Ecclesia and its decree De Ecumenismo showed the Roman Catholic Church's new attitude to other churches, and an important declaration upholding the principle of religious liberty was also promulgated. The decree De Ecumenismo referred to the Anglican Communion as follows: "Other divisions arose more than four centuries later in the West, stemming from the events which are usually referred to as 'The Reformation.' As a result, many Communions, national or confessional, were separated from the Roman See. Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place."

In 1966 Archbishop Michael Ramsey, in his dual capacity as Primate of All England and President of the Lambeth Conference, visited Pope Paul VI. The Pope and the Archbishop signed a Common Declaration which announced their intention to "inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed. The dialogue should include not only theological matters such as Scripture, Tradition, and Liturgy, but also matters of practical difficulty felt on either side."

A joint Preparatory Commission was soon appointed to draw up a program, and the first meeting of the Anglican-Roman Catholic International Commission (ARCIC) took place in 1966. ARCIC produced agreed statements on Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church, and Elucidations responding to questions about the first two statements. In 1982 ARCIC produced The Final Report, comprised these texts plus an Introduction on ecclesiological propositions and an elucidation on the third statement.

The Anglican Consultative Council asked the Provinces of the Anglican Communion to study the report and respond to two questions by 1986 in preparation for a pronouncement from the 1988 Lambeth Conference: (1) whether the agreed statements on Eucharistic Doctrine, Ministry and Ordination, and Authority in the Church (I and II) together with Elucidations, are consonant in substance with the faith of Anglicans and (2) whether The Final Report offers a sufficient basis for taking the next concrete step towards the reconciliation of our Churches grounded in agreement in faith.

The then Vatican Secretariat for Promoting Christian Unity asked Episcopal Conferences of the Roman Catholic Church to study the report and respond. The Vatican Congregation for the Doctrine of the Faith prepared preliminary Observations on the report as a contribution to the dialogue.

The 1982 visit of Pope John Paul II to England and his pilgrimage on the eve of Pentecost to Canterbury Cathedral, mother church of the Anglican Communion, was an extraordinary event, including a service of the Word, renewal of baptismal vows, and commemoration of twentieth century martyrs. Afterwards the Pope and Archbishop Robert Runcie of Canterbury signed a Common Declaration setting up a second Anglican-Roman Catholic International Commission: "Its task will be to

continue the work already begun: to examine, especially in light of our respective judgments on the The Final Report, the outstanding doctrinal differences which still separate us, with a view towards their eventual resolution; to study all that hinders the mutual recognition of the ministries of our Communion; and to recommend what practical steps will be necessary when, on the basis of our unity in faith, we are able to proceed to the restoration of full communion." ARCIC II began work in 1983 on the doctrine of justification, issuing the agreed statement on Salvation and the Church in 1987, available from Forward Movement Publications. This was commended for study and reflection by the 1988 General Convention. Another agreed statement on Church as Communion was issued in 1991, also available from Forward Movement Publications. It expanded what ARCIC I and II had already said about the Church as communion and showed the degree to which Anglicans and Roman Catholics already shared a true but imperfect communion.

In 1994, ARCIC II produced the agreed statement on Life in Christ: Morals, Communion and the Church, the first such statement from any international dialogue on moral issues. It describes a vision of the Christian life and its moral implications which is shared at root by Anglicans and Roman Catholics and shows how different emphases in areas of practical morality have arisen through the two communions living in separation, particularly contraception and remarriage after divorce where there is documented disagreement.

Returning to The Final Report, the 1979 General Convention had affirmed the two statements on Eucharistic Doctrine and Ministry and Ordination as "a statement of the faith of this Church in the matters concerned...a basis upon which to proceed in furthering the growth towards unity of the Episcopal Church and the Roman Catholic Church." The 1982 General Convention asked dioceses and seminaries to study and respond to the statement on Authority in the Church, and many did. The SCER gave the 1988 General Convention its evaluation of the The Final Report, including both affirmations and further questions for ARCIC II. The Convention voted that "the agreed statement on 'Authority in the Church (I and II)' of the Final Report of ARCIC represents a theological model of convergence towards which both of our Churches may grow and, in that sense, is sufficiently consonant in substance with the faith of this Church to justify further conversations and to offer a basis for taking further steps towards the reconciliation of our Churches grounded in agreement of faith."

Synodical responses to the The Final Report from the Provinces of the Anglican Communion were collated and brought to a meeting of the Anglican Consultative Council and then to the 1988 Lambeth Conference (see The Emmaus Report, 1987) so that the bishops might "discern and pronounce a consensus". It was of course understood that any canonically changed relationship consequent upon sufficient agreement in faith would rest with the synodical authority of each Province. The pronouncement in the form of a resolution follows:

This Conference:

1. Recognizes the Agreed Statements of ARCIC I on *Eucharistic Doctrine, Ministry and Ordination*, and their *Elucidations*, as consonant in substance with the faith of Anglicans and believes that this agreement offers a sufficient basis for taking the next step towards the reconciliation of our Churches grounded in agreement in faith.
2. Welcomes the assurance that, within an understanding of the Church as communion, ARCIC II is to explore further the particular issues of the reconciliation of ministries; the ordination of women; moral questions; and continuing questions of authority, including the relation of Scripture to the Church's developing Tradition and the role of the laity in decision-making within the Church.
3. Welcomes *Authority in the Church (I and II)* together with the *Elucidation*, as a firm basis for the direction and agenda of the continuing dialogue on authority and wishes to encourage ARCIC II to continue to explore the basis in Scripture and Tradition of the concept of a universal primacy, in conjunction with collegiality, as an instrument of unity, the character of such a primacy in practice, and to draw upon the experience of other Christian Churches in exercising primacy, collegiality and conciliarity...

The official response of the Vatican came in 1991 from the Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity. It warmly welcomed The Final Report, saying that it "constitutes a significant milestone not only in relations between the Catholic Church and the Anglican Commission but in the ecumenical movement as a whole". It judges, however, "that it is not yet possible to state that substantial agreement has been reached on all the questions studied by the commission. There still remain between Anglicans and Catholics important differences regarding essential matters of Catholic Doctrine." A long explanatory note gives a detailed summary of the areas where difficulties or ambiguities are perceived, and hope is expressed that "this reply will contribute to the continual dialogue".

The Anglican reaction to the Vatican response was disappointment. A statement from the Archbishop of Canterbury noted that "the question to our two communions appears to have been understood as asking: Is the Final Report identical with the teachings of the Roman Catholic Church? The argument of the response suggests that a difference in methodology may have led to this approach. If either communion requires that the other conform to its own theological formulations, further progress will be hazardous".

ARCIC II responded to the Vatican request for clarification about two parts of The Final Report in Clarifications on Eucharist and Ministry, 1994, available from Church House Publishing, London. A statement from Cardinal Cassidy printed with the clarifications says they have "indeed thrown new light on the question concerning Eucharist and Ministry," that the agreements reached on these subjects are "greatly strengthened and no further study would seem to be required at this stage." The Cardinal urged ARCIC II to move on to the third part of The Final Report on Authority in the Church. In 1999 ARCIC issued The Gift of Authority, which focused on the question of the interplay between lay and episcopal authority in the church, and between collegial and primatial exercising of episcopal authority. The 2003 General Convention approved The Episcopal Church's formal response to The Gift of Authority. In 2005, the final statement from the current round of ARCIC dialogues was issued, Mary: Grace and Hope in Christ.

In May of 2000 a large number of Anglican and Roman Catholic bishops, including Presiding Bishop Griswold, Archbishop Carey, and Cardinal Edward Cassidy, met in Mississauga, Canada, to review over thirty years of dialogue between the two churches. The meeting produced a common statement, Communion in Mission, and an action plan to oversee the implementation of the initiatives outlined. The Mississauga Conference was a major breakthrough in Anglican-Roman Catholic Relations, breathing new life and energy into the dialogue. A continuing working group, the International Anglican-Roman Catholic Commission for Unity and Mission, continued to meet following the 2000 Mississauga Conference. In 2007 a report summarizing their work was issued, Growing Together in Mission and Unity, summarizing forty years of dialogue and exploring ways Anglicans and Roman Catholic might engage in joint mission work, available for download from the Anglican Communion website.

In the USA, the Anglican-Roman Catholic Consultation began in 1965 to explore a variety of subjects affecting relationships between the two communions. The most prominent ARC-USA report was the "Agreed Statement on the Purpose of the Church." This statement was affirmed by the 1979 General Convention "as a description of the mandate this Church has received to proclaim the Gospel of our Lord Jesus Christ." Among other reports, ARC-USA produced "Doctrinal Agreement and Christian Unity" (1972), a "Statement on the Ordination of Women" (1975), "Images of God: Reflections on Christian Anthropology (1983), and "Anglican Orders: A Report on the Evolving Context of their Evaluation in the Roman Catholic Church." Currently ARC-USA is working on a congregational-based study guide which will review the agreements between the two churches and look at possible ways Anglicans and Roman Catholics might work together on the local level.

The international and USA dialogues are available in Called to Full Unity: Documents on Anglican-Roman Catholic Relations, 1966-1983 (Publishing Service, U.S. Catholic Conference, 3211 Fourth St., N.E., Washington, D.C. 20017).

A joint Standing Committee of Episcopal Diocesan Ecumenical Officers (EDEO) and the Roman Catholic National Association of Diocesan Ecumenical Officers (NADEO) has produced reports on The Lived Experience: A Survey of U.S. ARC Covenants (1979), Tale of Three Cities: Ogden, Louisville, Tidewater: A Study of U.S. ARC Covenants (1980), ARC Marriages: A Study of U.S. Couples Living Episcopal-Roman Catholic Marriages (1981), Pastoral Care for ARC Couples: Models for Ministry to Engaged and Married Couples (1982), ARC Baptisms: Pastoral Perspective (1983), Progress Report (1984), and ARC Soundings: A U.S. Response to ARCIC I, Robert S. Ervin and Ernest R. Falardeau, Editors (1990). All are available through EDEO or the Ecumenical Office. Their most recent publication, Receiving the Vision: The Anglican - Roman Catholic Reality Today (The Liturgical Press, 1995), assesses the progress we have made and the difficulties still before us.

Consultation on Church Union

History:

Conversations between the Episcopal Church and the Methodist Church were suspended in favor of wider discussions after Eugene Carson Blake, then the Stated Clerk of the United Presbyterian Church, proposed in 1960 that the Episcopal Church join the United Presbyterian Church to invite the Methodist Church and the United Church of Christ to explore the establishment of a united church which would be "truly Catholic, truly Evangelical and truly Reformed." The 1961 General Convention accepted the proposal as did the Methodist Church and the United Church of Christ. Over the years the number of participating churches increased so that today it comprises two churches of the Reformed tradition [Presbyterian Church (USA), United Church of Christ], four Methodist churches [African Methodist Episcopal, African Methodist Episcopal Zion, Christian

Methodist Episcopal, United Methodist], the Christian Church (Disciples of Christ), and the International Council of Community Churches. In 2006 the Moravian Church, Northern Province, formally joined the successor to COCU, Churches Uniting in Christ.

In its first decade agreement was reached on Principles of Church Union (1966), including some notable theological work on Tradition and traditions. This was the basis of A Plan of Union (1970), which included a restatement of the theological premises and the outline of a constitution for a Church of Christ Uniting. This proposal proved to be unacceptable to all the churches.

A new Commission on the Revision of the Theological Basis appointed in 1973 first produced "Toward the Mutual Recognition of Members: An Affirmation" recognizing the baptisms of other churches. This was adopted by all the churches. The 1976 General Convention endorsed it in principle, though it added two qualifying footnotes regarding the differing ecclesial traditions which shape the life of members of particular communions. COCU also issued its Plan of Union, which called for full, organic merger of the churches.

In 1976 the Commission produced the first six chapters of a revision of theological portions of the Plan of Union, and in 1980 a seventh chapter on the Ministry was added, all of which the Consultation commended to the churches for study and response. The 1979 General Convention asked the dioceses, selected parishes and seminaries to study the seven chapters of this revised Plan, now entitled In Quest of a Church of Christ Uniting. The responses, collected by the Standing Commission and transmitted to the Consultation, could be summarized as "much good, but some serious problems." The 1982 General Convention resolved to "express its gratitude for the 'emerging theological consensus'...and direct the Episcopal delegation to the Consultation to press for re-examination of those portions of the document noted as matters of concern," specified as: authority of the creeds, sacramental acts other than Baptism and Eucharist, understanding of Confirmation, collegiality of the Presbyterate and Episcopate, divine action in ordination, the meaning of lay and diaconal sharing in ordination rites, and the theology of the Church.

In 1984 the Consultation adopted a revised text titled The COCU Consensus: In Quest of a Church of Christ Uniting, available from Forward Movement Publications, and asked "the participating churches, by formal action, to recognize in it: "an expression, in the matters with which it deals, of the Apostolic faith, order, worship, and witness of the church...and a sufficient theological basis for the covenanting acts and uniting process proposed at this time by the Consultation."

The 1985 General Convention directed the Standing Commission to initiate a study in all dioceses and seminaries of The COCU Consensus so that the 1988 General Convention might determine whether it provided "a sufficient theological basis in those matters with which it is concerned, for continuing in the process leading towards covenanting...."

The Standing Commission organized studies in dioceses and seminaries, conducted a survey of bishops and deputies to General Convention, and created a theology committee made up of persons with experience in all dialogues in which this Church participates to listen to responses and evaluate the document. The report of the Theology Committee concluded that The COCU Consensus was not a fully satisfactory basis for entering into a relationship of such magnitude. Another group was appointed to prepare a report to the 1988 General Convention, summarizing the affirmations and reservations. The eight reservations were specified as uncertainty about the function of the COCU document, the fact that COCU is tied too closely to our national heritage and expectations, it is unclear that the aim is to achieve a communion of communions based on mutual recognition of each other as churches rather than on the basis of mutual acceptance of a document, the understanding of salvation as articulated is insufficient, no attempt is made to state the apostolic faith, provision for liturgical norms is lacking, difficulties remain in the ministry and ordination sections, and it is unclear how traditions which express episcopacy in the form of an historic episcopal succession are to be combined with those which intend a succession in the apostolic faith but lack formal episcopal succession.

The 1988 General Convention received the report of the Standing Commission on The COCU Consensus and expressed its "deep gratitude" for the extensive contribution of the Consultation over twenty-five years and for its articulation of "significant ecumenical convergences". The Convention voted to recognize The COCU Consensus as: (1) "an expression...of the Apostolic faith, order, worship, and witness of the Church," (2) "an anticipation of the Church Uniting...", but (3) "not yet 'a sufficient theological basis for the covenanting acts....'" The Convention voted with respect to question (3) to defer final judgment and asked the SCER "to initiate and facilitate a study of the revised covenanting proposal, in order to make a recommendation to the 70th General Convention concerning both The COCU Consensus and the new proposal for covenanting". The Convention called attention to the eight reservations in the report of the SCER, asked the Consultation for elucidations on these points, authorized this Church "to continue its participation in the Consultation" and authorized the

Standing Commission "to continue to join with partner churches in the Consultation on Church Union.... in exploring fresh approaches".

Later in 1988 the Consultation approved a revised text, Churches in Covenant Communion: the Church of Christ Uniting, available from Forward Movement Publications, consisting of the covenanting proposals and liturgies to inaugurate covenanting. The proposal was sent to the churches with the request that they approve the document "as the definitive agreement for joining with other participating churches in covenant communion". The Episcopal delegation at this meeting of the Consultation addressed the following resolution to the SCER: "The delegation...endorses the resolution to transmit...the document....we welcome the proposal as a bold and challenging step towards the vision of a Communion of Communions as set forth in the 1979 statement on The Nature of the Unity We Seek, but with the proviso that certain elements proposed therein (including but not limited to its suggested method for sharing the historic episcopate) be reviewed both within the Episcopal Church and the Anglican Communion during the next few years, in order to facilitate the proposal's ultimate consideration by the General Convention."

The report of the Standing Commission to the 1991 General Convention noted that the 1988 General Convention had used the words "not yet" to indicate that the Episcopal Church was not clear about the covenanting acts yet to be proposed and that there were eight reservations about the theology set forth in the text of The COCU Consensus. The report related that a joint committee composed of members of the Standing Commission and the COCU Executive Committee had set about preparing a series of elucidations intended to be clarifying statements interpreting The COCU Consensus in relation to the eight reservations. However, the Standing Commission as a whole could not endorse the Elucidations as an authorized interpretation of the text. The report asked for adequate time for a thorough study of Churches in Covenant Communion, but stated that "before real unity can be achieved, there must be growth in our knowledge and understanding of each other and further theological dialogue." The full 1991 General Convention resolution may be found in Appendix D.

The study of Churches in Covenant Communion took the form of a survey instrument and packet of COCU materials sent to all dioceses, which were urged to study this text before responding. Fifty-three dioceses responded. The Standing Commission appointed a theological committee to listen to the responses and evaluate Churches in Covenant Communion, including a comparison of its proposals on the ordained ministry with those of the newly published Concordat of Agreement from the Lutheran-Episcopal Dialogue, as recommended by the House of Bishops Ecumenical Committee. In a separate but related event, the 1993 Delray Consultation, sponsored by the Episcopal Church and the Evangelical Lutheran Church in America and including Methodist, Reformed and Disciples participants, compared treatment of the ordained ministry in Concordat of Agreement, Churches in Covenant Communion, A Common Calling, and Baptism, Eucharist and Ministry. The report is available from the ELCA Ecumenical Relations Office.

The Standing Commission's report to the 1994 General Convention recommended that the Episcopal Church "not enter a relationship of covenant communion as proposed in Churches in Covenant Communion".

Churches Uniting in Christ

In January 1999, COCU held its first plenary meeting in ten years, recommending that the churches enter into a new relationship to be called **Churches Uniting in Christ**, to be inaugurated and celebrated during the Week of Prayer for Christian Unity in the year 2002. The plenary identified nine marks of Churches Uniting in Christ and called for dialogue, with the goal of full reconciliation of ministry by 2007. The plenary also approved "A Call to Christian Commitment and Action to Combat Racism."

While enthusiastically supporting the anti-racism initiative, the Episcopal delegation was clear that the Episcopal Church cannot enter into a relationship that includes the mutual recognition of ordained ministry unless it has assurance that future reconciliation will include bishops in historic succession and a common and fully interchangeable three-fold ministry which the Presbyterian Church has rejected.

Following the Plenary session, a theological roundtable was convened to seek to address the problems of the Plenary document. As a result of their discussions, the Executive Committee of COCU passed the "Recommendation to the Churches for a New Relationship, Churches Uniting in Christ" (see Appendix D).

At its meeting in Chicago in October 1999, the SCER discussed the revised proposal from the COCU Executive committee and voted affirmatively to support the next steps in the work of COCU/CUIC. The resolution passed by the 2000 General Convention may be found in Appendix D.

Episcopal - Reformed Episcopal

The 1988 General Convention directed the Standing Commission to explore the possibilities of dialogue with representatives of the Reformed Episcopal Church, a church originating in controversies within the Episcopal Church in the 19th century. An informal dialogue group was formed, drawn from the Philadelphia-Baltimore area. After meeting for several years to discuss such matters as authority, Baptism, Eucharist and Ministry, and ordained ministry, the group recommended a formal dialogue be established. The General Council of the Reformed Episcopal Church approved, and the 1994 General Convention approved "a dialogue with the Reformed Episcopal Church, the goals of which will include the basis for a mutual recognition of our ordained ministries". However, the Reformed Episcopal Church later decided not to enter into formal dialogue with the Episcopal Church. In 2001 the EIR Office initiated contact with the Reformed Episcopal Church with the goal of re-establishing the dialogue. After initial discussions, a trilateral dialogue involving The Episcopal Church, the Reformed Episcopal Church, and the Anglican Province in America (APA) met from 2003-2004. In the 2004 further talks were put on hold.

Polish National Catholic - Episcopal

The Polish National Catholic Church of America terminated sacramental communion with the Episcopal Church and the Anglican Church of Canada in 1978 (the Old Catholic churches in Europe did not). The international Anglican-Old Catholic Theological Conference set up a North American Working Group to continue dialogue on (1) matters pertaining to the International Conference as well as (2) matters pertaining to the ecumenical relations of the Polish National Catholic Church and the Episcopal Church in the USA. Authorized by the 1988 General Convention, the Working Group met in 1990, 1993 and 1994.

In 1997, the PNCC declared that it was in impaired communion with the European Old Catholic Churches over the question of women's ordination. The International Bishops' Conference (IBC), the governing body of the Old Catholic Churches, declared that such a relationship was not possible under the governing Statutes of the Union of Utrecht. The PNCC was given six years to clarify the status of its relationship with the Union of Utrecht. In 2003 the PNCC declared it was still in impaired communion. Accordingly, at the November, 2003 meeting of the IBC the PNCC was declared to be in non-compliance with the Statutes of the IBC and was expelled from the Union of Utrecht. Thus the PNCC is now no longer a member of the Old Catholic Churches of the Union of Utrecht.

Independent Catholic or Orthodox Churches; Episcopi Vagantes or "Wandering Bishops"

The term "Episcopi Vagantes" (Latin for "wandering bishops") refers to persons claiming episcopal consecration who may or may not be part of churches recognized as being within the historic episcopate. Frequent inquiries are received by dioceses and parish priests regarding the activities of a growing number of churches which assume the title Orthodox, Catholic, or Old Catholic. Often a kind of historical continuity is claimed, through meandering lines of episcopal consecration, with the Orthodox, Roman Catholic, or Old Catholic Churches.

Often clergy from these churches will inquire about renting worship space from the Episcopal Church, or seek to be received into the Episcopal Church; sometimes they claim to be in full communion with the Episcopal Church on the basis of Old Catholic orders. Please consult the Ecumenical Relations Office for further information about dealing with these groups. In a number of instances, however, religious leaders of this sort operate social welfare and rehabilitation programs of various kinds. Admirable as they may be in themselves, such programs may be employed to provide credibility or an image of an ecclesiastical base which does not, in fact, exist. These groups should be approached with extreme caution.

Ecumenical officers and others should emphasize our relationships with recognized churches when asked about such groups. The Yearbook of American and Canadian Churches, prepared by the National Council of Churches and published by Abingdon Press, is a listing of the denominations which have demonstrated stability and have survived. New incorporations or letterhead organizations are not admitted until they qualify. Check this reference book for information, and for further information contact the national Ecumenical Office, which has official policy statements towards such groups.

None of these groups are in full communion with the Episcopal Church. The only Old Catholic Churches with which the Episcopal Church is in communion are the Old Catholic Churches of Europe. Until 2003 the Polish National Catholic Church was a member of the Old Catholic Churches of the Union of Utrecht, but that is no longer the case.

The 1958 Lambeth Conference voted the following resolution:

The Conference draws attention to the fact that there are *Episcopi Vagantes* who call themselves either "Old Catholic" or "Orthodox", in combination with other names. It warns its members of the danger of accepting such persons at their own valuation without making further inquiries. The Conference reiterates the principle contained in Resolution 27 of the 1920 Lambeth Conference, that it cannot recognize the Churches of such episcopi vagantes as properly constituted Churches, or recognize the orders of their ministers, and recommends that any such ministers desiring to join an Anglican Church, who are in other respects duly qualified, should be ordained sub conditione in accordance with the provisions suggested in the Report of the relevant Committee of the 1920 Lambeth Conference.

“Continuing Anglican” Churches

In addition to the churches claiming Old Catholic and Orthodox descent, there are a variety of groups which have emerged from the Anglican tradition and separated themselves from communion with the Episcopal Church and the see of Canterbury for a variety of reasons. The first of these groups is the Reformed Episcopal Church, formed in 1873 by Bishop Cummins of Kentucky. The Reformed Episcopal Church currently has membership of roughly 8,000, and is the oldest and most stable of non-ECUSA expressions of Anglicanism. It is in a different category than the other “continuing” churches described below.

A second wave of groups emerged from the Episcopal Church in the 1960s, dissatisfied with perceived “liberal” trends in the Episcopal Church. Another, larger, wave of laity and clergy left the Episcopal Church in the late 1970s over the ordination of women and revision of the Book of Common Prayer. These groups have remained very small; the largest ones probably have 6,000-7,000 members, the smaller ones only several dozen. They have received episcopal orders from a variety of sources, including a retired Episcopal bishop who was censured for his actions by the House of Bishops.

More recently there has been another series of groups departing the Episcopal Church, this time over disagreements on human sexuality. Unlike the 1970s groups, these persons do not emerge from the Anglo-Catholic tradition but are largely evangelical and charismatic. In 1999 two priests of the Episcopal Church were ordained to the episcopate by bishops from the Anglican Church of Rwanda and the Church of Singapore. Declaring the Episcopal Church apostate, the Anglican Mission in America (AMiA) was formed. The intent was to form a separate province of the Anglican Communion for disaffected Episcopalians in the United States. In 2001 four more bishops were consecrated for this group, which numbers roughly 5,000-6,000 members. These bishops are technically canonically resident in the Church of Rwanda, but neither the Episcopal Church nor the Archbishop of Canterbury has recognized the right of these bishops to perform episcopal acts in the United States.

Like the “*episcopi vagantes*” groups, these “Continuing Anglican Churches” should be approached with caution. Many of them have undergone subdivision and schism, and few have shown stability. Some have begun to form alliances and partnerships with one another, as well as with other Anglican churches overseas.

Clergy from “Old Catholic” or Continuing Anglican Churches

The Office of Ecumenical and Interfaith Relations regularly receives inquiries about clergy from “Old Catholic” or other Anglican churches seeking to be licensed or received into The Episcopal Church.

Title I, Canon 20, of the Constitution and Canons of the Episcopal Church was created to clarify the churches with which this church is in full communion:

Title I, Canon 20: Of Churches in Full Communion

Sec.1. The Episcopal Church, a member of the Anglican Communion, has a relationship of full communion with those Churches in the historic episcopal succession and with whom it has entered into covenant agreements including:

- (a) the Old Catholic Churches of the Union of Utrecht,
- (b) la Iglesia Filipina Independiente / the Philippine Independent Church, and
- (c) the Mar Thoma Syrian Church of Malabar.

Sec.2. The Episcopal Church has a relationship of full communion with the Evangelical Lutheran Church in America under the terms of "Called to Common Mission," which was adopted by the 73rd General Convention of the Episcopal Church as Resolution A040.

While not passing judgment on the validity or invalidity of the Holy Orders of any non-Utrecht Old Catholic Church or any Anglican Church not in communion with the see of Canterbury, canonically clergy from these churches should not be considered as clergy ordained in churches in full communion with this church. As such Title III, Canon 10, Section 2, "Clergy Ordained by Bishops in Communion with this Church," is not appropriate. It would be up to the diocesan, in consultation with the Presiding Bishop as specified in Title I, Canon 16, to determine whether Title III, Canon 10, Section 3 or Section 4 would apply.

SECTION G: COUNCILS OF CHURCHES AND COALITIONS

A council of churches - whether national, world, or local - should not be confused with the Church or identified with the goal of the ecumenical movement. Councils are instruments with a view toward visible unity, which is the goal to be reached. The distinction is important because authentic ecumenism aims at enabling Christians to be one in full communion in the faith and sacraments, not simply in their acting together.

At the request of the Episcopal Church's Executive Council, the Standing Commission on Ecumenical Relations conducted a major study of this Church's participation in the National Council of Churches and the World Council of Churches (Blue Book, 1988, p. 45). The study report was approved by the 1988 General Convention and its recommendations implemented. The National Council of Churches has undergone major restructure in recent years. The World Council of Churches has likewise undergone a major reorganization.

National Council of Churches

The Episcopal Church was a founding member of the National Council of the Churches of Christ in the USA (1950). Presiding Bishop Henry Knox Sherrill was its first president, and Cynthia Wedel later served as president. Many Episcopalians have served on the staff. Although the Episcopal Church may upon occasion disagree with a position taken by the NCCC, it remains committed to membership and participates in selected program areas. The 1961 General Convention reaffirmed membership in these terms: "This Convention recognizes the importance of having the National Council of the Churches of Christ in the USA speak to the Churches about the Christian implications of contemporary social, economic, and political issues, but also declares that no pronouncement or statement can, without action by this Church's authority, be regarded as an official statement of this Church".

The Preamble to its constitution declares that "the National Council of the Churches of Christ in the United States of America is a community of Christian communions which, in response to the gospel as revealed in the Scripture, confess Jesus Christ, the incarnate Word of God, as Savior and Lord. These communions covenant with one another to manifest ever more fully the unity of the Church. Relying upon the transforming power of the Holy Spirit, the Council brings these communions into common mission, serving in all creation to the glory of God."

Membership in the NCCC is open to churches which can accept the nature and purpose of the Council as set forth in the preamble and the body of the constitution, and receive approval by a two-thirds vote of the member churches present and voting, and a two-thirds vote of the individual delegates present and voting at a meeting of the General Board. The member churches are:

African Methodist Episcopal Church	National Baptist Convention of America
African Methodist Episcopal Zion Church	National Baptist Convention USA, Inc.
American Baptist Churches in the USA	Orthodox Church in America
Armenian Church of America	Patriarchal Parishes of the Russian Orthodox Church
Christian Church (Disciples of Christ)	Philadelphia Yearly Meeting of the Religious Society of Friends
Christian Methodist Episcopal Church	
Church of the Brethren	Polish National Catholic Church of America
Coptic Orthodox Church in North America	Presbyterian Church (USA)
The Episcopal Church	Progressive National Baptist Convention, Inc.
Evangelical Lutheran Church in America	Reformed Church in America
Friends United Meeting	Serbian Orthodox Church in the USA and Canada
Greek Orthodox Archdiocese	The Swedenborgian Church

Hungarian Reformed Church in America
International Council of Community Churches
Korean Presbyterian Church in America
Moravian Church in America

Syrian Orthodox Church of Antioch
Ukrainian Orthodox Church in America
United Church of Christ
The United Methodist Church

The Roman Catholic Church, most conservative evangelical churches, and Pentecostal churches are not members. It is the most prominent ecumenical organization in the nation, though the member churches include less than half the Christians in the United States.

The annual General Assembly of the NCCC is a body of approximately 260 persons. Churches are represented in proportion to their size. The representatives of the Episcopal Church are nominated by the Standing Commission on Ecumenical Relations of the General Convention for appointment by the Presiding Bishop, with the advice and consent of the Executive Council. The General Assembly takes responsibility for exploring and developing the many dimensions of relationships among churches.

Such tasks as oversight of NCCC budget, program and personnel are delegated to an Executive Board that meets three times a year and is representative of all the member communions and of Council units.

The National Council of Churches has brought to fruition the transformation process inaugurated in recent years. The necessary restructuring and re-organization process was not without pains and challenges. In observing the 50th Anniversary of its founding (of which the Episcopal Church was a key partner), in November, 1999 in Cleveland, the Council also reaffirmed its commitment to a fresh vision and structure for implementing the work that member churches do together as a national Council.

The Rt. Rev. Craig B. Anderson served as the President for the NCCC during this period of change and renewal. Dr. Pamela Chinnis served as a member of the Executive Committee for the NCCC, which shepherded the renewal process. The financial instability of the Council has been corrected by the decisions taken by the Assembly and the Executive Board. Episcopalians were active contributors to this re-ordering. The Executive Council of the Episcopal Church approved a contribution to the re-establishment of the NCCC's financial stability (January 2000).

After many years of faithful service, Dr. Joan Brown Campbell concluded her term of office and a new General Secretary for the NCCC was selected. The Rev. Dr. Robert Edgar assumed the post of General Secretary in January 2000, and after serving two terms, was succeeded by the The Rev. Dr. Michael Kinnamon in 2008. Clare Chapman is the present Interim General Secretary.

The Episcopal Church has been represented by a gifted delegation serving on the Assembly board for the NCCC. The role and work of that Assembly has been developed into a more participatory body.

For information, write or telephone the National Council of Churches, 475 Riverside Drive, New York, NY, 10115. Telephone: (212) 870-2228, or visit their website, www.nccusa.org

World Council of Churches

The Episcopal Church is one of the 147 founding churches of the World Council of Churches (1948). The WCC has roots that reach back to the beginning of the modern ecumenical movement and to the conviction, which took hold at several places during the late nineteenth century, that something must be done to heal the divisions which have hampered witness to the Christian faith.

Today there are 349 member churches. They live in very different political, economic, and social conditions. Many of them - Anglican, Orthodox, Baptist, Reformed, Lutheran, Methodist, Pentecostal, Old Catholic, etc. - have a long history. But member churches also include "younger" Pentecostal bodies, independent churches in Africa, and united churches. The Roman Catholic Church is not a member but it cooperates with the WCC through a Joint Working Group, several programs, and membership in the Commission on Faith and Order, and has delegated observers at major meetings.

Membership is open to any church which is able to accept the WCC "Basis", provided its signs of ecclesial character meet standards acceptable to two-thirds of the churches already in membership. The "Basis" declares: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God- Father, Son and Holy Spirit".

The WCC Constitution lists the following functions and purposes:

- to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe;
- to facilitate the common witness of the churches in each place and in all places;
- to support the common witness of the churches in their worldwide missionary and evangelistic task;
- to express the common concern of the churches in the service of human need, the breaking down of barriers between people, and the promotion of one human family in justice and peace;
- to foster the renewal of the churches in unity, worship, mission and service;
- to establish and maintain relations with national councils and regional conferences of churches, world confessional bodies and other ecumenical organizations;
- to carry on the work of the world movements for Faith and Order and Life and Work and of the International Missionary Council and the World Council on Christian Education.

The WCC does not legislate for its member churches nor does it take action on behalf of them, but each of them has pledged to search together with the other churches for ways to express visible unity and obedience. That involves common encounter, theological study, witness, and service. To respond ecumenically, the WCC maintains a staff of about 300 people under the direction of General Secretary Rev. Dr Olav Fykse Tveit. This staff is divided into four program units and a general secretariat which includes offices whose work pertains to the WCC as a whole.

The WCC's Ecumenical Institute at Bossey, near Geneva, conducts an annual four-month graduate school session (accredited by the University of Geneva), which offers ecumenical leadership training to persons from around the world. During the rest of the year, several shorter conferences and seminars are available which explore particular issues of common concern to the churches.

Anglicans are particularly committed to the work of the WCC's Commission on Faith and Order. This was the body which in 1982 unanimously approved the significant convergence statement on Baptism, Eucharist and Ministry, the result of a fifty year process of study stretching back to the first Faith and Order Conference at Lausanne in 1927. The statement has stimulated widespread discussion in the churches, which were asked to respond officially. The 1985 General Convention recognized in the text "major elements of the faith of the Church through the ages, with certain reservations," as expressed in the Response of the Standing Commission on Ecumenical Relations (Blue Book, 1985, p. 50). After official responses were received from 186 churches, Faith and Order prepared "a response to the responses," proposing lines for further dialogue. The Fifth World Conference, in Santiago de Compostela, Spain, 1993, received this and many other studies and reports.

Delegates from each of the member churches meet in Assembly every seven years to review the Council's work and to outline the general guidelines for the next period. The most recent, the 9th, was held in Porto Alegre, Brazil, in 2006. The size of each delegation is determined by the size of the church. Episcopal delegates are nominated by the Standing Commission on Ecumenical Relations of the General Convention for appointment by the Presiding Bishop, with the advice and consent of the Executive Council. The 10th Assembly of the WCC will occur in Busan, Korea October 30 to November 8, 2013.R

The Assembly elects the seven presidents of the WCC and a Central Committee of 150 members to govern the Council between its Assemblies and to set and review its programs. The Presiding Bishop is a member of the Central Committee, which is responsible for electing a general secretary, appointing staff, selecting sub-unit committee members and adopting a budget. It generally meets once a year. The Central Committee also elects a moderator and two vice-moderators and another 16 of its members to serve on an Executive Committee, which acts on its behalf between meetings.

Like the NCCC, in recent years the World Council of Churches focused much of its energy on re-structuring and re-ordering its life. The work accomplished in "Toward A Common Understanding and Vision of the World Council of Churches" formed the basis for that renewal of the WCC.

The 8th Assembly, held in Harare, Zimbabwe, affirmed that vision, and delegates recommitted themselves to live it out. The Ninth Assembly of the WCC met in Porto Alegre, Brazil, 14-23 February 2006, gathering over 4,000 participants

including 691 delegates from the 348 member churches. Delegates adopted a revised Constitution which moves the WCC to decision-making based on consensus and which amended membership criteria. Program priorities will be unity, spirituality and mission; ecumenical formation focusing on youth, global justice, and bringing a credible voice and prophetic witness to the world.

The work of each of the four program units is supervised, reviewed, and coordinated by a Unit Committee made up of Central Committee members. There is a similar committee for the activities of the general secretariat. Each sub-unit has a committee of twelve to thirty members who guide its programs.

Most WCC funds come from member churches and their mission and aid agencies. Money for certain projects comes from secular or governmental organizations and foundations. "Designated" funds represent eighty percent of the moneys given, meaning they are earmarked by donors for use by particular programs. Undesignated moneys are used for the central management of the WCC and for any insufficiently funded programs.

The WCC publishes many books and periodicals, including the monthly magazine One World, of which the first issue each year is an illustrated account of WCC activities since the preceding January. The list of WCC publications is available free from the World Council of Churches, USA Office, 475 Riverside Drive, New York, N.Y. 10115. Telephone: (212) 870-3340. The WCC headquarters is located at the Ecumenical Center, Box 2100, CH-1211, Geneva, Switzerland; www.wcc-coe.org.

Christian Churches Together in the USA

Recent years have seen the emergence of a new ecumenical organization, Christian Churches Together in the USA. The goal of CCT is to create the broadest possible ecumenical table in the United States, including Roman Catholics; evangelical, Pentecostal, and charismatic churches; and emerging parachurch organizations, all of which have not been formal members of ecumenical bodies in this country. Christian Churches Together consists of thirty-six member churches and other organizations. The Roman Catholic Church, most Orthodox churches, mainline Protestant churches, and a number of evangelical, Pentecostal, and charismatic churches have joined. Some majority ethnic/racial churches have joined, though most of the historically African-American Methodist denominations have not. CCT also has the involvement of emerging parachurch organizations such as Call to Renewal, Bread For the World, and Evangelicals for Social Action, acknowledging the reality that much of Christian partnership is through such organizations. The Episcopal Church joined CCT by action of Executive Council in 2005.

Christian Churches Together is not meant to replace the National Council of Churches. CCT itself will not undertake any initiatives, but rather will provide a forum or clearinghouse for member churches to gather together and take action on issues of common concern. For more information go to www.christianchurchestogether.org.

State and Local Councils of Churches

Dioceses and parishes of the Episcopal Church are members of many councils or conferences of churches in states, metropolitan areas, and smaller cities. In addition, priests and deacons participate in many local ministerial associations. The local commitment of time and funds in these local enterprises represents the largest single ecumenical investment of the Episcopal Church.

"Councils of Churches" is still a standard designation for organizations of churches in relation to one another, but new terms have come into use - conference of churches, area church board, ecumenical ministry, cooperative ministry, interchurch agency, association of churches, etc. The new designations have often resulted from the inclusion of Roman Catholic dioceses and parishes. If a composite list of all local and regional ecumenical instrumentalities and ministeriums were compiled, it would number in many thousands, but no such compilation exists. There are, however, some 230 local and regional councils of churches with staff in the USA.

Coalitions and Consortia

Inter-church coalitions are often formed on the basis of need and disappear when the need is met, but some are long-term. Coalitions differ from councils of churches because they are organized for churches and Christians to collaborate on specific tasks using denominational staff, rather than organized for churches to commit themselves to continuing dialogue, witness, and service. Examples of national coalitions in which the Episcopal Church shares resources of people and/or funds are Christian Ministry in the National Parks, Church Women United, Coordination in Development (CODEL), National Conference for Ministry to the Armed Forces, United Ministries in Higher Education, and Interfaith Cable Network (VISN). Coalitions are

also formed in regions, such as the Appalachian Peoples Services Organization (APSO), internationally such as the World Student Christian Federation, and in dioceses.

SECTION H: INTERRELIGIOUS RELATIONS

The 1988 Lambeth Conference commended "dialogue with people of other faiths as part of Christian discipleship and mission, with the understanding that:

- (1) dialogue begins when people meet each other;
- (2) dialogue depends upon mutual understanding, mutual respect and mutual trust;
- (3) dialogue makes it possible to share in service to the community;
- (4) dialogue becomes a medium of authentic witness"

Lambeth further urged each Province to initiate such dialogue in partnership with other Christian Churches where possible. Towards a Theology for Inter-Faith Dialogue, available from Forward Movement Publications, produced in preparation for Lambeth, is a resource for dialogue.

Lambeth also produced the Anglican Communion document on "Jews, Christians and Muslims: The Way of Dialogue", printed in The Truth Shall Make You Free: The Lambeth Conference 1988, available from Forward Movement Publications. It is recommended for study, and the Provinces were asked to initiate talks wherever possible on a tripartite basis with both Jews and Muslims. In this same volume, the report of the Lambeth section on Dogmatic and Pastoral Concerns provides theological reflection on interfaith relations in general, giving a wider context to the Jewish-Christian-Muslim concerns highlighted in the study document.

At one point, responsibility for oversight of the church's interfaith relations resided in a committee appointed by the Presiding Bishop. The Presiding Bishop's Advisory Committee on Interfaith Relations was not reconstituted during the 1997-2000 triennium. Rather, a task force composed of some members of Executive Council and some members of SCER examined the place of interfaith relations in the Episcopal Church, how those relations should be structured, and what the goals should be. In 2003, the General Convention officially lodged the work of interreligious relations with the Standing Commission on Ecumenical Relations, which was renamed the Standing Commission on Ecumenical and Interreligious Relations. During the 2006-2009 triennium, a theological statement on interreligious dialogue was drafted and presented to the 2009 General Convention. The goal of this statement is to articulate a particularly Episcopal/Anglican rationale for engaging in interreligious dialogue. The statement was approved by both Houses of Convention, and is printed in Appendix D, and is the official policy statement of the church on engaging in interreligious dialogue.

The diocesan ecumenical officers' network in turn has changed its name to the network of Episcopal Diocesan Ecumenical and Interfaith Officers (EDEIO), and will continue to develop its work in interfaith relations. The network will also continue to provide vital links with dioceses and parishes across the country.

The Episcopal Church has been a strong supporter of the Interfaith Relations component of the National Council of Churches of Christ, seconding a staff person to that office for several years. At the NCCC's 1999 plenary, members adopted unanimously a policy statement giving a theological rationale for interfaith work. The NCCC's Interfaith Commission maintains that, theologically, it is crucial to connect interreligious work to Christian Unity. The NCC Interfaith Relations Commission has two dialogues, one a Christian-Jewish dialogue, the other a Christian-Muslim dialogue.

SPECIFIC RELATIONSHIPS AND CONCERNS

Vatican II's document entitled *Nostra Aetate* or "In Our Time" opened the door for Christians to engage in dialogue within the Abrahamic tradition. The ongoing crises in the Middle East have made Diocesan ecumenical officers and congregational leaders increasingly aware of the need for sensitive relationships with local Jewish communities. For some this is an on-going commitment, for others a new area of work

Abrahamic dialogue has long been believed reserved only for Christian - Jewish Dialogue. September 11th forever heightened the need for dialogue with those of other faith communities and, in particular, those of the Muslim faith. Political hot spots around the globe are being fueled by religious divisions. At the core of peace and reconciliation is our capacity to learn from those of other faith traditions. We in the Episcopal Church of the United States have in our midst numerous opportunities to dialogue with Buddhists, Sikhs, Jains, Hindus, and others.

IEI: THE INTERFAITH EDUCATION INITIATIVE

In response to the terrorist attacks of September 11, Episcopal Relief and Development approached the Office of Ecumenical and Interfaith Relations about developing educational resources for Interfaith Dialogue. In November of 2001 the ERD Board of Directors voted to fund a program to develop these resources and contracted with the Office of Ecumenical and Interfaith Relations to facilitate their development. The goal of this partnership was to develop resources and design curriculum to facilitate interfaith dialogue. A three-year project of developing interfaith resources and surveying the interfaith work of The Episcopal Church followed, culminating in a conference held at Washington National Cathedral in 2004.

APPENDIX A: Documents Defining Episcopal Church's Ecumenical Vision

The Chicago-Lambeth Quadrilateral 1886, 1888

Adopted by the House of Bishops in Chicago, 1886

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Savior's prayer, "That all may be one," may in its deepest and truest sense, be speedily fulfilled;
2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;
3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;
4. That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

But furthermore, we do hereby affirm that the Christian unity...can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments, Baptism and the Lord's Supper, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying need of the nations and peoples called of God into the unity of His Church.

Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Lambeth Conference of 1888

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

- (c) The two Sacraments ordained by Christ himself - Baptism and the Supper of the Lord-ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.
- (d) 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.

Principles of Unity 1982

Resolved, That the 67th General Convention of the Episcopal Church re-affirm the Chicago-Lambeth Quadrilateral as found on pages 876-878 of the Book of Common Prayer as a statement of basic principles which express our own unity, and as a statement of essential principles for organic unity with other churches, and affirm the following as an explication of that basic document without denying anything contained therein: that

(1) The Holy Scriptures of the Old and New Testament are the word of God as they are witness to God's action in Jesus Christ and the continuing presence of his Holy Spirit in the Church, that they are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal and moral tradition of the Gospel, and that they contain all things necessary for salvation.

(2) The Apostles' and Nicene Creeds are the forms through which the Christian Church, early in its history under the guidance of the Holy Spirit, understood, interpreted and expressed its faith in the Triune God. The continuing doctrinal tradition is the form through which the Church seeks to understand, interpret and express its faith in continuity with these ancient creeds and in its awareness of the world to which the Word of God must be preached.

(3) The Church is the sacrament of God's presence to the world and the sign of the Kingdom for which we hope. That presence and hope are made active and real in the Church and in the individual loves of Christian men and women through the preaching of the Word of God, through the Gospel sacraments of Baptism and Eucharist, as well as other sacramental rites, and through our apostolate to the world in order that it may become the Kingdom of our God and of his Christ.

(4) Apostolicity is evidenced in continuity with the teaching, ministry, and the mission of the apostles. Apostolic teaching must, under the guidance of the Holy Spirit, be founded upon the Holy Scriptures and the ancient fathers and creeds, making its proclamation of Jesus Christ and his Gospel for each new age consistent with those sources, not merely reproducing them in a transmission of verbal identity. Apostolic ministry exists to promote, safeguard and serve apostolic teaching. All Christians are called to this ministry by their Baptism. In order to serve, lead and enable this ministry, some are set apart and ordained in the historic order of Bishop, Presbyter, and Deacon. We understand the historic episcopate as central to this apostolic ministry and essential to the reunion of the church, even as we acknowledge "the spiritual reality of the ministries of those Communion which do not possess the Episcopate" (Lambeth Appeal 1920, Section 7). Apostolic mission is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service.

The Visible Unity of the Whole Christian Fellowship 1967

Resolved, That this General Convention affirm that the object of this Church's ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate activity be a step toward the fullness of unity for which our Saviour prayed.

Declaration on Unity 1979

Resolved, That this 66th General Convention declares:

The visible unity we seek will be one eucharistic fellowship. As an expression of and a means toward this goal, the uniting Church will recognize itself as a communion of Communion, based upon acknowledgment of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

We do not yet see the shape of that collegiality, conciliarity, authority and primacy which need to be present and active in the Diocese with its Parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expressions of our unity in the Body of Christ described above.

We do not yet know how the particular traditions of each of the Communion will be maintained and developed for the enrichment of the whole Church. We do not see how the church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.

All Christians are challenged to express more fully among themselves the biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call to a communion of the Churches in the Body of Christ. As the Churches become partners in mission they will move from present interrelatedness to interdependence.

Standards of Eucharistic Sharing 1979

Whereas, the Holy Communion must be seen in its proper context as the fellowship of committed Christians in the household of the Apostolic faith, to which we are admitted through Baptism; and

Whereas, in the Apostolic tradition which the Episcopal Church maintains and practices, the normative condition of the Church is a union in one fellowship of faith, of hearing and proclaiming the Word, of sacramental practice, of personal relations and of Church order; and

Whereas, since the General Convention of 1967 adopted a Statement of Communion Discipline, several developments have occurred that affect the practice in this Church of admitting members of other Churches to partake of the Lord's Supper at altars in the Episcopal church, to wit:

(a) The admission of children not yet confirmed has put the focus on Baptism within our tradition and communion of faith as the sacramental prerequisite for receiving Holy Communion.

(b) The Proposed Book of Common Prayer locates the Eucharist in a central place in the life of the Christian family. All rites in the new book are placed in the context of the Eucharist.

(c) The positive response to the Anglican-Roman Catholic International Commission's Agreed Statement on the Eucharist (Windsor 1971) undergirds the strong agreement in this church on the Eucharist as a mystery offered by God to his gathered Church, and the recognition of Christ's real presence in this sacrament.

(d) Ecumenical practice increasingly calls for mutual participation in the sacrament of the Lord's Supper as a means to unity and not just a sign of unity.

(e) Inasmuch as the sharing in Christ's body and blood is a sign of and a means toward a growing unity in Him, a certain openness to eucharistic sharing with those of other Communion should be maintained. This stance, however, requires a real sensitivity to the constraints of conscience on those whose Churches officially do not approve of this sacramental participation.

(f) Whenever provision is made for Eucharistic sharing under these special circumstances, it needs to be done in such a way that the receiving of Communion strengthens and sustains the responsible participation of a Christian in the ecclesial body to which he belongs; therefore be it

Resolved, That the following standard be adopted for those of other churches who on occasion desire to receive the Holy Communion in the Episcopal Church:

a. They shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit, and shall have previously been admitted to the Holy Communion within the Church to which they belong.

b. They shall examine their lives, repent of their sins, and be in love and charity with all people, as this Church in its catechism (PBCP, p. 860) says is required of all those who come to the Eucharist.

c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all humankind.

d. They shall find in this Communion the means to strengthen their life within the Christian family “through the forgiveness of (their) sins, the strengthening of (their) union with Christ and with one another, and the foretaste of the heavenly banquet....” (PBCP, p. 859-60)

e. Their own consciences must always be respected as must the right of their own Church membership to determine the sacramental discipline of those who, by their own choice, make that their spiritual home.

And be it further Resolved, That the Commentary on Eucharistic Sharing, which has been recommended by the Standing Commission on Ecumenical Relations and is appended to this official Report to the 66th Convention, be hereby commended as a pastoral context for the interpretation of these standards.

Commentary on Eucharistic Sharing

A. Fundamental Understandings

The Holy Communion is a sacramental event in the life of God's people. It is a special offering of thanksgiving by those who are united by a common faith, responsive to the Word proclaimed in their midst and recalling in Eucharistic Liturgy the sacrifice of Jesus Christ, their common Lord. It is a sacrament of unity for God's people, as it is the divine presence of the one and undivided Lord, and serves to bind into a common body those whose differences He has reconciled.

There is a very special relationship between the Holy Communion and the koinonia, or community in which it is celebrated. That community is in some way always related to a larger community of the Holy Catholic Church. Yet each Eucharistic community must have a life of its own as well--faith, fellowship, and response to the Word of God. Since each individual Eucharistic koinonia is an expression of a larger community, it is subject to the regulation and direction expressed, however imperfectly, by that larger community.

B. The Present Reality

1. Normative Practice

We are constantly faced with the anomaly of celebrating the Sacrament of unity within the pain of incompleteness caused by divisions within the Body of Christ. This is less apparent when the gathered community is united in faith and order, as is the case when only Episcopalians are in attendance at a celebration presided over by an Episcopal priest or bishop. Eucharistic sacrifice is but a single offering. But at least the norms, standards, and disciplines of the Episcopal Church apply equally to all who are present. (Where there is a concordat of intercommunion with another church, freedom of access to the Holy Communion of both bodies is generally offered to all members in good standing in their own church.) Increasingly this church must face the reality of exceptional cases and special circumstances wherein these conditions do not all prevail and for which some consistent standards are necessary as a basis for Eucharistic sharing.

2. Exceptional Cases

The exceptional case of an individual under circumstances for emergency needs, spiritual and pastoral, is widely recognized within the catholic church. Emergency needs of this kind are so exceptional that there is no way to regulate the occasional act of shared communion by a Christian of another church who requests the Sacrament of Our Lord's Body and Blood, out of a deep need for grace.

3. Special Circumstances

By far the greater concern for communion involving persons of other churches is presented by those special cases where some but not all of the elements normally required for the church's Holy Communion are present. It is the bishop of each diocese who shall be ultimately responsible for interpreting the extent of participation by non-Episcopalians in such special cases, according to the criteria of this commentary.

4. Respect for Church Discipline

Whatever provision is made for Eucharistic sharing under these special circumstances needs to be done in such a way that the receiving of communion strengthens and sustains the responsible participation of a Christian in the ecclesial body to

which he/she belongs. Certainly his/her own conscience must always be respected as must the right of his/her own church to determine the sacramental discipline of those who, by their own choice, make that their spiritual home.

C. Receiving Communion in a Church Other Than That of Membership

When non-Anglicans attend a Holy Communion service where an Episcopal bishop or priest is presiding, their reception of the elements of the Communion is appropriate when these four conditions are applicable:

a. They shall have been baptized with water in the name of the Father, Son, and Holy Ghost, and have been admitted to the Holy Communion within the Church to which they belong.

b. They shall "examine (their) sins, and be in love and charity with all people," as this church in its catechism (PBCP, p. 860), says is required of all those who come to the Eucharist.

c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.

d. They shall find in this Communion the means to strengthen their life within the Christian family through the forgiveness of (their) sins, the strengthening of (their) union with Christ and one another and the foretaste of the heavenly banquet...(PBCP p. 859-60).

If local circumstances present a pastoral need for a public invitation, it should not in any way be coercive, nor should it be in terms of an "open Communion" applied indiscriminately to anyone desiring to receive Communion.

Serious attention needs to be given to the repeated practice of communicating in an Episcopal Church on the part of someone who holds nominal membership in another church even to the exclusion of worship in his own communion. It is no service to the unity of Christ's Church when one group contributes to the weakening of loyalty and undermining of discipline of another. Dealing honestly with the problems raised in such a case is a pastoral responsibility of the church and frequently becomes the occasion for a renewed Christian commitment and a more responsive decision about church membership within the Body of Christ.

All of these considerations naturally raise the question which faces a member of the Episcopal Church who is present when the Holy Communion is celebrated in another Christian Church. In general the same standards which should apply for those who intend to receive Communion at Episcopal altars should be present. It is important that church members respect the teaching and discipline of the church by whose authorization the Sacrament is celebrated as well as those of their own church. In cases of doubt the counsel and direction of the ordinary and/or the parish priest should be sought to give guidance. Once again the ultimate guide of conscience informed by the teachings of the Church will be expected to determine the individual decision. The action of receiving Holy Communion in a church other than one's own should be the consequence of an intentional decision for the unity of Christ's body as well as a response to personal spiritual need. It should not be an avoidance of coming to terms with difficulties, an act of convenience, a cover for embarrassment at being different, or the avoidance of coming to terms with difficulties in one's own church. To communicate at the altar of another church is a solemn act of faith and unity within a divided church, and can only be justified if it builds the unity of God's people.

D. Pain of Broken Communion

What about those times when Christians cannot communicate at the same altar because of church doctrine, discipline or reasons of conscience? One of the realities of life within a divided Church is this very brokenness at the Table of the Lord. There is great temptation to pretend that this is not true or to believe that we as individuals can do what denominations still feel should not be done. This is an experience of the Cross in a sinful world. Often it is more appropriate to bear the pain and give testimony to the integrity of faith and discipline in one's church than to act as though full unity existed where it does not. For centuries individual Christians have found both blessing and pain in a kind of spiritual communion which is possible on occasions when it is inappropriate to participate in the Breaking of Bread with other Christians. The spiritual communion is in itself participation in the presence of Him who died upon the Cross to the end that full unity might one day be restored. Both the blessing and the pain of those who have such spiritual communion together, when Eucharistic sharing is not possible, give added incentive to work for the full and complete unity within the Body of Christ.

APPENDIX B: Full Communion Agreements

I. *The Bonn Agreement*

Ecumenical dialogue between Anglicans and Old Catholics dates back to the 1870s, when Anglican bishops attending the gatherings which would lead to the formation of the Old Catholic Church. In 1878, the Lambeth Conference presented its position with respect to the emerging Old Catholic Church for the first time. Further statements followed in 1888 and 1897. In 1883, the Synod of the German Old Catholic Church passed a resolution inviting Anglicans to partake of Communion in Old Catholic Eucharists.

In 1925, Anglican orders were recognised by the Church of Utrecht and the International Bishops' Conference. The Agreement of Bonn between the Church of England and all Old Catholic Churches belonging to the Union of Utrecht was proclaimed in 1931. The form and content of this agreement is an ecumenical model, which shows how mutual open invitations to Communion can lead on to full intercommunion between churches.

The preceding theological discussions revealed agreement in all essential articles of faith. The four points of the "Lambeth Quadrilateral" from 1888 were decisive: Holy Scripture, the principal sacraments of Baptism and Holy Communion, the Nicene Creed and the Historic Episcopate.

The Bonn Agreement:

1. Each Communion recognizes the catholicity and independence of the other and maintains its own.
2. Each Communion agrees to admit members of the other Communion to participate in the Sacraments.
3. Full Communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

II. *The PIC/IFI-Episcopal Church Concordat*

THE CONCORDAT OF FULL COMMUNION Between the Iglesia Filipina Independiente and the Episcopal Church Manila 2006

A. PREAMBLE

In 1961, following a series of cordial fellowship meetings and mission-dialogues, the Philippine Independent Church (PIC), which is known herein as the Iglesia Filipina Independiente (IFI) and The Protestant Episcopal Church in the United States of America (PECUSA), herein referred to as The Episcopal Church agreed "to establish a concordat of Full Communion" on the basis of mutual acceptance of the following three principles:

- (1) Each Communion recognizes the catholicity and independence of the other and maintains its own.
- (2) Each Communion agrees to admit members of the other Communion to participate in the Sacraments.
- (3) Full Communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith."

In order to implement the terms of the 1961 Concordat, in 1964 the 61st General Convention of The Episcopal Church with the concurrence of the Supreme Council of Bishops of the IFI approved a 'Resolution of Implementation' whereby the Presiding Bishop and the Obispo Maximo, acting together, were authorized to undertake a "reorganization of the structure and membership of the Joint Council of the PECUSA-PIC" with the stated intention that the Joint Council "advance the interests of mutual responsibility and interdependence between the two Churches" and "to aid in the development and mission of the One, Holy, Catholic, and Apostolic Church in the Republic of the Philippines."

Furthermore, the purposes of the 1964 resolution authorizing this reorganization were "recognized as being the following: 1. To promote mutual understanding between the two Churches, 2. To direct a program which will assist the mutual growth and interdependence of these two Churches in the One, Holy, Catholic and Apostolic Church, 3. To assist the PIC and the Philippine Episcopal Church in matters crucial to their life and work, and, 4. To direct and support joint projects of the PIC and Philippine Episcopal Church" (known now as the Episcopal Church of the Philippines and herein as the ECP).

B. CONCORDAT RELATIONSHIPS IN THE PHILIPPINE CONTEXT

In the two decades following the approval of the Concordat on September 22, 1961, the two churches developed a strong sense of mutual cooperation. The 'Joint Council' implemented programs of Theological Education, Leadership Training, Christian Stewardship, Christian Education, College and Youth Work. The work of the Joint Council in the Philippine Context was characterized by positive achievements as well as difficulties. The Joint Council Office which operated nationally found difficulty in making a visible and direct impact in the grassroots-level, falling short on the delivery of services to a largely-dispersed constituency. While there were divergent views on how effective the working of the Joint Council was, it cannot be denied that their work contributed to the progress and development of the IFI and the growth of the Episcopal Church missionary diocese in the Philippines.

As a result of the bestowal of Apostolic Succession to the three bishops of the IFI by the Episcopal Church in 1948, seminarians of the two churches were jointly trained at St. Andrew's Theological Seminary. In 1961 the Concordat of Full Communion also led to more solid and structured partnerships in mission, such as (1) the acquisition of land where the IFI Cathedral is presently located; (2) joint efforts in 'capability building' programs through the Joint Council; and, (3) opening doors for the recognition of the IFI in international and broader ecumenical circles.

The IFI-Episcopal Church Joint Council in the Philippine Context was instrumental in the theological, ecclesiological and ecumenical growth of the IFI as well as the expansion and ultimately the establishment of an autonomous Episcopal Church of the Philippines (ECP) as 'daughter-church' of The Episcopal Church. Currently, as an autonomous Province within the Anglican Communion, the ECP has six dioceses in the Philippines.

C. UPDATING THE CONCORDAT IN THE PHILIPPINE CONTEXT

In order to continue to develop the mission partnership desired at the inception of the Concordat, and reaffirmed within in the Honolulu Agreement, the Concordat shall seek future opportunities by which the IFI and The Episcopal Church may develop a 'Concordat Mission Statement, Charter and Budget' to maximize the potential of the Concordat Relationship.

The Episcopal Church and IFI shall also consider ways to develop Joint Mission Programs in the Philippines in the areas of social witness and service (including peace with justice, advocacy, human rights, and refugee/migration issues).

D. CONCORDAT RELATIONSHIPS IN THE AMERICAN CONTEXT

As the relationship between the IFI and the ECP is being lived in the context of the Philippines, other developments are happening in the American Context. Rapid and ongoing immigration of Filipinos to the United States included many IFI and ECP members seeking spiritual communities in their newly adopted country. The influx of many IFI clergy and laity in the U.S. opened a new dimension within the Concordat relationship.

Reaffirming their commitment to the Concordat, recognizing the aspirations of the IFI members in the U.S. and celebrating the distinctive heritages and cultures of both churches, the IFI Obispo Maximo (OM) and The Episcopal Church Presiding Bishop (PB) signed an agreement (American Context) in Honolulu, Hawaii in 1985 with the following four principles:

1. The Episcopal Church shall assist the Iglesia Filipina Independiente (IFI) in its efforts to minister to IFI members in the U.S.
2. IFI members shall assist and participate in the broader life and work of the Episcopal Church.
3. Both the IFI and the Episcopal Church shall establish appropriate authority lines and structures for the purpose of mutual responsibility and accountability.
4. The OM and the PB shall designate representatives to sit in council to formulate strategies for mission.

Pursuant to the general principles established in the Honolulu Agreement of 1985, a localized (American setting) Council was formed between the two churches to work out the terms of the new Agreement. There were a number of meetings held which helped to iron out differences as well as to clarify relationships.

Like the Joint Council-Philippine Context, the work of the Joint Council-American Context was also characterized by positive developments as well as difficulties. Such as:

1. The IFI was involved in national activities of Episcopal Asiamerica Ministry (EAM) and some IFI clergy participated actively in the greater life of the Episcopal Church.
2. Many Episcopal Church parishes extended a hand of collegial fellowship to IFI congregations, while others hosted IFI congregations, lay members, and clergy.
3. IFI-USA congregations grew to become known as the PIC missionary diocese in the USA, and later as ‘USACADIOS’ which included Canada under the authority of an Auxiliary Bishop duly appointed by the OM in collegial consultation with the PB.
4. Some IFI members have joined the Episcopal Church and have been included within Episcopal Church leadership structures.

E. UPDATING THE CONCORDAT IN THE AMERICAN CONTEXT

In order to preserve gains, enhance possibilities, and maximize the potential of the Concordat Relationship, the Concordat reaffirms past agreements and shall update terms of implementation so that, together, steady growth and more visible results may be achieved for the greater glory of God. Therefore, the terms of this update shall be guided by the following core values:

1. PARTNERSHIP IN CONGREGATIONAL DEVELOPMENT

- 1.1 The Episcopal Church and IFI shall jointly develop strategies for evangelism, mission and congregational development especially in all areas where there are opportunities in doing mission. Such strategies will be developed by ‘Concordat Ministry Teams’ in regional and national contexts.
- 1.2 The Episcopal Church and the IFI may develop joint congregations through mutual agreement in form and in substance and in accordance with their respective canons.
- 1.3 The IFI and The Episcopal Church shall share and exchange directories, websites, liturgy and music for evangelization and discipleship.

2. MUTUAL ACCOUNTABILITY AND COLLEGIALITY

- 2.1 The Episcopal Church and IFI shall define appropriate lines of authority and accountability. In the IFI this shall be in the form of ‘duly recognized clergy,’ and in the Episcopal Church, this shall be as ‘canonically resident clergy.’
- 2.2 Episcopal Church clergy serving IFI congregations may be licensed to officiate by the IFI diocesan bishop and IFI clergy serving within a diocese of the Episcopal Church may be licensed to officiate by an Episcopal Church diocesan bishop.
- 2.3 The IFI and the Episcopal Church shall engage in clergy and lay collegiality and fellowship such as the ‘Asian American Clergy Collegia’ in the EAM as well as other interfaith and ecumenical opportunities.
- 2.4 The IFI and the Episcopal Church may share participation in the consecration of bishops and other significant liturgical events.

3. SHARING OF PERSONNEL AND RESOURCES

- 3.1 The Episcopal Church shall invite IFI to EAM consultations and other opportunities for clergy and lay training, in regional workshops and conferences.
- 3.2 The Episcopal Church may include IFI on the list of those entities that are eligible to apply for grants such as the United Thank Offering, Episcopal Relief and Development, and Jubilee Ministries in accordance with their respective guidelines.
- 3.3 The Episcopal Church may assist IFI in extending expertise in clergy wellness, retirement savings opportunities and other clergy and lay conferences subject to meeting their application criteria and guidelines.

F. CONCORDAT SIGNATORIES

This updating of Concordat Relations is hereby signed by the Obispo Maximo of the Iglesia Filipina Independiente and the Presiding Bishop of the Episcopal Church, and witnessed by the Prime Bishop of the Episcopal Church in the Philippines.

The Concordat was signed by Presiding Bishop Frank Griswold and Obispo Maximo Godofredo David and witnessed by the Presiding Bishop Ignacio Saliba of the Episcopal Church of the Philippines on June 19, 2006.

III. The Mar Thoma Church

(Approved by the House of Bishops, 1979).

Immigration from India to the United States in recent years has brought increased numbers of the people of the Mar Thoma Syrian Church of Malabar to the United States. The Mar Thoma Church and the Episcopal Church are in full communion. The Metropolitan and the Presiding Bishop desire to establish an agreement whereby the Episcopal Church will enter into a partnership with the Mar Thoma Church which will enable the Episcopal Church to minister to Mar Thoma people in the United States.

Under the Constitution and Canons of the Episcopal Church, Title I, Canon 16 applies to this situation, the appropriate portions of which follow:

Sec. 1. Whenever a Congregation of Christian people, holding the Christian faith as set forth in the Catholic creeds and recognizing the Scriptures as containing all things necessary to salvation, but using a rite other than that set forth by this Church, shall desire affiliation with this Church, while retaining the use of its own rite, such congregation shall with the consent of the Bishop in whose Diocese it is situated make application through the Bishop to the Presiding Bishop for status.

Sec. 4. Clergy and delegates of such Congregations may have seats but no vote in the Diocesan Convention unless by formal action of such Convention they are so admitted.

Sec. 5. The oversight of Congregations so admitted shall rest with the Bishop of the Diocese unless the Bishop delegates this authority to another Bishop who may be commissioned by the Presiding Bishop to have oversight of such Congregations.

Consistent with this canon and responding to the wishes of the Mar Thoma Church and the needs of its people in the United States, we agree to these principles:

1. When requested by the Metropolitan of the Mar Thoma Church, bishops of the dioceses of the Episcopal Church shall exercise episcopal oversight of clergy and laity of the Mar Thoma Church within the jurisdictions of this church.
2. Members of the Mar Thoma Church in the jurisdiction of an Episcopal diocese shall be treated as members of the Episcopal Church in the diocese by the bishop concerned, with the understanding that they remain members of the Mar Thoma Church.
3. The Episcopal Church shall minister to members of the Mar Thoma Church through organized parishes and congregations affiliated with dioceses and subject to the discipline of the Episcopal Church, except that the congregation shall be subject to the discipline of the Mar Thoma Church on liturgy, marriage, and finance and in such other matters where the Constitution of the Mar Thoma Church has specific reference.
4. The Metropolitan or another bishop of the Mar Thoma Church may visit the parishes and congregations being ministered to by the Episcopal Church after informing the respective local Episcopal bishops.
5. The Metropolitan of the Mar Thoma Church shall notify the Presiding Bishop and the local Episcopal Bishop of the appointment of priests to serve Mar Thoma parishes and congregations in the United States at the time of their appointment. Such priests may be licensed by the Episcopal Bishop to function in the Episcopal diocese where they serve and invited to participate in activities and fellowship in that diocese. While serving such congregations in the United States, priests shall remain on the salary and pension plan of the Mar Thoma Church. Special cost of living allowances shall be negotiated between the congregation and the Mar Thoma Church shall pay premiums for medical insurance under the diocesan plan, and for travel expenses from India to the United States and back.
6. Parishes and congregations shall offer financial support to the Mar Thoma Church in India, and may make offerings to the bishop of the local Episcopal diocese, the local Episcopal congregation with which they may be related, or others

7. Mar Thoma parishes and congregations would normally be associated with an Episcopal congregation to provide fellowship and encouragement, and the Mar Thoma priest may be associate to the priest of the local Episcopal congregation.

8. The Metropolitan may request the local Episcopal bishop to act on his behalf in the event of difficulty or dispute within a Mar Thoma parish or congregation. The Episcopal bishop may act in matters of urgency affecting the local situation even without such a request.

9. Any modification to this agreement, when deemed necessary, may be made by mutual consent of the Presiding Bishop and the Mar Thoma Metropolitan.

1979 *Journal of the General Convention*, Resolution B300.

IV. Full Communion with the Moravian Church. Approved by General Convention in 2009; to be considered by Moravian Synods in 2010.

**Finding Our Delight in the Lord:
A Proposal for Full Communion
Between
The Episcopal Church;
the Moravian Church–Northern Province; and
the Moravian Church–Southern Province**

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I. *Preface*

Preaching at the opening service of the Second World Conference of Faith and Order in 1937, William Temple (then Archbishop of York and later Archbishop of Canterbury) noted two “great evils” caused by the divisions of the church:

The first is that [the divisions] obscure our witness to the one Gospel; the second is that through the division each party to it loses some spiritual treasure, and none perfectly represents the balance of truth, so that this balance of truth is not presented to the world at all.¹

It is because of these two “great evils” of Christian disunity that our churches—The Episcopal Church and the Moravian Church in America (Northern and Southern Provinces)—have pursued a formal dialogue resulting in this proposal for full communion, a necessary step toward “the goal of visible unity in one faith and one eucharistic fellowship expressed in

¹ William Temple, “Sermon at the Opening Service” in Michael Kinnamon and Brian E. Cope, (eds.) *The Ecumenical Movement: An Anthology of Key Texts and Voices*. Grand Rapids: Eerdmans, 1997, 18.

worship and common life in Christ.”² We seek this relationship of full communion so that our mission as Christ’s church will be more effectively fulfilled and each of our communions might be more complete because of the spiritual treasures of the other; and we do this for the sake of the world, “so that the world may believe.”³

We have also been motivated by the ecumenical history and legacy of our two churches. For Moravians, ecumenical commitment is rooted in the vision of Count Nicolaus Ludwig von Zinzendorf, bishop and theologian of the renewed *Unitas Fratrum*. In the spirit of Count Zinzendorf’s ecumenical commitment, “The Ground of the Unity,” endorsed and accepted by all the provinces of the Moravian Church, states that “through the grace of Christ the different denominations have received many gifts and that the Church of Christ may be enriched by these many and varied contributions. It is our desire that we may learn from one another and rejoice together in the riches of the love of Christ and the manifold wisdom of God. We welcome every step that brings us nearer the goal of unity in Him.”⁴ The Episcopal Church’s ecumenical commitment is expressed through the Chicago-Lambeth Quadrilateral (endorsed by numerous General Conventions of The Episcopal Church and Lambeth Conferences of Bishops), which commits The Episcopal Church to the search for the more visible unity of the church on the basis of what it considers the essentials of the Christian faith. It is the prayer of all who have participated in this dialogue that *Finding Our Delight in the Lord: A Proposal for Full Communion* may empower our churches to share their treasures with each other, strengthen their witness to the Gospel, and advance the unity and renewal of the church.

On the basis of this agreement, The Episcopal Church, the Northern Province of the Moravian Church, and the Southern Province of the Moravian Church agree that, in their respective General Convention and Provincial Synods, there shall be one vote to accept or reject, without amendment, the full set of agreements to follow. If adopted, each church agrees to make the legislative and any other necessary changes appropriate for full communion between the churches.

II. Introduction

2. At their respective 2002 Synods the Northern and Southern Provinces of the Moravian Church voted to enter into a relationship of Interim Eucharistic Sharing with The Episcopal Church. In August of 2003 the General Convention of The Episcopal Church passed an identical resolution. These actions inaugurated a relationship of Interim Eucharistic Sharing between the two churches. Building upon over two centuries of ecumenical dialogues between Anglicans and Moravians,⁵ the Moravian-Episcopal Dialogue, meeting from 1999–2003, and working from the Fetter Lane Declaration,⁶ came to consensus on the fundamental aspects of the Christian faith and recognized one another as belonging to the one, holy, catholic, and apostolic church.⁷ Since 2003, the Moravian-Episcopal Dialogue has focused on the one remaining issue upon which consensus has not been reached: the ordained ministry. An interchangeable ministry is an essential element of each of our churches’ understanding of full communion with another Christian denomination.⁸

² *Toward a Common Understanding and Vision of the World Council of Churches*, 3.10, www.coe.org/wcc/who/cuv-e.html.

³ John 17:20–21: “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.” (NRSV)

⁴ *Church Order of the Unitas Fratrum (Moravian Church) 2002*, “The Ground of the Unity,” ¶6.

⁵ For the background on Anglican-Moravian relations, see *Anglican-Moravian Conversations: The Fetter Lane Common Statement with Essays in Anglican and Moravian History* (London: Council for Christian Unity, 1996), 72–82.

⁶ From 1989–1995 the Church of England and the Moravian Church in Great Britain and Ireland engaged in a dialogue which produced substantial theological agreement, as well as noted areas upon which consensus had not been reached. This dialogue summarized their work in *Anglican-Moravian Conversations*, and in the *Fetter Lane Declaration* the two churches “acknowledged one another’s churches as belonging to the One, Holy, Catholic and Apostolic Church” and committed “to share a common life and mission.” See *Anglican-Moravian Conversations*, 30–32.

⁷ See Resolution A087 of the 74th General Convention; Resolution 23 of the 2002 Southern Province Synod; First Partial Report, Committee on Ecumenical Affairs and Faith and Order, 2002 Northern Province Synod. See also “The Meaning of Full Communion for Moravians,” as approved by the 2006 Synod of the Moravian Church–Northern, Fifth and Final Partial Report, Mission with Our Ecumenical Partners, Resolution 11.

3. The Moravian-Episcopal dialogue has set full communion, defined as follows, as the means to the greater unity to which our churches strive, and for which we believe our Lord prayed (John 17:20–22):

We understand full communion to be a living relationship between distinct churches in which they recognize each other as catholic⁹ and apostolic churches holding the essentials of the Christian faith, whereby the reconciliation, mutual availability, and interchangeability of ordained ministries is then fully possible. Full communion is not the same as organic union or merger. Rather, it is widely recognized as a significant expression of the full visible unity of all Christians, which we do not yet discern but for which we pray. Within this full communion, we understand that the churches are fully interdependent while remaining responsible for their own decisions. Full communion includes a commitment to establish, locally and nationally, recognized organs of regular consultation and communication in order to express and strengthen the fellowship and enable common witness, life, and service. Striving to end our divisions but to preserve our diversity, neither of our churches seeks to remake the other in its own image, and each seeks to be open to the gifts of the other as it seeks to be faithful to Christ and his mission. Each church shall be open to the encouragement and admonition of the other church for the sake of the gospel.¹⁰

4. The two churches have also put forward their understandings of the basis upon which full communion is to be reached. For the Moravian Church in America, this understanding is found in “The Ground of the Unity,” and for The Episcopal Church in the Chicago-Lambeth Quadrilateral.

5. “The Ground of the Unity,” first adopted by the international synod of the Moravian Church in 1957, is a brief statement of the Moravian understanding of Christian faith and discipleship. Its ecclesiological paragraphs define the church as a unity, a fellowship, and a community of service. “The Ground of the Unity” affirms, first and foremost, that Christian unity is God-given and that our Savior is leading us to its ever deeper realization. Moravians recognize that “through the grace of Christ the different churches have received many gifts,”¹¹ all of them necessary for the upbuilding of the body of Christ (Ephesians 4:15–17). The Moravian Church understands its particular calling to be the promotion of Christian unity among the denominations in the service of more effective mission. Moravians believe that, even though ecumenical engagement is “laid upon us as a charge,” unity cannot be achieved by human effort alone but is received as an unfolding promise from the Lord. In the words of “The Ground of the Unity,” “We believe in and confess the unity of the Church, given in the one Lord Jesus Christ as God and Savior. He died that he might unite the scattered children of God. As the living Lord and Shepherd, he is leading his flock toward such unity.... It is the Lord’s will that Christendom should give evidence of and seek unity in Him with zeal and love.”¹² “The Unitas Fratrum is committed to the unity of the children of God as a reality created by God in Jesus Christ.”¹³

6. The Chicago-Lambeth Quadrilateral of 1886, as endorsed and modified by the Lambeth Conference of 1888, is the foundation upon which The Episcopal Church seeks this relationship of full communion. The Chicago-Lambeth Quadrilateral has been endorsed by numerous General Conventions of The Episcopal Church and commended by several Lambeth Conferences of Bishops. There are four essential elements to the Quadrilateral as affirmed by the Lambeth Conference of 1888: 1) The Holy Scriptures of the Old and New Testaments as the revealed Word of God; 2) The Nicene Creed as the

⁸ See the Guidelines on Unity endorsed by the 1979 General Convention: “The visible unity we seek is one eucharistic fellowship.... In this communion the churches will all recognize each other’s members and ministries....” See also *Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement* (hereafter *CCM*), ¶ 2; see also “Meaning of Full Communion for Moravians,” 2006 Northern Province Synod and 2002 Southern Province Synod.

⁹ Our two churches are catholic in the original sense of the word, meaning “universal.” The Episcopal Church understands itself to be catholic in that it “proclaims the whole Faith to all people, to the end of time” (*Book of Common Prayer*, hereafter *BCP*, 854). The Moravian Church likewise understands catholic to mean “universal” (*Moravian Book of Worship*, hereafter *MBW*, 3).

¹⁰ See *CCM*, ¶ 2; “Meaning of Full Communion for Moravians,” as stated by the Southern Province at its 2002 Synod. See also the definition of full communion endorsed by the 2006 Synod of the Northern Province of the Moravian Church. Each of these statements may be found in the Appendix to this agreement.

¹¹ *Church Order of the Unitas Fratrum (Moravian Church) 2002*, “The Ground of the Unity,” (hereafter *COUF*) ¶6.

¹² *Ibid.*

¹³ *Church Order of the Unitas Fratrum (Moravian Church) 2002*, “The Witness of the Unitas Fratrum,” ¶150.

sufficient statement of the Christian Faith; 3) The two Sacraments,—Baptism and the Supper of the Lord,—ministered with un failing use of Christ’s words of institution and of the elements ordained by Him; 4) 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.¹⁴

We see the Moravian Church and The Episcopal Church as being led together toward the unity our Lord enjoys for the sake of furthering Christ’s mission. This agreement is a step towards fulfilling that promise.

7. The Episcopal Church and the Northern and Southern Provinces of the Moravian Church commend “The Ground of the Unity” and the Chicago-Lambeth Quadrilateral as the sources which inform our two churches’ journey towards full communion. We seek not only to recognize our ministers, but to work together in the mission of God (*mission Dei*). We are striving to carry out this *mission dei* in a closer partnership. As a means of doing this, we also seek ways to allow for the interchangeability of our ordained ministries as well as ordained ministers.¹⁵

III. Foundational Principles

We now seek to state our agreement on how oversight is expressed in both of our churches and the ministry of bishops/historic episcopate, locally adapted.

8. We understand the ministry of oversight to be the way our churches delegate the good ordering of the church to representative bodies as well as to certain individuals called and commissioned to a ministry of oversight in a collegial fashion. In both of our churches, oversight is expressed conferentially and collegially through a variety of mutually complementary bodies.

9. Each of our churches is part of a global communion. Member churches of the Anglican Communion are autonomous provinces governed by representative synods which include clergy and laity.¹⁶ Individual provinces of the *Unitas Fratrum* are governed by representative synods which include clergy and laity, and are also part of a single, worldwide church governed by a Unity Synod which includes clergy and lay representative from the provinces.

10. In addition, between Provincial Synods and General Conventions, regular oversight of the church is provided by an elected, representative body or bodies which consist of clergy and laity. In the Northern and Southern Provinces, oversight is provided by a Provincial Elders’ Conference (hereafter abbreviated PEC). In the Northern Province, the PEC is comprised of four clergy and four lay persons; in the Southern Province, three clergy and two lay persons. The PECs and the President of the PEC are elected by provincial synods.

11. In The Episcopal Church, between meetings of General Convention, oversight is provided by an Executive Council, the Presiding Bishop, and relevant Commissions, Committees, Agencies, and Boards. On the diocesan level, each diocese holds a diocesan convention once a year for the purpose of managing its affairs. Each diocese also has a Standing Committee consisting of clergy and lay representation, elected at diocesan convention. The Standing Committee works in conjunction with the diocesan bishop in providing oversight for the diocese.

¹⁴ *BCP*, 877–878.

¹⁵ On this path towards a reconciled ministry, for Episcopalians this agreement affirms that the two churches are in complete agreement on the first three points of the Chicago-Lambeth Quadrilateral. In the respective Resolutions on Interim Eucharistic Sharing, each church declared that: “We recognize in one another the faith of the one, holy, catholic, apostolic, and undivided church as it is witnessed in the Moravian Church in America in the *Moravian Book of Worship*, ‘The Ground of the Unity,’ the *Moravian Covenant for Christian Living*, and the *Books of Order* of the Northern and Southern Provinces and the *Book of Common Prayer* and the *Constitution and Canons* of The Episcopal Church.” In the same Resolution establishing Interim Eucharistic Sharing both churches also affirmed the doctrinal statement produced by the Church of England-Moravian Church dialogues, which may be found in the Appendices.

¹⁶ See the Preamble to the Constitution of The Episcopal Church: “The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer.”

12. At the parish level, Episcopal congregations are governed by a rector and Vestry. The Vestry consists of lay members elected at an annual meeting and shares in the oversight of all aspects of congregational life with the rector. Most Moravian congregations have a Board of Elders, chaired by the pastor, which oversees the spiritual affairs of the congregation and a Board of Trustees which oversees and directs the financial affairs and cares for the church property.

13. Furthermore, each of our churches has bishops ordained in an historic succession. There are similarities in the way bishops function in our two churches: bishops ordain candidates for the ministry¹⁷ and have particular aspects of pastoral responsibility. There are also differences. In the Moravian Church, bishops are primarily pastoral and consultative. They do not function in administrative oversight by virtue of their episcopal office, but may be elected to an administrative office of oversight (such as the PEC). In The Episcopal Church and the Anglican tradition, bishops exercise pastoral and administrative oversight. We do not see these differences as mutually exclusive—rather as mutually complementary.

14. Thus oversight in both of our churches is exercised in a confessional and collegial fashion, with clergy and laity sharing in the governance of the church at all levels, from the local to the provincial. In addition, all persons in our churches, lay and ordained, are called in baptism to engage in God’s mission through ministry. The following paragraphs summarize our agreed understanding of the ministry of lay persons, deacons, presbyters, and bishops.

15. *Ordained Ministry and the Whole People of God.* All members of Christ’s church are commissioned for ministry through baptism.¹⁸ Both churches understand the ministers of the church to be lay persons, bishops, presbyters/priests, and deacons.¹⁹ The ministry of the ordained is an expression of the ministry of the whole people of God and a response to the call and gifts of Christ who is Chief Elder of the Church and its ministry.²⁰ However, in order to further the mission and witness of the Church, God calls forth in the church particular ministries of persons to serve the people through proclamation of the Word and administration of the sacraments.²¹ Within the priesthood of the whole Church, the ministry of the ordained is an appointed means through which Christ makes his priesthood present and effective to his people.²² The threefold pattern of deacon, presbyter, and bishop has been in existence since the first century.²³ The threefold ministry is a gift from God for the nurture of God’s people and for the proclamation, witness, and spread of the Gospel everywhere.²⁴ These differing forms of ministry complement one another and must be seen in relation to one another within the context of the ministry of the whole people of God.²⁵ Each of these ministries is expressed in personal, collegial, and communal manners. They are personal in that each is exercised by a person who has been baptized and ordained. They are collegial in that baptism and ordination alike associate the individual with others who share the same call. Each is communal in that each is rooted in the life of the worshiping and witnessing congregation and that ministry is exercised with the cooperation of the whole community.²⁶

¹⁷ In the Moravian Church, bishops ordain candidates at the request of the PEC. In The Episcopal Church, the Standing Committee of the diocese must also approve ordinations of deacon and priests.

¹⁸ *CCM*, ¶ 6; *MBW*, 165; *Following Our Shepherd to Full Communion* (the ELCA-Moravian full communion agreement), ¶38; see also *COUF*, ¶682.

¹⁹ “An Outline of the Faith, Commonly Called the Catechism,” *BCP*, 855.

²⁰ *COUF*, ¶ 682

²¹ *The COCU Consensus: In Quest of a Church of Christ Uniting* (hereafter *Consensus*), Chapter 7, ¶30, which is a paraphrase of *Baptism, Eucharist and Ministry* (hereafter *BEM*), ¶M13 and its commentary.

²² *The Fetter Lane Common Statement: Towards Visible Unity between the Church of England and the Moravian Church in Great Britain and Ireland* (hereafter *Fetter Lane*), ¶ 29, as found in *Anglican-Moravian Conversations: The Fetter Lane Common Statement with Essays in Anglican and Moravian History* (London: Council for Christian Unity, 1996), 21.

²³ *BEM*, ¶M19.

²⁴ *BCP*, 510.

²⁵ *Consensus*, Chapter 7, ¶21; see also *BEM*, ¶¶M5–M6.

16. *Ministry of lay persons.* Through Baptism, lay persons are called into the ministry of Jesus Christ and therefore at the same time into a relationship with other Christians.²⁷ They are called to bear witness to Christ wherever they may be, and, according to the gifts given to them, to carry on Christ's work of reconciliation in the world. They are to take their place in the life, worship, and governance of the Church.²⁸ Lay persons who are subsequently ordained continue to bear responsibility for the ministry common to all Christians to which they were called at Baptism.²⁹

17. *Ministry of deacons.* By struggling in Christ's name with the myriad needs of societies and persons, deacons exemplify the interdependence of worship and service in the Church's life.³⁰ Deacons are ordained to a ministry of service and servanthood.³¹ Deacons are to interpret to the church the needs, concerns, and hopes of the world through a special ministry of servanthood.³² The deacon is understood to be an icon of Christ's own servant ministry and to make Christ's redemptive love known, by word and example, in both the church and the world.³³

Both churches have retained the ancient practice of first ordaining as deacons those called to serve as presbyters. However we acknowledge that there are differences in how each church has chosen to interpret the diaconate. In The Episcopal Church, deacons are ordained to a ministry of Word and Service. After a duration normally between six months to one year, those persons called to the presbyterate are so ordained.³⁴ For the Moravian Church, the intention of the ordination rite is to ordain deacons to a ministry of word and sacrament.³⁵ One serves as a deacon for several years before being approved for consecration as a presbyter.³⁶ For both churches, this is considered a time of practical training for those also called to presbyteral ministry. In addition, The Episcopal Church ordains persons as deacons not called to presbyteral ministry. There is no equivalent to this in the Moravian Church.

18. *Ministry of presbyters/priests.* Presbyters serve as pastoral ministers of word and sacraments in a local eucharistic community.³⁷ Presbyters are called to work as pastors and teachers in a collegial fashion with other presbyters, with deacons,

²⁶ *Consensus*, Chapter 7, ¶22.a–c; based on *BEM*, ¶M26. Both The Episcopal Church and the Moravian Church in America, Northern and Southern Provinces, have accepted and issued formal responses to *BEM*. The Episcopal Church has specifically commended it as a resource for ecumenical discussions (see Resolution A061 from the 1985 General Convention), and the Moravian Church–Northern Province, issued its formal endorsement of *BEM* in the 6th Partial Report of the Committee on Ecumenical Affairs and Faith and Order of the 1986 Provincial Synod. The 1986 Southern Province Synod affirmed the response to *BEM* given by the PEC of the Southern Province.

²⁷ *Consensus*, Chapter 7, ¶24.

²⁸ *BCP*, 855.

²⁹ *Consensus*, Chapter 7, ¶24.

³⁰ *BEM*, M31.

³¹ *Book of Order*, Moravian Church–Northern Province, ¶204 (f)

³² *BCP*, 543; *COUF*, ¶684.

³³ *BCP*, 543.

³⁴ *Constitution and Canons, Together with the Rules of Order for the Government of the Protestant Episcopal Church in the United States of America Otherwise Known as The Episcopal Church* (2006) (hereafter *Constitution and Canons*), Title III, Canon 9, Sec. 7.

³⁵ See the rite for the Ordination of a Deacon, Moravian Church, Supplemental Liturgies, S-2, S-4, and S-7. In the ancient *Unitas Fratrum*, deacons served primarily as assistants to the bishop and did not have sacramental functions. With the renewal of the church in 18th-century Germany, the influence of Count Zinzendorf and the state Lutheran Church led to the adaptation of the office of deacon to include sacramental functions.

³⁶ *COUF*, ¶868; Moravian Church–Southern Province, *Book of Order*, ¶802; Northern Province, *Book of Order*, ¶205 (a).

³⁷ *Fetter Lane*, ¶33; *BEM*, ¶M30; Moravian Church, Supplemental Liturgies, Consecration of a Presbyter, S-14.

and with their bishops.³⁸ They also bear responsibility for other pastoral acts of the Church such as preparing persons for confirmation and marriage, declaring forgiveness of sin, and pronouncing God's blessing. Mission is a responsibility of all who share the ministry of Christ. In the context of this overall mission of the church, presbyters, accordingly, are called to leadership in mission. As evangelists they proclaim the gospel, teach God's purposes, and share their personal faith. They bear witness to God's work in the world as well as in the Church. They lead the Church in calling persons to faith in Jesus Christ and in establishing congregations. As ministers of word and sacraments, they pioneer in new forms of mission. They enlist, renew, equip, and accompany God's People as they go out into the local community, the nation, and the world.³⁹ In addition, presbyters serve in a variety of specialized ministries where they exercise their pastoral ministry. These include hospital and military chaplains, service in denominational agencies and boards, and in other ecumenical settings.

19. *Ministry of bishops.* Bishops represent Christ and his Church; guard the faith, unity, and discipline of the whole Church; proclaim the Word of God; and act in Christ's name for the reconciliation of the world and the building up of the church; and ordain others to continue Christ's ministry.⁴⁰ They have pastoral responsibilities in the area to which they are called.⁴¹ They are to be the chief pastors in their area of oversight and have particular responsibilities in matters of faith and doctrine.⁴² Bishops in The Episcopal Church are elected by a diocese and exercise oversight of a specific area.⁴³ Bishops in the Moravian Church are also elected by representative assemblies of a specific geographic area, namely, a particular province as a whole, but are also available as bishops of the entire *Unitas Fratrum*.⁴⁴ Bishops exercise oversight in conjunction with lay persons, deacons, and presbyters. In The Episcopal Church, this is through Standing Committees, diocesan conventions, Vestries, and General Convention; and in the Moravian Church through the Provincial Elders' Conference, Provincial Synods, and congregational Boards of Elders. Bishops preside at the ordination (and consecration) of deacons and the ordination and consecration of presbyters,⁴⁵ and with other bishops participate in the consecration of new bishops.⁴⁶

IV. *Ministry of Bishops*

20. As a means to deepen our joint mission and witness, to allow for an interchangeability of ordained ministers, and as a symbol of overcoming the scandal of our division, we seek to reconcile our episcopal ministries. In the *Church Order of the Unitas Fratrum* the Moravian Church has recognized the office of bishop as representing "the vital unity of the church and the continuity of the church's ministry."⁴⁷ The Chicago-Lambeth Quadrilateral outlines four elements of the "substantial

³⁸ *BCP*, 531.

³⁹ The description of presbyters in this paragraph is drawn from *Consensus*, Chapter 7, ¶56. In addition, all the functions of presbyters described in this paragraph may be exercised by deacons in the Moravian Church.

⁴⁰ *BCP*, 855.

⁴¹ *BEM*, ¶M29.

⁴² *BCP*, 517; *COUF*, ¶688.

⁴³ Diocesan and suffragan bishops are elected by dioceses which cover specific geographic areas. The House of Bishops collectively may elect bishops for certain specific areas of oversight, such as overseas missionary dioceses, and elects a bishop with jurisdiction over chaplains in federal institutions such as Veterans' Administration, the Armed Forces, and prison chaplains.

⁴⁴ Under certain circumstances the Unity Synod, the governing body of the worldwide Moravian Church, may elect bishops for individual provinces. See *COUF*, ¶ 260.

⁴⁵ In The Episcopal Church, the terms "ordain" and "consecrate" are used in reference to all three orders of ministry in the ordination rites. In the Moravian Church's ordination rites, ordination is used in reference to deacons, but only consecration is used with reference to presbyters and bishops.

⁴⁶ In The Episcopal Church, this number is at least three, following ancient practice established by the Canons of the Council of Nicaea. In the Moravian Church, this number is at least two; see *COUF*, ¶ 689.

⁴⁷ *COUF*, ¶687.

deposit of Christian Faith and Order” considered integral to the visible unity of Christ’s church. The fourth of these is 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.”⁴⁸

We jointly affirm the following understandings of the office of bishop as locally adapted by our churches:

21. We affirm that a component of the ministry of bishops is the exercise of oversight in conjunction with clergy and lay persons, as described in paragraphs 8–14 and 19 above. This nature and form of this oversight is exercised in different ways in our churches.

22. We affirm the value of the office of bishop as a sign, but not a guarantee, of the succession of the apostolic faith of the church as a whole.⁴⁹ We hold that the office of bishop is a visible and personal way of focusing the apostolicity of the whole Church.⁵⁰

23. We affirm that The Episcopal Church demonstrated its intent to maintain the office of bishop through the actions of state conventions, clergy associations, and the first General Conventions. Priests were elected by representative bodies to exercise ministries of oversight and to serve as chief pastors and missionaries in designated geographic areas. The Episcopal Church further demonstrated its intent to maintain the office of bishop when these individuals sought and received consecration through prayer and the laying-on of hands by bishops from the the Scottish Episcopal Church and the Church of England.

24. We affirm that the Moravian Church has also demonstrated its intent to maintain the office of bishop. To further the cause of the necessary reform of the Church, in 1467 the first members of the *Unitas Fratrum* elected persons from among themselves to receive episcopal consecration. It is not possible today to determine the source of this consecration, once attributed to a Waldensian bishop.⁵¹ We honor the Moravian Church’s valiant actions to continue the succession in the office of bishop in the ancient *Unitas Fratrum* despite extensive persecution, and in the renewal of the office of bishop for the sake of the mission of church.

25. We affirm the intent of the Moravian Church to continue to ordain in this succession with the rebirth of the modern Moravian Church in 1722, after the near extermination of the ancient *Unitas Fratrum* in the aftermath of severe persecution following the Thirty Years’ War. One of the last remaining bishops of the ancient *Unitas Fratrum* consecrated new bishops for the Moravian Church in order more effectively to carry out its newly begun work in the field of global missions.

26. The renewed Moravian Church received the episcopate as an inheritance from the ancient *Unitas Fratrum* although it regards the episcopate in the renewed Unity in a different way from that of the ancient Unity. Formerly, a bishop had a governmental and administrative function in the church. Today, however, this function is not linked to the episcopal office. Moravians, along with other Christians, hold to the understanding, common to both the ancient and renewed Unity, that Christ is head of the Church and pastoral oversight is exercised in responsibility to him. This has received particular emphasis since the action taken in 1741 to recognize Christ as Chief Elder of the Moravian Church.⁵² A bishop of the Moravian Church

⁴⁸ *BCP*, 877.

⁴⁹ See *CCM*, ¶12; *BEM*, ¶M38; see also *COUF*, ¶687; see *Fetter Lane*, ¶¶42–45.

⁵⁰ *Porvoo Common Statement*, ¶46. The Porvoo Statement established full, visible unity between the Church of England, Church of Ireland, the Scottish Episcopal Church, and the Church of Wales with the Church Sweden, the Estonian Evangelical Lutheran Church, the Church of Norway, the Evangelical Lutheran Church of Lithuania, the Evangelical Lutheran Church of Iceland, and the Evangelical Lutheran Church of Finland.

⁵¹ For a discussion of the *Unitas Fratrum*’s belief that they received their episcopate from a Waldensian elder, who in turn was understood as having preserved a “pure” succession dating from the pre-Constantinian Church, see Edwin Sawyer, “The Waldensian Influence on the Moravian Church,” *Transactions of the Moravian Historical Society*, Volume 25 (1988), 47–61. See also Thomas Ferguson, “The Moravian Episcopate and The Episcopal Church,” *Anglican and Episcopal History* 71:4 (2002), 498–518; Colin Podmore, “The Moravian Episcopate and The Episcopal Church: A Personal Response,” *Anglican and Episcopal History* 72:3 (2003), 351–384; Thomas Ferguson, “A Reply to Colin Podmore,” *Anglican and Episcopal History* 72:3 (2003), 385–390.

is consecrated to a special priestly, pastoral ministry in the name of and for the whole Unity. In the Moravian Church the office of bishop represents the vital unity of the church and the continuity of the church's ministry.⁵³

27. We affirm the local adaptation of the ministry of bishops through the tremendous faithfulness that the Moravian Church has demonstrated in maintaining a succession of bishops which they had originally understood to be of apostolic origin.

28. We also affirm the local adaptation of the historic episcopate by The Episcopal Church. Bishops in The Episcopal Church are elected by representative bodies; they exercise oversight in conjunction with other bishops, clergy, and lay persons, function collegially in a House of Bishops which meets regularly, and elect a Presiding Bishop as Chief Pastor and Primate but with no jurisdictional authority. Though many of these elements have been adopted by other provinces of the Anglican Communion, at their origin they were innovative adaptations of the Anglican historic episcopate for the needs and concerns of the nascent Episcopal Church.

29. Our two churches are already exploring areas of common mission, worship, and witness on local, national, and global levels. We believe that sharing in ministry of bishops is one of several ways to deepen areas of joint mission and witness, and to facilitate more visible expressions of the unity to which we are called. Our two churches affirm that we understand that each church has locally adapted the historic episcopate for the sake of mission in each of our churches.

V. Reconciliation of Ordained Ministries

a) Actions of Both Churches

30. *Receiving the gifts of episcopal ministries.* Both churches pledge to receive the gifts of one another in regard to the ministry of bishops. The Episcopal Church therefore pledges to receive the gift of the Moravian Church's understanding that the bishop is consecrated to a special pastoral ministry in the area to which he or she exercises oversight. The Episcopal Church recognizes that the Moravian Church, through its emphasis on the bishop as being a pastor of pastors (*pastor pastorum*), has a special gift to offer in this relationship of full communion. We believe that this Moravian emphasis may well strengthen the historic association of the bishop as chief pastor in the Anglican tradition.⁵⁴ The Moravian Church in America acknowledges that The Episcopal Church has sought to maintain a succession of apostolic faith and historic episcopate which the Moravian Church has deemed important in the establishment and continuation of its own ministry. Both of our churches recognize that sharing in episcopal ministries is a sign of the greater unity of the church for which we all pray.

31. The Episcopal Church recognizes that bishops in the Moravian Church are consecrated to a special priestly, pastoral ministry. The Episcopal Church acknowledges that the understanding of the office of bishop in the Moravian Church in America falls within the parameters of the historic episcopate, locally adapted. The Moravian Church recognizes that Episcopal bishops are consecrated to a special ministry of oversight which includes pastoral oversight but also other additional elements which are exercised in the Moravian Church in different ways.⁵⁵

32. The pattern of sharing in the episcopal ministry will take the following form. At the inaugural celebration of this full communion agreement, there will be a liturgical ceremony. Members of the PECs of the Northern and Southern Province, the Presiding Bishop of The Episcopal Church, and the President of the House of Deputies of the General Convention, as

⁵² For several decades following the 1722 renewal, the Moravian Church did have a Chief Elder who exercised oversight over the whole *Unitas Fratrum*. However upon the resignation of Leonard Dober as Chief Elder in 1741, the Moravian Synod was unable to agree upon a successor. After prayer and discernment, the Moravian Church chose to recognize Christ alone as Chief Elder and this decision was affirmed by the lot which the Moravians often used in discerning the Savior's will in decision making. Thereafter no single individual would govern the Moravian Church, but all authority flowed from Christ, the Chief Elder. November 13, 1741, is kept as a festival on the liturgical calendar of the *Unitas Fratrum* as a celebration of the Chief Eldership of Christ.

⁵³ *COUF*, ¶687.

⁵⁴ As expressed in *BCP*, 518, 855. For a description of the role of bishops in the Moravian Church, see *COUF*, ¶687: "A bishop has responsibility primarily for providing pastoral care to pastors and the Church."

⁵⁵ For example, by the Provincial Elders' Conferences which are elected boards of laity and clergy that administer each province of the *Unitas Fratrum*.

representatives of bodies which provide oversight in our churches, will attend and divide the duties of presiding among them as appropriate. This celebration will involve lay persons, deacons, presbyters, and bishops, and will be planned by a joint liturgical commission appointed by the relevant decision-making bodies in both churches. This ceremony will include bishops in good standing of the Northern Province, the Southern Province, the Presiding Bishop of The Episcopal Church, Episcopal bishops drawn from dioceses with Moravian congregations located within them, and one bishop from each province of The Episcopal Church. Because both of our churches are in full communion with the Evangelical Lutheran Church in America, bishops of the ELCA, including the Presiding Bishop, will be invited and may participate as they are able. Bishops from other provinces of the Unitas Fratrum and Anglican Communion will be invited to participate in this ecumenical event as a sign of the relationship between The Episcopal Church and the Moravian Church as provinces of global communions.

As part of this ceremony, the two churches will reconcile episcopal ministries as a means to reconcile our ordained ministries. Each church will use liturgical symbols and actions appropriate in each communion.

i. At an appropriate time in the liturgy, Episcopal bishops will kneel before Moravian bishops. The Moravian bishops will lay hands on them and pray, “Eternal God, with thanksgiving we acknowledge the ministry these servants have already received and exercised, and we ask you through your Holy Spirit to bestow upon them the grace and authority as understood and required by this church for the exercise of the ministry of a bishop, for the sake of the unity of the church, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, forever. Amen.” The Moravian bishops then will lay hands on the Episcopal bishops and pray the Aaronic blessing: “The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace. In the name of Jesus, Amen.” The Episcopal bishops will then stand, and the Moravian bishops will offer them the right hand of fellowship. This liturgical symbol is distinct from the passing of the peace. In the tradition of the Moravian Church, clergy from other denominations are welcomed into ministerial fellowship through the Aaronic blessing and the right hand of fellowship. Through these actions, Episcopal bishops present will be understood to have been welcomed into fellowship with those who sustained a witness of unity and fidelity to the gospel since 1457 as the Unitas Fratrum.

ii. The Moravian bishops will kneel before the Episcopal bishops. The Episcopal bishops will lay hands on the Moravian bishops and pray, “Eternal God, with thanksgiving we acknowledge the ministry these servants have already received and exercised, and we ask you through your Holy Spirit to bestow upon them the grace and authority as understood and required by this church for the exercise of the ministry of a bishop, for the sake of the unity of the church, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, forever. Amen.” They will then lay hands on the Moravian bishops and pray the Aaronic blessing: “The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace. In the name of Jesus, Amen.” The peace will then be exchanged. Through these actions the Moravian bishops present will be understood to have been incorporated into the historic episcopate, as understood by The Episcopal Church, for the sake of full communion.

33. Following this inaugural ceremony, in order to provide for a visible expression of the unity our two churches have now received in full communion, and to strengthen mission and witness in areas of the Moravian Church where full communion will have the greatest impact:

In The Episcopal Church, at least one Moravian bishop will be present and participate in the laying-on of hands at the consecrations of bishops for Episcopal dioceses in the states of North Carolina, Pennsylvania, and Wisconsin, areas with the greatest concentrations of both Moravians and Episcopalians.

In the Moravian Church. At all consecrations of Moravian bishops, at least one bishop of The Episcopal Church will be present and participate in the laying-on of hands.

Bishops of the ELCA will also be invited as a sign of our mutual full communion relationship.

b) *Ministry of Presbyters: Actions of The Episcopal Church.*

34. In this present document, our two churches recognize one another as belonging to the one, holy, Catholic, and apostolic church and summarize our convergence on the apostolic faith. This document has summarized significant convergence on the understanding of the office of presbyter. To further empower the full communion that is coming into being by means of this agreement, The Episcopal Church now recognizes and affirms the ministries of presbyters in the Moravian Church as fully interchangeable. In The Episcopal Church, no persons are allowed to exercise the offices of bishop, priest, or deacon unless they have already received such ordination with the laying-on of hands by bishops who are

themselves duly qualified to confer Holy Orders.⁵⁶ Following the inaugural liturgy of full communion, The Episcopal Church will consider bishops in the Moravian Church as bishops duly qualified to confer Holy Orders. The purpose of this action will be to permit the interchangeability and reciprocity of presbyters between the Moravian Church and The Episcopal Church, without any further ordination or reordination or supplemental ordination whatsoever, and will fulfill the provisions of the Preface to the Ordination Rites of the *Book of Common Prayer* and the *Constitution and Canons of The Episcopal Church*. All current ordained Moravian ministers in good standing as of the date of the full communion celebration will thus be considered clergy ordained by bishops in full communion with The Episcopal Church and thus eligible to minister in The Episcopal Church.

c) *Ministry of Presbyters: Actions of the Moravian Church in America.*

35. The Northern Province of Moravian Church and the Southern Province of the Moravian Church recognize the ministry of presbyters of The Episcopal Church as fully interchangeable. In practice, as a matter of its ecumenical ecclesiology, the Moravian Church already recognizes ordaining authorities of other communities as being duly qualified to ordain. Currently all ministers from other denominations who seek to be received into the Moravian Church are received as deacons. In order to allow for interchangeability of ministries, it pledges to request the international Unity Synod to amend ¶685 of the *Church Order of the Unitas Fratrum* and pledges subsequently to amend its own Books of Order to allow for presbyters of The Episcopal Church, should they seek to be received into the Moravian Church to minister permanently, to be received as presbyters following completion of the appropriate procedures.⁵⁷ This proposed change will not apply to those seeking occasional service, but only to those who seek to minister permanently in the Moravian Church.

36. *The ministry of deacons.* While acknowledging that there are differences in how our churches have applied the office of deacon, we do not see these differences as church dividing, nor do we intend to diminish the Moravian Church's understanding of the office of deacon as a minister of word and sacrament or The Episcopal Church's understanding of the deacon as ordained to a ministry of word and service. As acknowledged in paragraph 17, there are differences in how each church has chosen to interpret the diaconate. At this time, in the Moravian Church, deacons are ordained to a ministry of Word and Sacrament and in process towards consecration as a presbyter. In The Episcopal Church, deacons are ordained to a ministry of Word and Service and are either in formation process towards the presbyterate or are vocational. As we enter into full communion, we are learning from each other's approach to the diaconate, lifting up the Moravian emphasis on formation and the Episcopal emphasis on service. As deacons in both Churches are called for specific ministries in their tradition, and since there are no parallels to the vocational diaconate in the Moravian Church, deacons would not be interchangeable.

Interchangeability of Clergy

37. In this agreement, the two churches declare that each believes the other to hold all the essentials of the Christian faith although this does not require from either church acceptance of all doctrinal formulations of the other. Ordained ministers serving in time-certain or temporary capacities (for example as supply clergy) will be expected to undergo the appropriate procedures of that church always respecting the internal discipline of each church. For The Episcopal Church, such ministers will be expected to teach and act in a manner that is consistent with the doctrine, discipline, and worship of The Episcopal Church.⁵⁸ For the Moravian Church in America, such ministers will be expected to promise "obedience to the faith and order of the Moravian Church as formulated under Scripture and the Holy Spirit by our Synods and constituted authorities."⁵⁹ Ordained ministers from either church seeking long-term ministry with primary responsibility in the other will be expected to apply for clergy transfer and to agree to the installation vow or declaration of conformity in the church to which she or he is applying to minister permanently.

Joint Commission

38. To assist in joint planning for mission, both churches authorize the establishment of a joint commission, fully accountable to the decision-making bodies of the two churches. Its purpose will be consultative, to facilitate mutual support

⁵⁶ *BCP*, 510.

⁵⁷ The Unity Synod is the governing body of the worldwide Unity of the Brethren. It meets once every seven years. The Unity Synod approves a Church Order for the Unitas Fratrum. Member provinces may not contradict this church order, thus the Northern and Southern Provinces must wait until the next Unity Synod in 2016 to amend its Books of Order.

⁵⁸ *CCM*, ¶22.

⁵⁹ Ordination of a Deacon, Supplemental Liturgies, S-5. A similar promise is part of the rites of Consecration of Presbyters.

and advice as well as common decision making through appropriate channels in fundamental matters that the churches may face together in the future. The joint commission will work with the appropriate boards, committees, commissions, and staff of the two churches concerning such ecumenical, doctrinal, pastoral, and liturgical matters as may arise, always subject to approval by the appropriate decision-making bodies of the two churches.

Wider Context

39. Both churches agree that the historic episcopate can be locally adapted and reformed in the service of the gospel. In this spirit they offer this Agreement and growth toward full communion for serious consideration among the other churches of the Reformed tradition and to the greater church. In addition, both the Moravian Church in America and The Episcopal Church are members of global communions, and they offer the fruits of this dialogue to other conversations between Anglicans and Moravians worldwide, particularly to the Anglican Church of Canada and to the Canadian District of the Moravian Church in America,⁶⁰ and to other Moravian provinces where there are judicatories or provinces of The Episcopal Church, with the hope that they too will be able to subscribe to this full communion agreement. Each church promises to issue no official commentary on this text that has not been accepted by the joint commission as a legitimate interpretation thereof.

Existing Relationships

40. Each church agrees that the other church will continue to live in communion with all the churches with which the latter is now in communion. We are especially grateful that both our churches are already in full communion with the Evangelical Lutheran Church in America. This agreement will mark the first time three different churches have entered into full communion with one another based on separate full communion documents. We welcome this as the occasion in which the church of the First (Hussite) Reformation and churches which arose from the second Reformation have reconciled themselves on the path towards the visible unity of the church. In addition, The Episcopal Church continues to be in communion with Provinces of the Anglican Communion, with the Old Catholic Churches of Europe, with the united churches of the Indian subcontinent, with the Mar Thoma Church, and with the Philippine Independent Church. The Moravian Church in America, Northern and Southern Provinces, continues to be a constituent member of the *Unitas Fratrum*. This agreement does not imply or inaugurate any automatic communion between the Moravian Church in America and those churches with whom The Episcopal Church is in full communion, including other provinces of the Anglican Communion, nor does this agreement imply or inaugurate any automatic full communion between The Episcopal Church and any other provinces of the *Unitas Fratrum* but does not preclude provinces of the *Unitas Fratrum* which overlap Episcopal dioceses from adopting this agreement.

Other Dialogues

41. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both of our churches are in dialogue with churches of the Reformed tradition, and we offer this Agreement in the spirit of fellowship to those dialogues. Both churches agree to take each other and this agreement into account at every stage in their dialogues with other churches and traditions. Where appropriate, both churches will seek to engage in joint dialogues. On the basis of this Agreement, both churches pledge that they will not enter into formal agreements with other churches and traditions without prior consultation with each other. At the same time both churches pledge that they will not impede the development of relationships and agreements with other churches and traditions with whom they have been in dialogue. Both of our churches have regularly consulted with our common full communion partner, the Evangelical Lutheran Church in America.

Conclusion

42. We receive with thanksgiving the gift of unity which is already given in Christ.⁶¹ In the words of the Moravian hymn, we give thanks:

What brought us together, what joined our hearts?

⁶⁰ There are Moravian congregations in Canada which are structurally part of the Moravian Church in America–Northern Province. Thus passage of this Agreement would be effective for those congregations which are part of the Northern Province. Honduras, Alaska and the Eastern West Indies are separate provinces of the *Unitas Fratrum* while the dioceses of Alaska and the Virgin Islands are structurally part of The Episcopal Church.

⁶¹ See *COUF*, ¶ 6.

The pardon which Jesus, our High Priest, imparts;
'tis this which cements the disciples of Christ,
who are into one by the Spirit baptized.
Is this our high calling, harmonious to dwell,
and thus in sweet concert Christ's praises to tell,
in peace and blessed union our moments to spend
and live in communion with Jesus our Friend?
O Yes, having found in the Lord our delight
he is our chief object by day and by night;
this knits us together, no longer we roam;
we all have one Father, and heav'n is our home.⁶²

43. Repeatedly Christians have echoed the scriptural confession that the unity of the church is both Christ's own work and his call to us. It is therefore our task as well as his gift. We must "make every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3). We pray that we may rely upon, and willingly receive from one another, the gifts Christ gives through his Spirit "for building up the body of Christ" in love (Ephesians 4:16).

44. We do not know to what new, recovered, or continuing tasks of mission this agreement will lead our churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the future, confident that our full communion will be a witness to the gift and goal already present in Christ, "so that God may be all in all" (1 Corinthians 15:28). Entering full communion and thus removing limitations through mutual recognition of faith, sacraments, and ministries will bring new opportunities and levels of shared evangelism, witness, and service. It is the gift of Christ that we are sent as he has been sent (John 17:17–26), that our unity will be received and perceived as we participate together in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.

⁶² *MBW*, 675. Text by Ludolph Ernst Schlicht (1744), tune *Confession*. Alt. tune 1982 Hymnal *Lyons*, e.g., Hymn 636.

Appendices

The Meaning Of Full Communion For Moravians

As adopted in the Fifth Partial and Final Report of the Mission with Our Ecumenical Partners Mission Team of the 2006 Synod of the Moravian Church–Northern Province, June 19, 2006.

Why We Pursue Full Communion

In pursuing full communion with another church, Moravians are remaining faithful to Christ's will for his church and to our Moravian heritage:

- On the night before he died, our Lord Jesus prayed "...that they may all be one. As you, Father, are in me, and I am in you, may they also be in us, so that the world may believe that you have sent me." (John 17: 21 NRSV);
- "We believe in and confess the unity of the Church, given in the one Lord Jesus Christ as God and Savior. He died that he might unite the scattered children of God. As the living Lord and Shepherd, he is leading his flock toward such unity.... It is the Lord's will that Christendom should give evidence of and seek unity in Him with zeal and love."⁶³ "The Unitas Fratrum is committed to the unity of the children of God as a reality created by God in Jesus Christ."⁶⁴

When we can remove any perceived barriers between ourselves and another church, we live out our affirmations about Christ's Church.

How We Pursue Full Communion

When we mutually affirm a relationship of full communion with another church:

- We recognize and value the gifts present in each other as part of the Body of Christ, and we will be mutually enriched by sharing those gifts with each other.
- We will cooperate in common ministries of evangelism, witness, and service.
- We mutually recognize and respect each other as part of the one holy catholic and apostolic Church, which affirms its faith through the Apostles' Creed and the Nicene Creed.
- We mutually recognize each other's practice of the two sacraments ordained by Christ himself—Baptism and the Lord's Supper—thus allowing for joint worship, including the celebration of the Holy Communion, and for the transfer of membership between churches as within each church.
- We recognize the validity of the ministerial orders of the other church, allowing for the orderly interchange of ordained ministers subject to the regulations of church order and practice of each church.
- We commit ourselves to work toward removing all barriers between ourselves and those with whom we are in full communion. We acknowledge that current differences in structure, doctrine, liturgy, and positions on social and ethical issues may require each church to speak for itself at times. At the same time, being in full communion, we shall be open to the encouragement and admonition of the other church for the sake of the Gospel.

The Meaning of Full Communion for Moravians

Report A from the Christian Unity and Ecumenical Witness Ministry Group to the 2002 Synod of the Moravian Church–Southern Province.

1. In pursuing full communion with another church, Moravians are remaining faithful to Christ's will for his church and to our Moravian heritage:
 - a. On the night before he died, our Lord Jesus prayed in his "High Priestly Prayer," that "they all may be one; as thou, Father, art in me, and I in thee...that the world may believe that thou hast sent me." (John 17:21)
 - b. In *The Ground of the Unity*, Section 6, "We believe in and confess the unity of the Church, given in the one Lord Jesus Christ as God and Savior. He died that He might unite the scattered children of God.... It is the Lord's will that Christendom should give evidence of and seek unity in Him with zeal and love." And in Section 150 of the *Church Order of the Unitas Fratrum*, "The Unitas Fratrum is committed to the unity of the children of God as a reality created by God in Jesus Christ."

⁶³ *Church Order of the Unitas Fratrum*, "The Ground of the Unity," §6.

⁶⁴ *Church Order of the Unitas Fratrum*, "The Witness of the Unitas Fratrum," §150.

- c. When we can remove any perceived barriers between ourselves and another church, we live out our affirmations about Christ's Church.
2. When we mutually affirm a relationship of full communion with another church:
- a. We mutually recognize and respect each other as part of the one holy, catholic and apostolic church, which affirms its faith through the Apostles' and Nicene Creeds of the church.
 - b. We mutually recognize each other's practice of the dominical sacraments, thus allowing for joint worship, eucharistic fellowship, and exchangeability of members.
 - c. We recognize the validity of the ministerial orders of the other church, allowing for the orderly exchange of ordained ministers subject to the regulations of church order and practice of each church.
 - d. We acknowledge our differences, recognizing the autonomy of each church regarding structure, doctrine, liturgy, and positions on social and ethical issues. At the same time, being in full communion, we shall be open to the encouragement and admonition of the other church for the sake of the Gospel.
 - e. We recognize and value the distinctive gifts present in each historic but separated part of the Body of Christ, thus believing we have contributions, which we can make to each other.
 - f. We will cooperate in common Christian mission through full communion in faith, life, and witness.

Resolution Establishing Interim Eucharistic Sharing

Approved by the 2003 General Convention of The Episcopal Church

Resolved, the House of Deputies and the Synods of the Moravian Church in America (Northern and Southern Provinces) concurring, that the 74th General Convention meeting in Minneapolis, MN, July 30–August 8, 2003, authorize continuing dialogue with the Moravian Church in America (Northern and Southern Provinces) which may lead to a future proposal of Full Communion including interchangeability of clergy for ministry of Word and Sacrament. And be it further

Resolved, the House of Deputies and the synods of the Moravian Church in America (Northern and Southern Provinces) concurring, that the 74th General Convention of The Episcopal Church, meeting in Minneapolis, MN, July 30–August 8, 2003, establishes Interim Eucharistic Sharing between The Episcopal Church and the Moravian Church under the following guidelines:

1. Moravian Provincial Elders' Conferences and Episcopal diocesan authorities are hereby encouraged to authorize joint celebrations of the Eucharist.
2. An authorized liturgy of the host church must be used, with ordained ministers of both churches standing at the Communion Table for the Great Thanksgiving.
3. The Preacher may be from either church.

Explanation:

1. We welcome and rejoice in the substantial progress of the dialogue between The Episcopal Church and the Moravian Church in America (Northern and Southern Provinces), authorized in 1997 and meeting 1999–2002, and of the progress of the initial North Carolina Moravian-Episcopal dialogue, which met from 1994–1997. Similar progress has been made in other Moravian-Anglican dialogues, including the dialogue between the Moravian Church in Great Britain and Ireland and the Church of England that resulted in the Fetter Lane Declaration of May 19, 1995. We share the hope of the *Fetter Lane Declaration*: "We look forward to the day when full communion in faith and life for the sake of our common mission is recognized by our churches."
2. We acknowledge with thanksgiving the dialogue between the Moravian Church in America and the Evangelical Lutheran Church in America which resulted in a full communion agreement in 1999 on the basis of the document *Following Our Shepherd to Full Communion*.
3. We recognize in one another the faith of the one, holy, catholic, apostolic, and undivided church as it is witnessed in the Moravian Church in America in the *Moravian Book of Worship*, the *Ground of the Unity*, the *Moravian Covenant for Christian Living*, and the *Books of Order* of the Northern and Southern Provinces and the *Book of Common Prayer* and the *Constitution and Canons* of The Episcopal Church.

In addition we concur with the points of agreement in the *Fetter Lane Common Statement*:

“a We accept the authority of and read the Scriptures of the Old and New Testaments. Each church provides a lectionary, and in the course of the Church’s year appropriate Scriptures are read to mark the festivals and seasons.

“b We accept the Niceno-Constantinopolitan and Apostles’ Creeds and confess the basic trinitarian and christological dogmas to which these creeds testify. That is, we believe Jesus of Nazareth is true God and true Man, and that God is one God in three persons, Father, Son, and Holy Spirit.¹⁷

“c We celebrate the apostolic faith in worship, and centrally in liturgical worship, which is both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium* (the common mind of the faithful). We rejoice at the extent of ‘our common tradition of spirituality, liturgy, and sacramental life,’ which has given us similar forms of worship, common texts, hymns, canticles, and prayers. We are influenced by a common liturgical renewal. We also rejoice at the variety of expressions shown in different cultural settings.¹⁸

“d Baptism is both God’s gift and our human response to that gift in repentance and faith.¹⁹ It is a sign of God’s gracious activity in the life of the person baptized. Baptism with water in the name of the Triune God is the sacrament of union with the death and resurrection of Jesus Christ, initiating the one baptized into the One, Holy, Catholic and Apostolic Church. Baptism is related not only to a momentary experience, but to life-long growth into Christ.²⁰ Both our churches offer baptism to adults and infants and regard it as unrepeatable. Since we practise and value infant baptism, we also take seriously our catechetical task for the nurture of baptized children to mature commitment to Christ.²¹ The life of the Christian is necessarily one of continuing struggle yet also of continuing experience of grace.²² In both our traditions infant baptism is followed by a rite of confirmation, which includes invocation of the Triune God, renewal of the baptismal profession of faith and a prayer that through renewal of the grace of baptism the candidate may be strengthened now and for ever.²³

“e We believe that the celebration of the Eucharist (or the Lord’s Supper or Holy Communion) is the feast of the new covenant instituted by Jesus Christ in which we set forth his life, death, and resurrection and look for his coming in glory. In the Eucharist the risen Christ gives his body and blood under the visible signs of bread and wine to the Christian community. ‘In the action of the Eucharist Christ is truly present to share his risen life with us and unite us with himself in his self-offering to the Father, the one full, perfect, and sufficient sacrifice which he alone can offer and has offered once for all.’²⁴ In the Eucharist, through the power of the Holy Spirit, the Church experiences the love of God and the forgiveness of sins in Jesus Christ and proclaims his death and resurrection until he comes and brings his Kingdom to completion.²⁵

“f We believe and proclaim the gospel, that in his great love God, through Christ, redeems the world. We ‘share a common understanding of God’s justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits... Both our traditions affirm that justification leads to “good works”; authentic faith issues in love’.²⁶

“g We share a common hope in the final consummation of the Kingdom of God, and believe that in this eschatological perspective we are called to work now for the furtherance of justice and peace. Our life in the world and in the Church is governed by the obligations of the Kingdom. ‘The Christian faith is that God has made peace through Jesus “by the blood of his cross” (Col. 1.20), so establishing the one valid centre for the unity of the whole human family.’²⁷

“h We believe that the Church is constituted and sustained by the Triune God through God’s saving action in word and sacraments, and is not the creation of individual believers. We believe that the Church is sent into the world as sign, instrument and foretaste of the Kingdom of God. But we also recognize that the Church, being at the same time a human organization, stands in constant need of reform and renewal.²⁸

“i We believe that all members of the Church are called to participate in its apostolic mission. There are therefore various gifts of the Holy Spirit for the building up of the community and the fulfilment of its calling.²⁹ Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the

ordained ministry of word and sacrament to be a gift of God to his Church and therefore an office of divine institution.³⁰

“Both our churches have a threefold ministry of bishop, presbyter, and deacon and believe it to serve as an expression of the unity we seek and also a means of achieving it.³¹ Within this threefold ministry the bishop signifies and focuses the continuity and unity of the whole Church. Apostolic continuity and unity in both our churches is expressed in the consecration and ordination of bishops in succession. The ordination of other ministers in both our churches is always by a bishop, with the assent of the community of the Church.³² Integrally linked with the episcopal ordination is our common tradition that the bishop has a special pastoral care for the clergy as for the whole church.

“j A ministry of oversight (*episcopate*) is a gift of God to the Church. In both our Churches it is exercised in personal, collegial and communal ways. It is necessary in order to witness and safeguard the unity and apostolicity of the Church.³³ In both our traditions in the course of history the exact structure and distribution of oversight functions have varied.”

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We find this agreement sufficient to hereby establish a relationship of interim eucharistic sharing.

4. We encourage development of common life throughout the Moravian and Episcopal Churches by such means as the following:
 - a. Mutual prayer and mutual support, including covenants and agreements at all levels;
 - b. Common study of the Holy Scriptures, the histories and theological traditions of each church, and the material prepared by the dialogue;
 - c. Joint programs of worship, religious education, theological discussion, mission, evangelism, and social action;
 - d. Joint use of facilities.
5. This resolution and experience of Interim Eucharistic Sharing will be communicated at regular intervals to the other Moravian provinces, to other churches of the Anglican Communion throughout the world, to other churches with whom this Church is in full communion, as well as to the ecumenical dialogues in which Moravians and Anglicans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships of full communion strengthened.

¹⁷ Cf. *Anglican Lutheran International Conversations: the Report of the Conversations 1970–1972, authorized by the Lambeth Conference and the Lutheran World Federation* (London, 1973) (*Pullach*), paras. 23–25.

¹⁸ Cf. *Helsinki*, para. 31; *Baptism, Eucharist and Ministry* (WCC Faith and Order Paper No. 111, 1982) (*BEM*), *Baptism*, paras 17–23, *Eucharist* paras 27–33, *Ministry*, paras 41–44.

¹⁹ Cf. *BEM, Baptism*, para. 8.

²⁰ Cf. *BEM, Baptism*, para. 9.

²¹ Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches, *The Porvoo Common Statement* (CCU Occasional Paper No. 3, 1993) (*Porvoo*), para 32(g).

²² Cf. *BEM, Baptism*, para. 9.

²³ Cf. *Porvoo*, para 32(g).

²⁴ *God's Reign and Our Unity*, para. 65.

²⁵ Cf. *BEM, Eucharist*, para. 1.

²⁶ *Helsinki*, para. 20; cf. paras 17–21.

²⁷ *God's Reign and Our Unity*, para. 18; cf. para 43 and *Pullach*, para. 59.

²⁸ Cf. para. 21 above.

²⁹ Cf. *BEM, Ministry*, para. 7.

³⁰ Cf. *Helsinki*, paras 32–43; *God's Reign and Our Unity*, paras. 91–97, *BEM, Ministry*, paras 4 and 12.

³¹ Cf. *BEM, Ministry*, para. 22.

³² Cf. ‘The Office of Bishop in our Churches: Texts’, appended to this Common Statement.

APPENDIX C: FULL COMMUNION WITH THE ELCA

I. *Resolution on Interim Eucharistic Sharing, 1982*

Resolved, That this 67th General Convention of the Episcopal Church:

- 1) Welcome and rejoice in the substantial progress of the Lutheran-Episcopal Dialogues (LED) I and II and of the Anglican-Lutheran International Conversations, looking forward to the day when full communion is established between the Anglican and Lutheran Churches;
- 2) Recognize now the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church as Churches in which the Gospel is preached and taught;
- 3) Encourage the development of common Christian life throughout the respective Churches by such means as the following:
 - a) Mutual prayer and mutual support, including parochial/congregational and diocesan/synodical covenants or agreements,
 - b) Common study of the Holy Scriptures, the histories and theological traditions of each Church, and the material of LED I and II,
 - c) Joint programs of religious education, theological discussion, mission, evangelism, and social action,
 - d) Joint use of facilities;
- 4) Affirm now on the basis of studies of LED I and LED II and of the Anglican/Lutheran International Conversations that the basic teaching of each respective Church is consonant with the Gospel and is sufficiently compatible with the teaching of this Church that a relationship of Interim Sharing of the Eucharist is hereby established between these Churches in the USA under the following guidelines:
 - a) The Episcopal Church extends a special welcome to members of these three Lutheran Churches to receive Holy Communion in it under the Standard for Occasional Eucharistic Sharing of its 1979 General Convention. This welcome constitutes a mutual recognition of Eucharistic teaching sufficient for Interim Sharing of the Eucharist, although this does not intend to signify that final recognition of each other's Eucharists or ministries has yet been achieved.
 - b) Bishops of Dioceses of the Episcopal Church and Bishops/Presidents of the Lutheran Districts and Synods may by mutual agreement extend the regulations of Church discipline to permit common, joint celebration of the Eucharist within their jurisdictions. This is appropriate in particular situations where the said authorities deem that local conditions are appropriate for the sharing of worship jointly by congregations of the respective Churches. The presence of an ordained minister of each participating Church at the altar in this way reflects the presence of two or more Churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either Church's Eucharist or ministry. In such circumstances the eucharistic prayer will be one from the Lutheran Book of Worship or the Book of Common Prayer as authorized jointly by the Bishop of the Episcopal Diocese and the Bishops/Presidents of the corresponding Lutheran Districts/Synods.
 - c) This resolution and experience of Interim Sharing of the Eucharist will be communicated at regular intervals to other Churches of the Lutheran and Anglican Communion throughout the world, as well as to the various ecumenical dialogues in which Anglicans and Lutherans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships of full communion respected;
- 5) Authorize and establish now a third series of Lutheran-Episcopal Dialogues for the discussion of any other outstanding questions that must be resolved before full communion (*communio in sacris*/altar and pulpit fellowship) can be established between the respective Churches, e.g., implications of the Gospel, historic episcopate, and the ordering of ministry (Bishops, Priests, and Deacons) in the total context of apostolicity.

II. Changes Made by the ELCA as part of Called to Common Mission

The Churchwide Assembly accepted *Called to Common Mission* as amended by a more than two-thirds majority vote (716-317). Further, the assembly voted (802-152) the needed and appropriate amendments to the Constitution, Bylaws, and Continuing Resolutions, contingent on approval of *Called to Common Mission* by both churches. The appropriate sections will read as amended:

- (10.31.a.9) As the synod's pastor, the bishop shall:...Exercise solely this church's power to ordain (or provide for ordination by another synodical bishop of) approved candidates...
- 10.81.01 The presiding bishop of this church, or a bishop appointed by the presiding bishop of this church, shall provide for the installation into office, in accord with the policy and approved rite of this church, of each newly elected synodical bishop.

The following changes in the Rite of Installation Of a Bishop in *Occasional Services – A Companion to Lutheran Book of Worship* were reported as information to the Churchwide Assembly pending acceptance of *Called to Common Mission* by the General Convention:

- P:** The Lord be with you.
C: And also with you.
P: Let us pray.

Following silent prayer, the presiding minister lays both hands on the head of the bishop-elect. Other bishops present also shall be invited to lay on hands as well as representatives of churches with which a relationship of full communion has been established with this church.

P: God the Father of our Lord Jesus Christ, it is your Spirit that sustains the Church. By the power of the Spirit you call, gather, enlighten, and sanctify the whole Church. Pour out your spirit upon N to empower *his/her* ministry as a bishop in your Church. Sustain *him/her* as a shepherd who tends the flock of Christ with love and gentleness, and oversees the ministry of the Church with vision and wisdom. Uphold *him/her* as a faithful steward of your holy Word and life-giving Sacraments and a strong sign of reconciliation among all people. Give courage and fortitude for this ministry. We ask this through Jesus Christ, your son, through whom glory and power and honor are yours in your holy Church now and forever.

C: Amen

Inserted in the "Notes on the Service" would be the following:

- *The laying on of hands and prayer for the Holy Spirit is not repeated for a bishop who had already received installation as a bishop in this church [in accord with paragraph 18 in *Called to Common Mission*].*

Three bishops in historical succession join in the laying on of hands in conformity with the canons of the Council of Nicaea. Other bishops and representatives of churches with which a relationship of full communion has been established with this church may participate in the laying on of hands.

III. Resolutions of the Episcopal Church passed in 2000 regarding Called to Common Mission:

CALLED TO COMMON MISSION

RESOLUTION

Resolved, the House of _____ concurring, That this 73rd General Convention of The Episcopal Church accepts "Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement" as set forth below as the basis for a relationship of full communion to be established between The Episcopal Church and the Evangelical Lutheran Church in America; and be it further

Resolved, That this 73rd General Convention of The Episcopal Church requests that The Most Rev. Frank T. Griswold, Presiding Bishop and Primate of The Episcopal Church, convey this action to Presiding Bishop H. George Anderson of the Evangelical Lutheran Church in America.

EXPLANATION

The form and content of this resolution parallels the resolution accepted in 1999 by the Churchwide Assembly of the Evangelical Lutheran Church in America. The agreements in faith, sacraments, and ministry in “Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*” [printed below] are substantially the same as in the “Concordat of Agreement” accepted by the 72nd General Convention. The basis for full communion with The Episcopal Church remains that of the Chicago-Lambeth Quadrilateral, including the intention and commitment of the ELCA to enter the historic episcopate. “Called to Common Mission” provides that full communion begins when both churches have accepted this document.

RESOLUTION

A019a: ENACT TEMPORARY SUSPENSION OF ORDINAL, SECOND READING

Resolved, the House of _____ concurring, That this 73rd General Convention of The Episcopal Church for the sake of full communion with the Evangelical Lutheran Church in America and pursuant to that certain document “Called to Common Mission” hereby enacts a temporary suspension, in this case only, of the seventeenth-century restriction that “no persons are allowed to exercise the offices of Bishop, Priest, or Deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by Bishops who are themselves duly qualified to confer Holy Orders,” as set forth in the Preface to the Ordination Rites (Book of Common Prayer 510); and be it further Resolved, That this resolution shall take effect on January 1, 2001.

EXPLANATION

The operative clause of this constitutional change (beginning with the words “hereby enacts...”), now at its second reading, remains the same in wording as that which was passed at the first reading in 1997, although its prefatory language relating to the rationale of the change has been deleted as confusing. The purpose of this constitutional change still remains to permit the full interchangeability and reciprocity of pastors ordained in the Evangelical Lutheran Church in America or its predecessor bodies as priests or presbyters within The Episcopal Church without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation. The purpose of temporarily suspending this restriction is precisely in order to secure the future implementation of the ordinals’ same principle in the sharing of ordained ministries. Thus there will be a sharing of the one ordained ministry between the two churches in a common pattern for the sake of common mission. The original 1997 form of the “Concordat of Agreement” accepted by the 72nd General Convention already stipulated that the ELCA was not required to ordain its diaconal ministers at any time in the future. Nor is this required by “Called to Common Mission,” as passed by the ELCA in 1999. Some diaconal functions can still be shared in both churches, and the ordained diaconate of The Episcopal Church is still fully recognized.

RESOLUTION

A020b: AMEND CONSTITUTION, ARTICLE VIII: REQUISITES FOR ORDINATION, SECOND READING

*Resolved, the House of _____ concurring, That this 73rd General Convention of The Episcopal Church adds a paragraph to the Constitution, Article VIII, as follows:
A bishop may permit a minister ordained in the Evangelical Lutheran Church in America or its predecessor bodies who has made the promise of conformity required by that Church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this church; and be it further Resolved, That this resolution shall take effect on January 1, 2001.*

EXPLANATION

The third resolution provides that no additional declarations be required of Evangelical Lutheran Church in America pastors who officiate temporarily in The Episcopal Church.

IV. Official Text of Called to Common Mission

An Agreement of Full Communion
CALLED TO COMMON MISSION:
A Lutheran Proposal for a Revision of the
Concordat of Agreement

As amended and adopted by a more than two-thirds majority vote (716-317) as a relationship of full communion with The Episcopal Church by the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America on August 19, 1999, at Denver, Colorado.

Introduction

Our churches have discovered afresh our unity in the gospel and our commitment to the mission to which God calls the church of Jesus Christ in every generation. Unity and mission are organically linked in the Body of Christ, the church. All baptized people are called to lives of faithful witness and service in the name of Jesus. Indeed, the baptized are nourished and sustained by Christ as encountered in Word and Sacrament. Our search for a fuller expression of visible unity is for the sake of living and sharing the gospel. Unity and mission are at the heart of the church's life, reflecting thereby an obedient response to the call of our Lord Jesus Christ.

Many years of thorough and conscientious dialogue have brought our churches to this moment. The history of how far our churches have already traveled together is significant. It guides us on a common path toward the unity for which Christ prayed.

The purpose of this *Concordat of Agreement* is to achieve full communion between the Evangelical Lutheran Church in America and The Episcopal Church. Our churches have set this goal in response to our Lord's prayer that all may be one. Our growing unity is urgently required so that our churches will be empowered to engage more fully and more faithfully the mission of God in the world.

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me (John 17:20-21).

The Concordat is the latest stage in a long history of ecumenical dialogue between the two churches. Although the issues that gave rise to the Protestant Reformation in England and on the European continent were dissimilar in some respects, Anglicans and Lutherans have long recognized something of themselves in each other, and our churches have never issued condemnations against one another. Liturgical and sacramental worship has always figured largely in the identity and character of each tradition. Moreover, the architects of reformation, both in England and on the continent, were concerned to uphold the catholic faith. Thus it is no surprise that official ecumenical conversations between Lutherans and Anglicans date back to the late nineteenth century.

The first official conversation in this century involving Anglicans and Lutherans in the U.S.A. took place in December 1935, between The Episcopal Church and The Augustana Evangelical Lutheran Church, a church with roots in Sweden. In 1969, the first of three rounds of Lutheran-Episcopal Dialogue began. Periodic reports were submitted to the Evangelical Lutheran Church in America and its predecessor bodies and to The Episcopal Church. Two final reports, *Implications of the Gospel* and "*Toward Full Communion*" and "*Concordat of Agreement*," were submitted in 1988 and 1991 respectively.

Lutheran-Episcopal Dialogue was coordinated through the Lutheran World Federation and the Anglican Consultative Council with the Anglican-Lutheran International Conversations, the European Regional Commission, and the other national and local dialogues. Consultations were held as well with other churches and traditions in dialogue with Lutherans and Anglicans.

In 1996, the Nordic and Baltic Lutheran and the British and Irish Anglican churches entered communion on the basis of agreement in The Porvoo Common Statement. Earlier, in 1988, the Evangelical Lutheran Church in Germany and the Church of England agreed on steps to closer relations on the basis of The Meissen Declaration. Anglican and Lutheran churches in Canada, in Southern and Eastern Africa, and in Asia have initiated dialogue and begun to share in mission. These actions, and those that follow, help to prepare us and, indeed, other churches committed to the ecumenical movement, to move from our present separation into a relationship of full communion.

Official Text: *Called to Common Mission*

1. The Lutheran-Episcopal Agreement of 1982 identified as its goal the establishment of “full communion (*communio in sacris*/altar and pulpit fellowship)” between The Episcopal Church and the churches that united to form the Evangelical Lutheran Church in America. As the meaning of full communion for purposes of this *Concordat of Agreement*, both churches endorse in principle the definitions agreed to by the (international) Anglican-Lutheran Joint Working Group at Cold Ash, Berkshire, England, in 1983, which they deem to be in full accord with their own definitions given in the Evangelical Lutheran Church in America’s policy statement “Ecumenism: The Vision of the Evangelical Lutheran Church in America” (1991), and in the “Declaration on Unity” of The Episcopal Church (1979). This agreement describes the relationship between our two church bodies. It does not define the church, which is a gift of God’s grace.

2. We therefore understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith. Within this new relation, churches become interdependent while remaining autonomous. Full communion includes the establishment locally and nationally of recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life, and service. Diversity is preserved, but this diversity is not static. Neither church seeks to remake the other in its own image, but each is open to the gifts of the other as it seeks to be faithful to Christ and his mission. They are together committed to a visible unity in the church’s mission to proclaim the Word and administer the Sacraments.

3. The Episcopal Church agrees that in its General Convention, and the Evangelical Lutheran Church in America agrees that in its Churchwide Assembly, there shall be one vote to accept or reject, as a matter of verbal content as well as in principle, the full set of agreements to follow. If they are adopted by both churches, each church agrees to make those legislative, canonical, constitutional, and liturgical changes that are needed and appropriate for the full communion between the churches. In adopting this document, the Evangelical Lutheran Church in America and The Episcopal Church specifically acknowledge and declare that it has been correctly interpreted by the resolution of the Conference of Bishops of the Evangelical Lutheran Church in America, adopted at Tucson, Arizona, March 8, 1999.

A. *Agreements*

Agreement in the Doctrine of the Faith

4. The Evangelical Lutheran Church in America and The Episcopal Church recognize in each other the essentials of the one catholic and apostolic faith as it is witnessed in the unaltered *Augsburg Confession*, the *Small Catechism*, and *The Book of Common Prayer* of 1979 (including “Ordination Rites” and “An Outline of the Faith”), and also as it is summarized in part in *Implications of the Gospel* and “*Toward Full Communion*” and “*Concordat of Agreement*,” (containing the reports of Lutheran-Episcopal Dialogue III), the papers and official conversations of Lutheran-Episcopal Dialogue III, and the statements formulated by Lutheran-Episcopal Dialogues I and II. Each church also promises to encourage its people to study each other’s basic documents.

5. We endorse the international Anglican-Lutheran doctrinal consensus which was summarized in *The Niagara Report* (1989) as follows:

“We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the church’s year.

“We accept the Niceno-Constantinopolitan and Apostles’ Creeds and confess the basic Trinitarian and Christological Dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is authentically identified as Father, Son, and Holy Spirit.

“Anglicans and Lutherans use very similar orders of service for the Eucharist, for the Prayer Offices, for the administration of Baptism, for the rites of Marriage, Burial, and Confession and Absolution. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium* [the consensus of the faithful]. We have many hymns, canticles, and collects in common.

“We believe that baptism with water in the name of the Triune God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the one, holy, catholic and apostolic church, and confers the gracious gift of new life.

“We believe that the Body and Blood of Christ are truly present, distributed, and received under the forms of bread and wine in the Lord’s Supper. We also believe that the grace of divine forgiveness offered in the sacrament is received with the thankful offering of ourselves for God’s service.

“We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God’s justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Savior Jesus Christ, and not on account of our works or merit. Both our traditions affirm that justification leads and must lead to ‘good works’; authentic faith issues in love.

“Anglicans and Lutherans believe that the church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God’s saving action in Word and Sacraments. We believe that the church is sent into the world as sign, instrument, and foretaste of the kingdom of God. But we also recognize that the church stands in constant need of reform and renewal.

“We believe that all members of the church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his church and therefore an office of divine institution.

“We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial, and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the church.

“We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace. The obligations of the kingdom are to govern our life in the church and our concern for the world. The Christian faith is that God has made peace through Jesus ‘by the blood of his cross’ (Colossians 1:20) so establishing the one valid center for the unity of the whole human family.”

Agreement in Ministry

6. The ministry of the whole people of God forms the context for what is said here about all forms of ministry. We together affirm that all members of Christ’s church are commissioned for ministry through baptism. All are called to represent Christ and his church; to bear witness to him wherever they may be; to carry on Christ’s work of reconciliation in the world; and to participate in the life, worship, and governance of the church. We give thanks for a renewed discovery of the centrality of the ministry of all the baptized in both our churches. Our witness to the gospel and pursuit of peace, justice, and reconciliation in the world have been immeasurably strengthened. Because both our churches affirm this ministry which has already been treated in our previous dialogues, it is not here extensively addressed. Both churches need more adequately to realize the ministry of the baptized through discernment of gifts, education, equipping the saints for ministry, and seeking and serving Christ in all persons.

7. We acknowledge that one another’s ordained ministries are and have been given by God to be instruments of God’s grace in the service of God’s people, and possess not only the inward call of the Spirit, but also Christ’s commission through his body, the church. We acknowledge that personal, collegial, and communal oversight is embodied and exercised in both our churches in a diversity of forms, in fidelity to the teaching and mission of the apostles. We agree that ordained ministers are called and set apart for the one ministry of Word and Sacrament, and that they do not cease thereby to share in the priesthood of all believers. They fulfill their particular ministries within the community of the faithful and not apart from it. The concept of the priesthood of all believers affirms the need for ordained ministry, while at the same time setting ministry in proper relationship to the laity. The Anglican tradition uses the terms “presbyter” and “priest” and the Lutheran tradition in America characteristically uses the term “pastor” for the same ordained ministry.

8. In order to give witness to the faith we share (see paragraphs 4 and 5 above), we agree that the one ordained ministry will be shared between the two churches in a common pattern for the sake of common mission. In the past, each church has sought and found ways to exercise the ordained ministry in faithfulness to the apostolic message and mission. Each has developed structures of oversight that serve the continuity of this ministry under God’s Word. Within the future common pattern, the ministry of pastors/priests will be shared from the outset (see paragraph 16 below). Some functions of ordained deacons in The Episcopal Church and consecrated diaconal ministers and deaconesses in the Evangelical Lutheran Church in America can be shared insofar as they are called to be agents of the church in meeting needs, hopes, and concerns within church and society. The churches will over time come to share in the ministry of bishops in an evangelical, historic succession (see paragraph 19 below). This succession also is manifest in the churches’ use of the apostolic scriptures, the confession of the ancient creeds, and the celebration of the sacraments instituted by our Lord. As our churches live in full communion, our ordained ministries will still be regulated by the constitutional framework of each church.

9. Important expectations of each church for a shared ordained ministry will be realized at the beginning of our new relation: an immediate recognition by The Episcopal Church of presently existing ordained ministers within the Evangelical Lutheran Church in America and a commitment by the Evangelical Lutheran Church in America to receive and adapt an episcopate that will be shared. Both churches acknowledge that the diaconate, including its place within the threefold ministerial office and its relationship with all other ministries, is in need of continuing exploration, renewal, and reform, which they pledge themselves to undertake in consultation with one another. The ordination of deacons, deaconesses, or diaconal ministers by the Evangelical Lutheran Church in America is not required by this Concordat.

10. The New Testament describes a laying-on-of-hands to set persons apart for a variety of ministries. In the history of the church, many and various terms have been used to describe the rite by which a person becomes a bishop. In the English language these terms include: confecting, consecrating, constituting, installing, making, ordaining, ordering. Both our traditions have used the term “consecration of bishops” for this same rite at some times. Today the Evangelical Lutheran Church in America uses the term “installation” while The Episcopal Church uses the word “ordination” for the rite by which a person becomes a bishop. What is involved in each case is the setting apart within the one ministry of Word and Sacrament of a person elected and called for the exercise of oversight (*episkope*) wider than the local congregation in the service of the gospel.

11. “Historic succession” refers to a tradition which goes back to the ancient church, in which bishops already in the succession install newly elected bishops with prayer and the laying-on-of-hands. At present The Episcopal Church has bishops in this historic succession, as do all the churches of the Anglican Communion, and the Evangelical Lutheran Church in America at present does not, although some member churches of the Lutheran World Federation do. The Chicago-Lambeth Quadrilateral of 1886/1888, the ecumenical policy of The Episcopal Church, refers to this tradition as “the historic episcopate.” In the Lutheran Confessions, Article 14 of the *Apology* refers to this episcopal pattern by the phrase, “the ecclesiastical and canonical polity” which it is “our deep desire to maintain.”

12. **Commitment and Definition.** As a result of their agreement in faith and in testimony of their full communion with one another, both churches now make the following commitment to share an episcopal succession that is both evangelical and historic. They promise to include regularly one or more bishops of the other church to participate in the laying-on-of-hands at the ordinations/installations of their own bishops as a sign, though not a guarantee, of the unity and apostolic continuity of the whole church. With the laying-on-of-hands by other bishops, such ordinations/installations will involve prayer for the gift of the Holy Spirit. Both churches value and maintain a ministry of *episkope* as one of the ways, in the context of ordained ministries and of the whole people of God, in which the apostolic succession of the church is visibly expressed and personally symbolized in fidelity to the gospel through the ages. By such a liturgical statement the churches recognize that the bishop serves the diocese or synod through ties of collegiality and consultation that strengthen its links with the universal church. It is also a liturgical expression of the full communion initiated by this Concordat, calling for mutual planning and common mission in each place. We agree that when persons duly called and elected are ordained/installed in this way, they are understood to join bishops already in this succession and thus to enter the historic episcopate.

13. While our two churches will come to share in the historic institution of the episcopate in the church (as defined in paragraph 12 above), each remains free to explore its particular interpretations of the ministry of bishops in evangelical and historic succession. Whenever possible, this should be done in consultation with one another. The Episcopal Church is free to maintain that sharing in the historic catholic episcopate, while not necessary for salvation or for recognition of another church as a church, is nonetheless necessary when Anglicans enter the relationship of full communion in order to link the local churches for mutual responsibility in the communion of the larger church. The Evangelical Lutheran Church in America is free to maintain that this same episcopate, although pastorally desirable when exercised in personal, collegial, and communal ways, is nonetheless not necessary for the relationship of full communion. Such freedom is evidenced by its communion with such non-episcopal churches as the Reformed churches of *A Formula of Agreement* and most churches within the Lutheran World Federation.

14. The two churches will acknowledge immediately the full authenticity of each other’s ordained ministries (bishops, priests, and deacons in The Episcopal Church and pastors in the Evangelical Lutheran Church in America). The creation of a common and fully interchangeable ministry of bishops in full communion will occur with the incorporation of all active bishops in the historic episcopal succession and the continuing process of collegial consultation in matters of Christian faith and life. For both churches, the relationship of full communion begins when both churches adopt this Concordat. For the Evangelical Lutheran Church in America, the characteristics of the goal of full communion—defined in its 1991 policy

statement, “Ecumenism: The Vision of the Evangelical Lutheran Church in America”—will be realized at this time. For The Episcopal Church, full communion, although begun at the same time, will not be fully realized until both churches determine that in the context of a common life and mission there is a shared ministry of bishops in the historic episcopate. For both churches, life in full communion entails more than legislative decisions and shared ministries. The people of both churches have to receive and share this relationship as they grow together in full communion.

B. Actions of The Episcopal Church

15. The Episcopal Church by this Concordat recognizes the ministers ordained in the Evangelical Lutheran Church in America or its predecessor bodies as fully authentic. The Episcopal Church acknowledges that the pastors and bishops of the Evangelical Lutheran Church in America minister as pastors/priests within the Evangelical Lutheran Church in America and that the bishops of the Evangelical Lutheran Church in America are pastors/priests exercising a ministry of oversight (*episkope*) within its synods. Further, The Episcopal Church agrees that all bishops of the Evangelical Lutheran Church in America who are chosen after both churches pass this Concordat and installed within the ministry of the historic episcopate will be understood by The Episcopal Church as having been ordained into this ministry (see paragraph 18 below).

16. To enable the full communion that is coming into being by means of this Concordat, The Episcopal Church pledges to continue the process for enacting a temporary suspension, in this case only, of the seventeenth-century restriction that “no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying-on-of-hands by bishops who are themselves duly qualified to confer Holy Orders” (“Preface to the Ordination Rites,” *The Book of Common Prayer*, p. 510). The purpose of this action, to declare this restriction inapplicable to the Evangelical Lutheran Church in America, will be to permit the full interchangeability and reciprocity of all its pastors as priests or presbyters within The Episcopal Church, without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation. The purpose of temporarily suspending this restriction, which has been a constant requirement in Anglican polity since the Ordinal of 1662, is precisely in order to secure the future implementation of the ordinals’ same principle in the sharing of ordained ministries. It is for this reason that The Episcopal Church can feel confident in taking this unprecedented step with regard to the Evangelical Lutheran Church in America.

17. The Episcopal Church acknowledges and seeks to receive the gifts of the Lutheran tradition which has consistently emphasized the primacy of the Word. The Episcopal Church therefore endorses the Lutheran affirmation that the historic catholic episcopate under the Word of God must always serve the gospel, and that the ultimate authority under which bishops preach and teach is the gospel itself (see *Augsburg Confession* 28. 21-23). In testimony and implementation thereof, The Episcopal Church agrees to establish and welcome, either by itself or jointly with the Evangelical Lutheran Church in America, structures for collegial and periodic review of the ministry exercised by bishops with a view to evaluation, adaptation, improvement, and continual reform in the service of the gospel.

C. Actions of the Evangelical Lutheran Church in America

18. The Evangelical Lutheran Church in America agrees that all its bishops chosen after both churches pass this Concordat will be installed for pastoral service of the gospel with this church’s intention to enter the ministry of the historic episcopate. They will be understood by The Episcopal Church as having been ordained into this ministry, even though tenure in office of the Presiding Bishop and synodical bishops may be terminated by retirement, resignation, disciplinary action, or conclusion of term. Any subsequent installation of a bishop so installed includes a prayer for the gift of the Holy Spirit without the laying-on-of-hands. The Evangelical Lutheran Church in America further agrees to revise its rite for the “Installation of a Bishop” to reflect this understanding. A distinction between episcopal and pastoral ministries within the one office of Word and Sacrament is neither commanded nor forbidden by divine law (see *Apology of the Augsburg Confession* 14.1 and the *Treatise on the Power and Primacy of the Pope* 63). By thus freely accepting the historic episcopate, the Evangelical Lutheran Church in America does not thereby affirm that it is necessary for the unity of the church (*Augsburg Confession* 7.3).

19. In order to receive the historic episcopate, the Evangelical Lutheran Church in America pledges that, following the adoption of this Concordat and in keeping with the collegiality and continuity of ordained ministry attested as early as Canon 4 of the First Ecumenical Council (Nicaea I, A.D. 325), at least three bishops already sharing in the sign of the episcopal succession will be invited to participate in the installation of its next Presiding Bishop through prayer for the gift of the Holy Spirit and with the laying-on-of-hands. These participating bishops will be invited from churches of the Lutheran

communion which share in the historic episcopate. In addition, a bishop or bishops will be invited from The Episcopal Church to participate in the same way as a symbol of the full communion now shared. Synodical bishops elected and awaiting installation may be similarly installed at the same service, if they wish. Further, all other installations of bishops in the Evangelical Lutheran Church in America will be through prayer for the gift of the Holy Spirit and with the laying-on-of-hands by other bishops, at least three of whom are to be in the historic succession (see paragraph 12 above). Its liturgical rites will reflect these provisions.

20. In accord with the historic practice whereby the bishop is representative of the wider church, the Evangelical Lutheran Church in America agrees to make constitutional and liturgical provision that a bishop shall regularly preside and participate in the laying-on-of-hands at the ordination of all clergy. Pastors shall continue to participate with the bishop in the laying-on-of-hands at all ordinations of pastors. Such offices are to be exercised as servant ministry, and not for domination or arbitrary control. All the people of God have a true equality, dignity, and authority for building up the body of Christ.

21. The Evangelical Lutheran Church in America by this Concordat recognizes the bishops, priests, and deacons ordained in The Episcopal Church as fully authentic ministers in their respective orders within The Episcopal Church and the bishops of The Episcopal Church as chief pastors in the historic succession exercising a ministry of oversight (*episkope*) within its dioceses.

D. Actions of Both Churches

Interchangeability of Clergy: Occasional Ministry, Extended Service, Transfer

22. In this Concordat, the two churches declare that each believes the other to hold all the essentials of the Christian faith, although this does not require from either church acceptance of all doctrinal formulations of the other. Ordained ministers serving occasionally or for an extended period in the ministry of the other church will be expected to undergo the appropriate acceptance procedures of that church respecting always the internal discipline of each church. For the Evangelical Lutheran Church in America, such ministers will be expected to preach, teach, and administer the sacraments in a manner that is consistent with its “Confession of Faith” as written in chapter two of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. For The Episcopal Church, such ministers will be expected to teach and act in a manner that is consistent with the doctrine, discipline, and worship of The Episcopal Church. Ordained ministers from either church seeking long-term ministry with primary responsibility in the other will be expected to apply for clergy transfer and to agree to the installation vow or declaration of conformity in the church to which she or he is applying to minister permanently.

Joint Commission

23. To assist in joint planning for mission, both churches authorize the establishment of a joint commission, fully accountable to the decision-making bodies of the two churches. Its purpose will be consultative, to facilitate mutual support and advice as well as common decision making through appropriate channels in fundamental matters that the churches may face together in the future. The joint commission will work with the appropriate boards, committees, commissions, and staff of the two churches concerning such ecumenical, doctrinal, pastoral, and liturgical matters as may arise, always subject to approval by the appropriate decision-making bodies of the two churches.

Wider Context

24. In thus moving to establish, in geographically overlapping episcopates in collegial consultation, one ordained ministry open to women as well as to men, to married persons as well as to single persons, both churches agree that the historic catholic episcopate can be locally adapted and reformed in the service of the gospel. In this spirit they offer this Concordat and growth toward full communion for serious consideration among the churches of the Reformation as well as among the Orthodox and Roman Catholic churches. They pledge widespread consultation during the process at all stages. Each church promises to issue no official commentary on this text that has not been accepted by the joint commission as a legitimate interpretation thereof.

Existing Relationships

25. Each church agrees that the other church will continue to live in communion with all the churches with whom the latter is now in communion. The Evangelical Lutheran Church in America continues to be in full communion (pulpit and altar fellowship) with all member churches of the Lutheran World Federation and with three of the Reformed family of churches

(Presbyterian Church [U.S.A.], Reformed Church in America, and United Church of Christ). This Concordat does not imply or inaugurate any automatic communion between The Episcopal Church and those churches with whom the Evangelical Lutheran Church in America is in full communion. The Episcopal Church continues to be in full communion with all the Provinces of the Anglican Communion, with the Old Catholic Churches of Europe, with the united churches of the Indian subcontinent, with the Mar Thoma Church, and with the Philippine Independent Church. This Concordat does not imply or inaugurate any automatic communion between the Evangelical Lutheran Church in America and those churches with whom The Episcopal Church is in full communion.

Other Dialogues

26. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both churches agree to take each other and this Concordat into account at every stage in their dialogues with other churches and traditions. Where appropriate, both churches will seek to engage in joint dialogues. On the basis of this Concordat, both churches pledge that they will not enter into formal agreements with other churches and traditions without prior consultation with each other. At the same time both churches pledge that they will not impede the development of relationships and agreements with other churches and traditions with whom they have been in dialogue.

E. Conclusion

27. Recognizing each other as churches in which the gospel is truly preached and the holy sacraments duly administered, we receive with thanksgiving the gift of unity which is already given in Christ. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Colossians 1:15-20).

28. Repeatedly Christians have echoed the scriptural confession that the unity of the church is both Christ's own work and his call to us. It is therefore our task as well as his gift. We must "make every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3). We pray that we may rely upon, and willingly receive from one another, the gifts Christ gives through his Spirit "for building up the body of Christ" in love (Ephesians 4:16).

29. We do not know to what new, recovered, or continuing tasks of mission this Concordat will lead our churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the future, confident that our full communion will be a witness to the gift and goal already present in Christ, "so that God may be all in all" (1 Corinthians 15:28). Entering full communion and thus removing limitations through mutual recognition of faith, sacraments, and ministries will bring new opportunities and levels of shared evangelism, witness, and service. It is the gift of Christ that we are sent as he has been sent (John 17:17-26), that our unity will be received and perceived as we participate together in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen (Ephesians 3:20-21).

V. Resolution of the SCER on Lutheran Ordination Bylaw:

The Standing Commission on Ecumenical Relations (SCER), meeting at the Lutheran Church Center in Chicago, Oct. 23-27, 2001, gave careful and prayerful consideration to developments in the Evangelical Lutheran Church in America related to our relationship of full communion since the last meeting of SCER in January, 2001.

We noted particularly the action of the ELCA Churchwide Assembly in passing a by-law allowing "ordination in unusual circumstances," whereby a pastor would be delegated by a bishop to preside at the ordination of a pastor to the ministry of Word and Sacrament. Prior to this action, the ELCA consulted with the Episcopal Church. In these consultations, the Episcopal Church conveyed its concerns in forthright but collegial terms, as summarized by the Presiding Bishop of the Episcopal Church in his letter to ELCA Presiding Bishop Anderson prior

to the Churchwide Assembly and Presiding Bishop Griswold's statement following the passage of the by-law by the Churchwide Assembly.

Now that the by-law has been passed, we believe it is time for the SCER to offer our assessment of its significance.

First, we see the by-law in light of St. Paul's letter to the Ephesians (4:1-6): "I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all."

Second, we affirm that the Episcopal Church is deeply and irrevocably committed to the unity of Christ's Church as of central and fundamental importance to our faithful response to the call of God to us in Christ through the power of the Holy Spirit. We recognize that increasing unity often requires us, like all Christians, "in all things of human ordering or human choice" to be willing to "forego preferences of [our] own." (Chicago Quadrilateral, 1886) We affirm that the call to unity is also a call to ever greater openness to God and to each other, with patience and generosity of spirit expressed in word and deed, even--or perhaps particularly--when we find such generosity difficult.

Third, we see the by-law in the context of our developing full communion with the ELCA. We rejoice in the fact that CCM is being implemented in both churches through such events as the participation of our Presiding Bishop in the installation of Mark Hanson as Presiding Bishop; the participation of other bishops of the Episcopal Church in the installation of synodical bishops; the participation of bishops of the ELCA in the consecrations of bishops of the Episcopal Church; the many and varied shared ministries and common worship in so many locations across the U.S.; and the continuing expansion and deepening of conversation, consultation, and cooperation between our two churches in more and more areas of mission. We look forward to the continued participation of ELCA bishops in the consecrations of bishops in the Episcopal Church, and of Episcopal Church bishops in the installation of bishops in the ELCA; to the increase in the scope and number of shared mission and ministry programs; and to the involvement of the ELCA in the life of the Episcopal Church. Above all, we are grateful to God for the many opportunities that are now available to both churches for increasingly faithful life together according to the Gospel as we respond to our call to common mission.

The teaching of Scripture, the Episcopal Church's deep commitment to the unity for which Christ prayed, and the realities and possibilities of full communion constitute the context in which the ELCA's provisions for ordination in unusual circumstances must be assessed.

In light of this context, we conclude that, while any provision for exceptions to CCM is a matter of serious concern, the passage of the by-law addressing ordination in unusual circumstances need not impair or hinder our relationship of full communion with the ELCA. We offer this summary of the reasons supporting this conclusion:

1. Both churches have always acknowledged that full communion is something that must be lived into, and we see the by-law as an expression of the commitment of the ELCA to do so. Such commitment entails the fostering and preserving of communion not only with the Episcopal Church, but also within the Lutheran Church. We are grateful for the ELCA's care in preserving and increasing unity within the ELCA as well as with the EC.
2. The Chicago-Lambeth Quadrilateral, so important for our ecumenical relations, addresses the Historic Episcopate, not ordination of priests and deacons. At the Churchwide Assembly and in the actions noted above, the ELCA has reaffirmed its commitment to the historic episcopate.
3. The actions of the Churchwide Assembly preserve and support the ministry of bishop as particularly concerned with the unity of the church, and as overseer of ordination, a key element of CCM. We see the actions of the Churchwide Assembly as expressing such adaptation, including in the provisions and procedures of the by-law.
4. CCM para. 14 indicates that full communion for the Episcopal Church is realized through the shared ministry of bishops in the historic succession, a reality that will come into being over a period of time. The ELCA Churchwide Assembly affirmed the ELCA's movement into that reality.

We continue to be deeply concerned about how the by-law may be used. We have received strong and frequent assurances from the ELCA that the provisions in the by-law will effectively restrict to the rarest and most serious of circumstances exceptions to a bishop's participation in the laying-on-of-hands at the ordination of a member of the clergy (CCM para. 20). We also note that our own General Convention has stated officially that those ordained in unusual circumstances will not serve congregations in the Episcopal Church. While we wait to see how the by-law is used in practice, we are guided by St. Paul's exhortations to forbearance and Christian love, and by our Lord Jesus Christ's high priestly prayer that we all may be one, that the world may believe.

APPENDIX D: OTHER ECUMENICAL AND INTERRELIGIOUS DOCUMENTS

I. Agreement Between The Episcopal Church and the Presbyterian Church (USA)

1. We acknowledge one another's churches as churches belonging to the one, holy, catholic, and apostolic Church;
2. We acknowledge that in our churches the Word of God is authentically preached and the sacraments of Baptism and Eucharist are duly administered;
3. We acknowledge one another's ordained ministries as given by God and instruments of grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers;
4. We acknowledge that personal and collegial oversight (*episcopate*) is embodied and exercised in our churches in a variety of forms, episcopal and non-episcopal, as a visible sign of the Church's unity and continuity in apostolic life, mission and ministry.
5. We agree that authorized ministers of our churches may, subject to the regulations of the churches and within the limits of their competence, carry out the tasks of their own office in congregations of the other churches when requested and approved by the diocesan bishop and local presbytery;⁶⁵
6. We agree that The Episcopal Church will invite members of the Presbyterian Church (USA) to receive Holy Communion in their churches and the Presbyterian Church (USA) will invite members of The Episcopal Church to receive Holy Communion in their churches. We encourage the members of our churches to accept this Eucharistic hospitality and thus express their unity with each other in the one Body of Christ;
7. We agree to continue to dialogue in the areas such as diaconal ministries, historic episcopate, the office of elder, etc. that would lead to full reconciliation of our ministries and interchangeability of our ministers.
8. We encourage diocesan bishops and presbyteries to provide regular occasion for planning, discussing, resourcing for missional, educational and liturgical life together. In addition, to explore possibilities for new church development and redevelopment together.
9. We agree to develop a process to support and implement the above recommendations⁶⁶
10. We affirm these proposals mark an important step in moving toward the full, visible unity of the Church. We know that beyond this commitment lies a move from the recognition to the reconciliation of churches and ministries within the wider fellowship of the universal Church.

I. Background

It has been nearly fifty years since the Rev. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA, proposed in a sermon at Grace Episcopal Cathedral, San Francisco, the establishment of a dialogue between the Protestant Episcopal Church and the United Presbyterian Church in the USA, in the hope that this would result in a united church that would be "truly catholic and truly reformed". This would later be expanded to include the United Methodist

⁶⁵ Because we do not yet have full reconciliation and interchangeability of ordained ministries, all authorization for these special opportunities must conform to the Book of Worship and Book of Order of the Presbyterian Church (USA), and to the Book of Common Prayer and the Constitution and Canons of The Episcopal Church.

⁶⁶ Guidelines for implementation will be developed by each of the communions.

Church and, subsequently, seven other denominations, including three historically black Methodist denominations. This would give rise to the Consultation on Church Union, which would subsequently be succeeded in this vision in 2001 by Churches Uniting in Christ, with ten denominations from the Reformed, Anglican, Methodist and Moravian traditions.

Historically, Anglicanism and Presbyterianism grew up as cousins, if not siblings, in England, Scotland and later in Ireland and Wales, and these traditions were transplanted into the American context during the colonial period. Having had common roots in Britain, as well as in the colonies, and being generally of similar socio-economic and educational levels, Presbyterians and Episcopalians have over the years engaged in conversations towards unity on and off since the 1890s.

The definitive statement of the basis for church union in the Episcopal Church, indeed in Anglicanism as a whole, is the Chicago-Lambeth Quadrilateral. Originally an invitation by the American Episcopal Bishops to discussions of union with various other church bodies, initially churches from the Presbyterian tradition alone responded. There were no permanent results of these discussions, although these conversations were background to subsequent and serious proposals towards merger in the 1940s.

II. THE DIALOGUE

The current Presbyterian-Episcopal dialogue is a direct outgrowth of our common participation on the Consultation on Church Union. At the 1999 plenary of COCU, the PCUSA and The Episcopal Church were asked to consider engaging in a bilateral discussion in an attempt to address questions of ministry and polity which would need to be resolved if COCU was to go forward. The 2000 General Convention of the Episcopal Church authorized a bilateral dialogue with the PCUSA. At their initial meeting, held concurrently with the inauguration of CUIC in January, 2002, it was decided that the dialogue's conversations would take place within the larger context of CUIC's Ministry Task Force which was to drafting a proposal for the recognition and reconciliation of ministries.

Members:

For PCUSA: Elder Freda Gardner, Co-Convener; Dr. Dale Gruder ; Elder Moon Lee; Elder Janice Sperry; the Rev. Dr. George Telford; and the Rev. Dr. Philip Wickeri. Staff support has been provided by the Rev. Robina Winbush and the Rev. Carlos Malave. The Rev. Dr. Lewis Mudge and the Rev. Dr. Joseph Small, Office of Theology have consulted.

For The Episcopal Church: James Foster; the Rev. Dan Krutz; the Rev. Dirk Reinken; the Rev. Sandra Richardson; the Rt. Rev. Douglas Theuner, Co-Convener; and Dr. Fredrica Harris Thompsett. Staff support has been provided by the Rt. Rev. Christopher C. Epting and Dr. Thomas Ferguson. The Rev. Canon J. Robert Wright has consulted.

The Dialogue has met twice annually since its first meeting in January, 2001 in a variety of venues, including seminaries, diocesan/presbytery offices, and at two Presbyterian-Episcopal congregations, Indian Hill Church in Cincinnati and St. Matthew's Episcopal/Wilton Presbyterian Church in Wilton, Connecticut. The dialogue team was also in conversation with the concurrent work of the Ministry Task Force of CUIC.

The Dialogue has extensively examined relevant documents and deliberations from the past and present both in the United States and abroad, including the Formula of Agreement between the PCUSA and the ELCA, United Church of Christ, and the Reformed Church in America; Call to Common Mission agreement between the Episcopal Church and the ELCA; and the Mutual Recognition and Mutual Reconciliation of Ministries draft document of the CUIC Ministry Task Force. At every meeting of the Dialogue, members have worshipped together using rites approved by either denomination or according to the authorized CUIC liturgy, with ordained ministers of each denomination officiating.

Among the most significant achievements of the Dialogue was the co-sponsorship with CUIC of a Consultation on Episcopate held in St. Louis in October, 2006. In addition to opening and closing remarks by representatives of the Disciples of Christ and the Methodist tradition, there were five scholarly papers presented: one by an Episcopalian, two from the Reformed Tradition (PCUSA and UCC) and one each by a member of the ELCA and the Christian Methodist Episcopal Church. These papers, together with three bible studies By the Rev. John Ford (Roman Catholic) and other related presentations have been published in *Call to Unity: Resourcing the Church for Ecumenical Ministry*, generously published by the Council on Christianity Unity of the Christian Church (Disciples of Christ)

III. CONCLUSION

At its initial meeting in Memphis in January, 2002 members of the dialogue present all agreed that both churches were within the “apostolic succession” as defined by the *Baptism, Eucharist, and Ministry* statement: to stand in the succession of the apostolic faith. However the dialogue was still unable to agree on a basis for full mutual recognition and reconciliation of ministry. Disagreements centered on the concepts of “personal” and “corporate” *episcopate*. Episcopalians hold that in order to be in full communion there must be a sharing in the sign of the historic succession of bishops. Presbyterians believe that *episcopate* has been passed on corporately from apostolic times through the laying-on-of-hands within the presbyterate and speak of a threefold office of ministry (deacon, presbyter, and bishop) within the local congregation as a reflection of the ordering of ministry within the apostolic period. Of concern to Presbyterians was the feeling that the CUIC Ministry Task Force proposal failed to recognize the significance of the presbyterate, which Episcopalians felt that they had done in the United States through the requirement of lay involvement and approval at virtually every level of ecclesiastical governance, albeit their lay people are not ordained as elders.

Mutual recognition and reconciliation seems to rest upon mutual acceptance of the concepts of “personal” and “corporate” *episcopate*. Until this matter is mutually resolved it will be difficult to move into full altar and pulpit fellowship, the place where mutual ministry between the denominations seems most likely to have an effect at the parish level. Because of that the Dialogue has met with collaborating congregations of each denomination and seeks to encourage church leaders to initiate and nourish additional relationships of that type. Although full mutual recognition and reconciliation of ministry still eludes us, we believe we have found a way in which to encourage preliminary altar and pulpit fellowship and, hence, to allow our congregations of both denominations to commonly pursue the mission and ministry of Christ’s One, Holy, Catholic and Apostolic Church, a reality which we believe already exists in the Mind of God.

To that end, the Presbyterian/Episcopal Dialogue requests our respective authorizing bodies to consider the following Agreement; to reconstitute the Dialogue for future deliberations; and that both of our Heads of Communion commit themselves publicly to this effort and to consider a public celebration of our progress to date and our hope for the future.

II. Statement on Interreligious Relations

INTERRELIGIOUS RELATION STATEMENT – FINAL TEXT

As adopted by General Convention

Resolved, the House of Deputies concurring, That the 76th General Convention of The Episcopal Church adopt the following statement as a foundation upon which it engages in interreligious dialogue; and be it further

Resolved, That this statement be commended to dioceses and congregations and shared with our ecumenical and interreligious partners.

I. Introduction

We affirm the foundational Gospel proclamation that "Jesus is Lord" (I Corinthians 12:3 NRSV here and hereafter) , and therefore' Summary of God's Law: "love the Lord your God with all your hearts, with all your souls, and with all your minds, and to love your neighbor as yourself" (Mark 12:29-31; BCP, Catechism, page 851). For this reason we reach out in love and genuine openness to know and to understand those of other religions.

Therefore, we commend to all our members: dialogue for building relationships, the sharing of information, religious education, and celebration with people of other religions as part of Christian life,

1. dialogue begins when people meet each other
2. dialogue depends upon mutual understanding, mutual respect and mutual trust

3. dialogue makes it possible to share in service to the community

4. dialogue is a medium of authentic witness by all parties and not an opportunity for proselytizing.

We believe that such dialogue may be a contribution toward helping people of different religions grow in mutual understanding and making common cause in peacemaking, social justice, and religious liberty.

We further encourage dioceses, congregations, and other organizations of The Episcopal Church to initiate such dialogue in partnership with other Christian Churches and in consultation with other provinces of the Communion, where appropriate.

2. As we engage other religious traditions, our work must be grounded in thoughtful exploration of and reflection on the appropriate ways to profess Christianity in the context of other ~~faith~~ religious traditions. This document is an initial reflection on why we are participating in multi-religious relationships. It explores the contexts for doing so and seeks to discern the unique contribution of The Episcopal Church to such relationships. As Christians we celebrate and affirm our witness to the gospel of Jesus Christ. "He is the image of the invisible God, the firstborn of all creation" (Colossians 1:15). We rejoice in our call to spread the good news of God's love and reconciliation through engaging in life-enhancing relationships with all of God's people.

II. Historical Context

3. The Episcopal Church and the Anglican Communion have had a long interest and involvement in interreligious matters, which have historically been addressed in the context of mission. Prominent Episcopalians were involved in the first World Parliament of Religions in 1893. The Episcopal Church and Anglican Communion were well represented at the 1910 Edinburgh Missionary Conference, which was called to discuss cooperation in the global mission field and gave birth to the modern ecumenical movement. In the decades that followed, the Anglican Communion and The Episcopal Church were influenced by the important theologies of mission developed by John V. Taylor (Bishop of Winchester and General Secretary of the Church Mission Society) and Lesslie Newbigin (a minister of the Church of Scotland and later a Bishop in the Church of South India). In The Episcopal Church, engagement with Native American culture has resulted in the establishment of significant missionary presence in certain areas.

4. The groundbreaking 1965 document from Vatican Council II, *Nostra Aetate* (In Our Time), helped to inaugurate a new era of dialogue between Christians and those of other religions. In the Anglican Communion, the 1988 Lambeth Conference issued a major report commending dialogue with people of other faiths as part of Christian discipleship and mission. It also produced the first Anglican Communion document on dialogue with Abrahamic traditions, "Jews, Christians and Muslims: The Way of Dialogue." This document was recommended for study; and the Provinces were asked to initiate talks wherever possible on a tripartite basis with both Jews and Muslims. Other important resources we have used here include "Generous Love: the Truth of the Gospel and the Call to Dialogue," issued in 2008 by the Network for Interfaith Concerns (NIFCON) of the Anglican Communion; the Archbishop of Canterbury's 2007 reply to "A Common Word," an overture from Muslim scholars for dialogue with Christians; and "Relations with Other World Religions," Section F of the 2008 Lambeth Conference Indaba Reflections.

5. The Episcopal Church's primary participation in interreligious dialogue has taken several forms:

- Ecumenical efforts with other Christians, through the Interfaith Relations Commission of the National Council of Churches of Christ. The 1999 Assembly of the National Council of Churches unanimously approved a policy statement giving a theological rationale for participating in interreligious dialogue.
- International efforts through the Anglican Communion Office, including the Network for Interfaith Concerns.
- Particular initiatives taken by the Presiding Bishop as primate and chief pastor of the church.
- Task force initiatives, first the Presiding Bishop's Advisory Committee on Interfaith Relations (through 1997) and then the Standing Commission on Ecumenical Relations (from 1997-2003).

□ Diocesan, congregational and individual efforts in peace making and interreligious dialogue.

6. In addition, in response to the terrorist attacks of September 11, 2001, Episcopal Relief and Development funded the Interfaith Education Initiative, a three-year program in conjunction with the Office of Ecumenical and Interfaith Relations that surveyed the interfaith work of The Episcopal Church and developed educational resources for interreligious dialogue. This project culminated in a conference held at Washington National Cathedral in 2004, and in the publication of the "IEI Manual on Interfaith Dialogue."

7. In 2003, the General Convention officially located oversight of the church's interreligious work with the Standing Commission on Ecumenical Relations, which was renamed the Standing Commission on Ecumenical and Interreligious Relations (SCEIR).

III. Current Context

8. As the Indaba Reflections from Lambeth note, "The contexts within which the Church ministers around the world vary widely and the potential for interfaith dialogue will vary accordingly" (¶ 93). The following paragraphs are an attempt to note some of the ways in which our context informs our approach to interreligious relations.

9. Today the picture of the world we have to carry is of the earth seen from space. Borders and boundaries are fluid, easily fractured, and unstable. The peoples of the earth will either survive together or perish together. Paradoxically our entire world is, at the same time, housed inside the flat screens of computers that provide immediate access to almost anyone or anything at anytime, anywhere on the planet. Crises and conflicts that were once local matters and seemed to be none of our concern are now global. Social strife, political upheaval and violence-predominantly fueled by greed and/or religious fanaticism-are not distant from us.

10. In the United States, the naive image of the world as a safe and stable place was shattered on September 11, 2001. Those killed in the attacks on the World Trade Center in New York came from many lands, prayed in many languages, called God by many names. They are a true microcosm of the shifting reality of who lives in the United States today, citizens and foreign nationals alike. For the first time in decades, people in the United States experienced what other people in other lands have experienced for generations: fear, grief and loss following from an assault on their homeland, the devastation of their people, and the shattering of a sense of well being. While grief and loss are certainly appropriate, fear is the opposite of truth, and fear has led some people of all religions to collude with, participate in, and justify political acts of violence and oppression which dishonor all concepts of the Sacred.

11. As Episcopalians, we recognize that our neighbors come from a variety of different beliefs and backgrounds, and we are unfamiliar with many of if not most of them. Christians continue to struggle to find common ground and mutual respect with Jews and Muslims who are fellow children of Abraham. Whether we intend to or not, we impact and are impacted in return--powerfully and profoundly--by each other's lives, cultures and beliefs. For each of us, the neighbor often seems to be the Other rather than the one whom Christ calls us to receive as a gift and to love as we would be loved ourselves.

12. In contemporary local and global contexts, The Episcopal Church faces crucial opportunities and challenges for developing new creative relationships with people of other religious heritages. Throughout the world, people of different religions can be seen searching for compatible if not common ways toward justice, peace and sustainable life. Our theological and ecclesial heritage offers significant resources for participating in this global quest.

IV. Scripture, Reason and Tradition as Resources in Interreligious Dialogue

13. As part of the Anglican Communion, The Episcopal Church seeks to be a community living in obedience to the Word of God revealed through Scripture, and to identify the contemporary message of that Word through bringing the insights of tradition and reason, to theological reflection on interreligious relations.

Scripture and Reason

14. We understand the Holy Scriptures to be inspired by the Holy Spirit of God and at the same time the work of human authors, editors, and compilers. "All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16). The Scriptures "contain all things necessary for salvation" (BCP, 513). In the Scriptures we discover the nature of God, by their witness to Jesus Christ, in their record of his teaching, and through their proclamation of the Good News of God's Reign for all people. We believe the Holy Spirit continues to guide us in our growing understanding of the Scriptures, which are always to be interpreted in the widest possible context of God's redeeming love for all people. Throughout our history, Episcopalians have wrestled with varying interpretations of the Scriptures. Such differences are to be expected and appreciated as a direct consequence of our dynamic relationship with the Word of God and our experience of faith over time.

15. Christianity's Holy Scriptures reveal to us both the invitation and the direction to engage with people of other religions. In Genesis 1:26 we meet the loving God who created all people and all nations, and the awesome majesty of creation bids us humbly acknowledge that the fullness of God's intention is beyond the scope of our limited understanding; God's gracious love is not confined to the Christian community alone. Because of our faith in the incarnation of God in Jesus Christ, we expect to meet God in our neighbor, whom God commands us to love as we love ourselves (Mark 12:29-31).

16. The sixteenth-century Anglican theologian Richard Hooker helped form our tradition of Scriptural interpretation. In his major work, *Of the Laws of Ecclesiastical Polity*, Hooker argued that the Holy Spirit requires the church to use Reason to interpret scripture. For Hooker, the Scriptures reveal to us essential truths about God and ourselves that we cannot learn by any other means. In other matters of human life, God expects us to use our minds in order to reason together and thus discover, through conversation, debate, and argument, the right way forward. This requires respect for the opinions of other people of good will.

17. This Biblically-based respect for the diversity of understandings that authentic, truth-seeking human beings have is essential for communal reasoning and faithful living. The revelation of God in Christ calls us therefore to participate in our relationship with God and one another in a manner that is at once faithful, loving, lively, and reasonable. This understanding continues to call Episcopalians to find our way as one body through various conflicts. It is not a unity of opinion or a sameness of vision that holds us together. Rather, it is the belief that we are called to walk together in Jesus' path of reconciliation not only through our love for the other, but also through our respect for the legitimacy of the reasoning of the other. Respect for reason empowers us to meet God's unfolding world as active participants in the building of the Kingdom and to greet God's diverse people with appropriate welcome and gracious hospitality.

Tradition

18. Tradition is also an important aspect of Anglican theological understanding. As Anglicans we have always understood ourselves to be in continuity with the Catholic faith reaching back to the ancient, patristic church; we therefore hold the church's tradition in high regard. Anglicans have used tradition to inform our common reasoning as the church responds to new challenges and developments, using accumulated wisdom to show how similar challenges have been met in the past. For example, the English Reformers allowed tradition to shape the reformation of the Christianity they had received. Similarly, the founders of The Episcopal Church also placed great emphasis in tradition by continuing important beliefs and practices of the Church of England, such as its liturgy and ministry, and adapting them to the new context of the American republic, as in the American revival of the ancient practice of electing bishops. Tradition informed and shaped how Anglicans in these contexts responded to new situations.

19. Historically The Episcopal Church encountered religious pluralism and engaged in interreligious relations in the context of the foreign mission field. In many cases this work was the product of dedicated missionaries called to spread the Gospel in faithfulness to the Great Commission. We are also aware that in many cases this work went hand in hand with American expansionism in a combination of mission and empire. We need no better example than the ship sent to the newly-conquered Philippines that carried William Howard Taft as appointed governor and Charles Henry Brent as missionary bishop. We are shaped by these traditions: we are inspired by the energy, engagement, and faithfulness to the Gospel exhibited in the Anglican missionary engagement. Yet we recognize the need to be aware of the socio-religious implications of mission.

20. In turn, we hope that these examples from our history will help to shape future interreligious relationships. We pray for the same energy, engagement, and faithfulness to the Gospel that the Anglican missionary traditions display. We hope that these traditions will in turn shape our future relationships as missional ones of dialogue and companionship. "Companions in

Transformation," the official Global Mission vision statement adopted at the 2003 General Convention, emphasizes the importance of dialogue and companionship in engagement with other religious traditions. We believe the theological principles articulated there are also part of creating new traditions in interreligious relations, informed in classic Anglican fashion by our past.

21. We believe that interreligious work will carry forth God's intention for God's creation. It will provide us the opportunity to reflect the love of God we know through our redemption through the Incarnation of Christ; and it will provide us with the opportunity to build faithful communities that live out the majesty of God's will for the earth with more depth and in more forms than we currently experience within the limitations of our own rich religious community. And we believe that Episcopalians find our best resources in our historic understandings of Scripture, reason, and tradition to engage in this work of transformation.

V. Salvation in Christ and Interreligious Relations

22. The most sensitive aspects of interreligious relations concerns any religion's claims to unique or exclusive authority or revelation, including Christian traditions and teachings such as the incarnation, cross, and the resurrection of Jesus Christ. Christians affirm that God "has created all men and women in his image, and he wishes all to enjoy that fullness of life in his presence which we know as salvation" (Generous Love, Section 1). We also recognize that our efforts toward this goal are futile without the assistance of God in Christ through the power of the Holy Spirit. We are dependent on the grace of God-- God's unconditional, undeserved love for those God has made. The source of salvation is God alone. Christians believe salvation comes through Jesus Christ, the Son of God.

23. As Christians "we are saved by grace through faith, and this is not our own doing, but the gift of God, not the result of works so that no one may boast. For we are what God has made us, created in Christ Jesus for good works, which God has prepared beforehand to be our way of life" (Ephesians 2: 8-10). In various ways, language of salvation refers to a form of deliverance from sin and the finiteness of this life as we experience it, with all its hardships and joys. Our hope of salvation expresses our expectation that we shall share in the life of God, and do so not only after death, but now.

24. The Christian scriptures proclaim that Jesus is "the Word made flesh" (John 1:14) and as such he is "the Way and the Truth and the Life" (John 14:6). As stated in our creeds (Apostles', and Nicene) and liturgy, Jesus Christ is the full revelation of God. Since God has chosen to share our life, we affirm that God is intensely concerned about every human life. Among Christians, Episcopalians have a particular appreciation of this teaching, in that we believe that the coming of God in Christ has already begun to transform all of creation.

25. The human response to God's incarnate love was "to crucify the Lord of Glory" (1 Corinthians 2:8). The cross is the Christian symbol and act of self-emptying, humility, redemptive suffering, sacrificial self-giving, and unvanquished love. We believe that we have been reconciled to God through the cross.

26. In the resurrection we believe "Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb" (BCP, p. 483). By our baptism into Christ's death and resurrection we enjoy new life as members of the Body of Christ, called therefore to become ourselves ambassadors of reconciliation (Romans 6:4; 2 Corinthians 5:14-20).

27. Professing salvation in Christ is not a matter of competing with other religious traditions with the imperative of converting one another. Each tradition brings its own understanding of the goal of human life to the interreligious conversation. Christians bring their particular profession of confidence in God's intentions as they are seen in and through the incarnation, death and resurrection of Jesus Christ. As the bishops at Lambeth 2008 noted, "The purpose of dialogue is not compromise, but growth in trust and understanding of each other's faith and traditions. Effective and meaningful dialogue will only take place where there is gentleness, honesty and integrity. In all of this, we affirm that Christianity needs to be lived and presented as 'a way of life', rather than a static set of beliefs (89)."

28. Claiming Jesus as the Way, therefore, requires us to "respect the dignity of every human being" (BCP, p. 305). This grounds our expectation that we shall discover new insights and develop new relationships through interreligious dialogue. In mutual encounters and shared ascetic, devotional, ethical, and prophetic witness, we dare to hope that God will reveal new and enriching glimpses of a reconciled humanity.

VI. Mission and Evangelism

29. Another sensitive and important aspect of interreligious relations concerns how we as Christians are called to offer life abundant (John 10:10) and to "make disciples of all nations" (Matthew 28:16-20). Christianity (including Anglicanism) is an actively evangelical religion. As we consider mission and evangelism in a pluralistic, globalized world, we are mindful of our particular cultural contexts. We are aware that The Episcopal Church is an international church, with congregations in over sixteen different nations. We are also part of the larger Anglican Communion. We should always be mindful of how encounters with people of other religions in the United States may have differences as well as similarities with encounters in different contexts outside the US. We seek to be informed by the experience and reflection of our sisters and brothers living among men and women of many religious traditions in many nations. We stand in solidarity with each other, each seeking in our own circumstances to be faithful to the gospel.

30. We have spoken in this statement of the need to love one's neighbor. We see that love taking a variety of forms. Commitment to justice and mutual respect is the paramount consideration for some, for whom the practice of Christian love is the most powerful witness to the truth of the Gospel. Others, while not denying the witness of faithful lives, believe that love demands the verbal proclamation of the Gospel and an open invitation to all people to be reconciled to God in Christ. Still others understand evangelization as our participation in God's transformation of human society. The love of God that Jesus expressed in presence, compassion, healing, and justice: this we are called to live in mission. The reconciliation that God offers a sinful and broken world in Jesus' death and resurrection: this is the hope we offer the world in mission. As we seek to respond to God's call to love our neighbor, we all must seek to avoid ways of interaction which do violence to the integrity of human persons and communities.

31. We look for a way forward in the theology of companionship, as articulated in *Companions in Transformation*. This statement, produced by the Standing Commission on World Mission, reflects important developments in The Episcopal Church's understanding of how we participate in global mission; it is currently in a process of reception and review by the Church. *Companions in Transformation* outlines different ways in which Episcopalians are called to engage in mission and witness, and we believe these ways are also important in the service of interreligious dialogue. *Companions* states that a church participating in God's mission may not be able to solve the anguish, violence, and injustice suffered by companion churches. Even so, simply being present in the place of fear, loss and isolation expresses the love of Christ. We seek to be in companionship with our interreligious partners as we present ourselves in a variety of ways:

□ Witness: "You are witnesses of these things," said Jesus to his disciples (Luke 24:48). Witness in word means sharing the story of what God has done with us in light of the story of what God has done in Christ Jesus. Such witness is a natural and inevitable fruit of life in Christ, and it is the heart of evangelism as a mission imperative. Sharing the story with those who have never heard it is a crucial gift. Sharing our story with others must be part of a dialogue in which we listen to the stories others share with us, whether from places of little faith or from other religious paths. The religious diversity of the 21st century, like that of the early centuries of Christianity, calls us to hold together the multiple tasks of listening, learning, and bearing witness to Christ.

□ Pilgrim: Pilgrims grow in their knowledge of God, learning as much as they share, receiving as much as they give. The humility of this orientation and the eagerness to learn from companions nurtures deep and lasting relationships. The pilgrim motif opens the door to true mutuality, where, as the 1966 Anglican Congress said about partnership, "all are givers and all are receivers."

□ Servant: Servanthood means that we listen to the stated needs of our companions and look for signs of God's work in them. It means that we seek to meet Christ in all situations. For Episcopalians, authentic servanthood is a crucial counter to the assumptions we develop on the basis of our extraordinary access to the power of information, technology, and money. Servanthood is a key mark for our church as a whole, though it is sometimes perceived as a domineering church in a superpower nation.

□ Prophet: In companionship we often find our views of political, racial and economic relationships in the world challenged and transformed. Episcopalians in the 21st century are called to prophesy both to our own church and to the world church that the Body of Christ may be a mustard seed of God's Jubilee in the world, working justice for the whole human family from all faiths.

□ Ambassador: In addition to witnessing in word and deed as ambassadors of Christ, in companionship with interfaith partners we are ambassadors of our own church. As Episcopalians in dialogue, we must be aware always that companions are experiencing the vision, faithfulness, and integrity of The Episcopal Church through our conversation, conduct, and life. The role of ambassador also entails a commitment to represent fairly the life of The Episcopal Church. We should not be hesitant in being Episcopal Christians, just as our interreligious partners are not hesitant in being faithful Muslims, Jews, Buddhists, Hindus, Jains, Sikhs, Bahai, or other faiths, as we are in dialogue with each other.

□ Host: "Let a little water be brought, and wash your feet," said Abraham to the three strangers who appeared at Mamre (Genesis 18:4). "Let it be to me according to your word," said Mary to the angel Gabriel (Luke 1:38). God is not forcible but invites a response of hospitality. As we engage in interreligious dialogue, hospitality must be central in our response. Hospitality means that we listen to what our companions say, offer them opportunities to experience the breadth of our church, and care for one another. We are likewise called to be generous and hospitable with those whom God brings to us, always respecting the practices and customs of our partners.

□ Sacrament: As the body of Christ, the church is a sacrament of Christ, an outward and visible sign of Christ's inward and spiritual grace. We are called to be signs of God's mission to reconcile all people with one another and with God in Christ. The people and communities we meet are likewise sacramental signs of God's global presence. This sacramental emphasis helps us to retain an incarnational focus on people, relationships, and community, where God truly lives and where the most lasting impacts are made.

32. We are called and committed to be in companionship and partnership in interreligious dialogue in these different ways. We believe that religions must stand together in solidarity with all who are suffering and witness to the dignity of every human being. In these ways, presence in mission becomes a courageous mode of peace-making in a violent world. With ecumenical and interreligious groups, initiatives to encourage contact and dialogue and to advocate for religious freedom are imperative for reconciliation amid today's heightened tensions among religions. God is calling us to join hands with all, and to speak out when religious freedom is curtailed and when the social, environmental, economic, or political welfare of communities is damaged. We believe that authentic Christian witness and evangelism that serve God's mission are compatible with authentic interreligious dialogue.

33. At the outset of this statement, we recalled that one hundred and twenty years ago in the Chicago Quadrilateral, The Episcopal Church formulated a definition of what it considered essential to engage in ecumenical relations. Today Christianity lives and serves in a global setting in which all of God's human creation is challenged to find common ground for our mutual flourishing. Interreligious relations are vital to this. In seeking to articulate for this century the principles to be considered for authentic interreligious relations and dialogue, we offer three gifts from The Episcopal Church and the Anglican way:

□ Our comprehensive way of thinking by which we balance Scripture, reason, and tradition in relationship building;

□ Our belief system that centers on the incarnation of God in Christ, and on the Crucified One who leads us to self-emptying, forgiveness, and reconciliation; and

□ Our practice of focusing mission in terms of service, companionship, and partnership between people as demonstrative of God's embrace of human life.

34. These gifts are especially suited for our time. The late Martin Luther King, Jr., celebrated in Lesser Feasts and Fasts, foresaw a time when as one all human beings of every religion would have to learn to choose "a non-violent coexistence" over a "violent co-annihilation", and to seek community over chaos. Interreligious relations are no longer about competing religions but about mutual demonstrations of Love Incarnate. We close this statement encouraged by Dr King's word: "Love is the key that unlocks the door which leads to ultimate reality. This Hindu-Muslim-Christian-Jewish-Buddhist belief about human reality is beautifully summed up in the first Epistle of St John: 'Let us love one another; for love is of God; and everyone that loves is born of God and knows God. The one who loves not does not know God, for God is love. If we love one another God dwells in us, and God's love is perfected in us.'"

EXPLANATION

In 2003, the Standing Commission on Ecumenical Relations was officially charged with the Interreligious work of The Episcopal Church through Resolution D010. During the 2003-2006 triennium, the Commission drafted Resolution A056: On the Topic of Ecumenical Relations and Establishing a Basis for Interreligious Dialogue. This Resolution was submitted to the 2006 General Convention, approved by the House of Bishops, but did not reach the floor of the House of Deputies before adjournment. During the 2006-2009 triennium, the Interreligious Relations Subcommittee of the SCEIR worked to develop a more substantive theological statement to clarify the theological and historical rationale for The Episcopal Church's engagement with other religious traditions. The Rev. Daniel Appleyard served as chair, along with the Rt. Rev. Alan Scarfe, the Rt. Rev. Ted Gulick and Ms. Kate Ketcham. The Rev. Dr. Gwynne Guibord and Dr. Thomas Ferguson served as consultants and provided staff support. In addition, the Rev. Dr. Randy Lee and Dr. Michael Trice of the Evangelical Lutheran Church of America's Division for Ecumenical and Interreligious Relations participated in the Committee's work as full communion partners.

The SCEIR presents the following Statement on Interreligious Relations for consideration and endorsement at the 2009 General Convention. Further information, including a list of Frequently Asked Questions about the statement, may be found at <http://www.episcopalchurch.org/ecumenism>.

III. *1991 COCU Resolution:*

Resolved, That this 70th General Convention of the Episcopal Church recognize *The COCU Consensus: In Quest of a Church of Christ Uniting* to be a significant and valuable contribution for deepening our relationships and pursuing further theological dialogue with the other member churches of the Consultation in our continuing ecumenical journey toward a communion of communions; and be it further

Resolved, That the Standing Commission on Ecumenical Relations be directed to initiate and facilitate a study of *Churches in Covenant Communion* as one way whereby the member churches of the Consultation may advance the vision of visible unity in a communion of communions; and be it further

Resolved, That the possibilities of bilateral dialogues with member churches of the COCU be explored as a way to grow in our knowledge and understanding of each other, and that diocesan ecumenical commissions and officers be asked to explore ways of sharing worship, study, witness and evangelism with other member churches of the Consultation on Church Union.

IV. *Churches Uniting in Christ, 2002*

RECOMMENDATION TO THE CHURCHES FOR A NEW RELATIONSHIP, CHURCHES UNITING IN CHRIST

The Executive Committee of the Consultation on Church Union (COCU), acting on the mandate given by the Consultation's Eighteenth Plenary (St. Louis, January, 1999),

- 1) commends to the member churches the following proposal for a new relationship among them, to be called Churches Uniting in Christ, and
- 2) requests that they approve this proposal in their appropriate decision-making bodies in order that they together may inaugurate Churches Uniting in Christ through public declaration and liturgical celebration during the Week of Prayer for Christian Unity in the year 2002.

This proposal for inauguration of Churches Uniting in Christ is excerpted from the full report of the Eighteenth Plenary. It is also dependent upon, and intended to be fully consistent with, COCU's other foundational documents: *The COCU Consensus* and *Churches in Covenant Communion*. These texts, in turn, are deeply indebted to work done in other parts of the ecumenical movement, especially the World Council of Churches' text, *Baptism, Eucharist and Ministry*.

Entering into Churches Uniting in Christ means that the participating churches will express their relationship with one another through the following visible marks:

1. **Mutual recognition of each other as authentic expressions of the one church of Jesus Christ.** Specifically this means that the participating churches will publicly recognize the following in one another:

- faith in one God who through Word and in the Spirit creates, redeems, and sanctifies;
- commitment to Jesus Christ as Savior and as the incarnate and risen Lord,
- faithfulness to the Holy Scripture, which testifies to Tradition and to which Tradition testifies, as containing all things necessary for our salvation as well as being the rule and ultimate standard of faith, commitment to faithful participation in the two sacraments ordained by Jesus Christ, Baptism and the Lord's Supper;
 - commitment to the evangelical and prophetic mission of God and to God's reign of justice and peace;
 - grateful acceptance of the ministry which the Holy Spirit has manifestly given to the churches.

2. **Mutual recognition of members in one Baptism.** This also implies a recognition of the ministry which all believers share in the common priesthood and from which God calls those members who will be ordained.

3. **Mutual recognition that each affirms the apostolic faith of Scripture and Tradition which is expressed in the Apostles' and Nicene Creeds, and that each seeks to give witness to the apostolic faith in its life and mission.**

4. **Provision for celebration of the Eucharist together with intentional regularity.** This recognizes that the sacrament is at the heart of the church's life. Shared celebration of the Lord's Supper is a sign of unity in Christ. As Christians gather in all their diversity at one Table of the Lord, they give evidence that their communion is with Christ, and that they are in communion with one another in Christ. When Christians are unable or unwilling to partake together of the one Eucharist, they witness against themselves and give a visible demonstration of the brokenness of Christ's body and the human continuity.

5. **Engagement together in Christ's mission on a regular and intentional basis, especially a shared mission to combat racism.** The church engages in Christ's mission through worship, proclamation of the gospel, evangelism, education, and action that embodies God's justice, peace, and love. The commitment made by the members of Churches Uniting in hearts and minds may be changed. The participating churches will also recognize, however, a particular and emphatic call to "erase racism" by challenging the system of white privilege that has so distorted life in this society and in the churches themselves. Indeed, this call is a hallmark of the new relationship.

6. **Intentional commitment to promote unity with wholeness and to oppose all marginalization and exclusion in church and society based on such things as race, age, gender, forms of disability, sexual orientation, and class.**

7. **Appropriate structures of accountability and appropriate means for consultation and decision making.** While some provision must be made for effecting the marks of the new relationship and for holding the churches mutually accountable to the commitments they have made, the structures developed for these purposes should be flexible and adapted to local circumstances. Apart from ongoing structures, the members of Churches Uniting in Christ may want to assemble from time to time in order to consider pressing issues and to bear witness together on matters of common concern.

8. **An ongoing process of theological dialogue.** Such dialogue will specifically attempt:

- to clarify theological issues identified by the members of Churches Uniting in Christ in order to strengthen their shared witness to the apostolic faith;
- to deepen the participating churches' understanding of racism in order to make an even more compelling case against it;
- to provide a foundation for the mutual recognition and reconciliation of ordained ministry by the members of Churches Uniting in Christ by the year 2007.

As we undertake the dialogue regarding ministerial recognition and reconciliation, the following paragraphs will serve as the framework and starting point for our discussions.

Mutual recognition of ordained ministry means "that the participating churches will publicly recognize that one another's ordained ministries are given by God as instruments of God's grace, that these ministries seek to be faithful to Jesus Christ, and that these ministries possess not only the inward call of the Spirit by also Christ's commission through this body, the church" (St. Louis Plenary Report, par. 43). Mutual reconciliation following and building on such recognition, means

additionally that "the ordained ministries of each covenanting church become one ministry of Jesus Christ in relation to all" such that "the ministry of one may function, whenever invited, as a ministry invited as a ministry to all" (CCC, ch. 4, par. 21).

Chapter 7 of the *COCU Consensus* makes clear the intention of COCU members to adopt the three-fold ministry of bishop, presbyter, and deacon as part of the process of ministerial reconciliation "in ways appropriate to the differing traditions of the uniting churches and to future needs of their common mission" (CC, ch.7, par. 44). The text notes that the churches may use different nomenclature (par. 42), but the three-fold ordering must be sufficiently evident that the ministries of the churches are fully interchangeable.

The *COCU Consensus* and *Churches in Covenant Communion* also affirm that a reconciled ministry shall include bishops who "stand in continuity with the historic ministry of bishops as that ministry has been maintained through the ages" (CC, ch. 7, par. 48). This historic succession is understood as one sign of the apostolicity the churches confess. The churches thus seek to be reconciled in such a way that the wider Christian world can understand their relationship to be what is commonly known as full communion.

The documents insist that "uniformity among several church polities is not essential to covenant communion" (CCC, ch. 4, par. 19) and that it is the responsibility of each of the participating churches "to determine how its present categories of ordained ministry relate to the historic categories [of the three-fold ministry] set forth in the *COCU Consensus*, chapter 7" (par. 28). The purpose of dialogue would be to explore how much diversity is possible consistent with the framework for reconciliation set forth in the COCU documents. This is particularly important since, in an earlier phase of the Consultation, it was anticipated that "the ordering of ministry outlined in chapter 7 will begin first to appear concretely in the councils of oversight [later called covenanting councils]" ("Note on the Function of Chapter 7," first edition). Since covenanting councils per se are not envisioned as part of Churches Uniting in Christ, this will obviously need to be reconsidered.

The reconciled ministry we seek should also

- to embody a commitment to justice, peace and the integrity of creation;
- be a demonstrable renunciation of the sins of racism and sexism;
- provide adequate means for preaching and teaching the gospel, presiding over the liturgical and sacramental life of the congregations, and assembling, equipping, and watching over the community (CC, ch. 7, par. 31);
- recognize and value the ministry of laypersons, including the full equality of both women and men;
- enable the church to carry out its mission of service and witness.

The relationship expressed through the visible marks of Churches Uniting in Christ will not be structural consolidation but a unity in diversity among churches that, though many, will understand themselves to be one community in Christ. From the moment of inauguration, the life of these churches will be visibly intertwined as never before. From the moment of inauguration, their relationship, with God's help, will not be one of friendly coexistence and consultation but of binding community that actively embodies the love of Christ which ties them to one another.

The commitment of the churches to these marks of relationship, and to the ongoing process of theological dialogue, will enable the churches to inaugurate Churches Uniting in Christ while yet confessing that their work is not completed. The Executive Committee is confident that, guided by the Holy Spirit, the churches will be able to respond to God's call

- to witness more credibly to the apostolic faith,
- to oppose the sin of racism, and
- to move toward the day when their ordained ministries are mutually recognized and reconciled in a relationship of full communion.

It is the strong hope of the Executive Committee that the reconciliation of ministry can be accomplished by the time of the Week of Prayer for Christian Unity in 2007.

V. **General Convention Resolution on Consultation on Church Union, 2000**

Resolved: the House of--- concurring, that the 73rd General Convention of The Episcopal Church receives with enthusiasm the proposal of the Executive Committee of the Consultation on Church Union (COCU), "Recommendation to the Churches for a New Relationship, Churches Uniting in Christ," October 19, 1999; and commits itself to the inauguration of Churches Uniting in Christ (CUIC) in 2002; and be it further Resolved: that the 73rd General Convention of The Episcopal Churches acknowledges with appreciation the intention of COCU members "to adopt the three-fold ministry of bishop, presbyter and deacon as part of the process of ministerial reconciliation" (Recommendation, p. 3). And be it finally Resolved: that we reiterate our commitment to the Chicago-Lambeth Quadrilateral and commend, as a basis of theological dialogue in CUIC, the following documents: Baptism, Eucharist, and Ministry; COCU Consensus; Churches in Covenant Communion; and Called to Common Mission.

Explanation

This action moves the process forward, encouraging the member churches of the COCU partnership to explore more deeply the means of reconciliation of ministries toward full communion with one another. Following these discussions, the Episcopal Church will be asked to affirm the shared understandings of the COCU/CUIC churches prior to the realization of the CUIC vision.

APPENDIX E: GLOSSARY

<u>AOTC</u>	Anglican-Orthodox Theological Consultation (USA).
<u>ARC</u>	Anglican-Roman Catholic Consultation (USA).
<u>ARCIC</u>	Anglican-Roman Catholic International Commission.
<u>Agreed Statement:</u>	Agreement on a particular point, leaving more or less significant differences on others.
<u>BCEIA</u>	Bishop's Committee for Ecumenical and Interreligious affairs of the National Conference of Catholic Bishops.
<u>BEM</u>	Baptism, Eucharist and Ministry. The 1982 WCC Faith and Order document, also called the Lima Report.
<u>Bilateral</u>	Pertaining to two communion or churches in dialogue, and to joint statements on agreements and differences resulting from dialogue.
<u>Coalition</u>	Groups of church units planning and/or using their resources in joint action on specific issues.
<u>Communion</u>	A grouping of churches having common origins and traditions and in communion with each other nationally and/or internationally.
<u>Consensus</u>	A total agreement, at least in content, if not in expression.
<u>COCU</u>	The Consultation On Church Union, begun in 1960, is a conversation of Disciples, Episcopal, Methodist and Reformed churches exploring the formation of a Church of Christ Uniting.
<u>Convergence</u>	A dynamism toward a goal, rather than a substantial agreement.

<u>Council of Churches</u>	A local, regional, state, national or international association of churches seeking unity, sharing information, and cooperating in joint concerns.
<u>CUIC</u>	Churches Uniting in Christ, the new incarnation of COCU, inaugurated in January, 2002.
<u>Dialogue</u>	An exchange of traditions and ideas or opinions on particular issues, with a view to reaching an agreement or settlement.
<u>EDEIO</u>	Episcopal Diocesan Ecumenical Officers. The national network of those holding ecumenical responsibilities in Episcopal Church dioceses.
<u>Ecumenical</u>	Pertaining to the "whole inhabited earth." It is now used to describe the movement to restore unity to all Christians or to describe openness and self-examination shared with other Christians to the end that Christ's prayer for unity might be fulfilled. It is sometimes used to describe any cooperative venture between communions.
<u>Ecumenical Patriarch</u>	Of Constantinople (Istanbul). The "first bishop among equals" in the Eastern Orthodox Church. His primacy is one of seniority and coordination rather than jurisdiction.
<u>Evangelism</u>	Spreading the good news of Jesus. The practice of ecumenism is a vital part of any effort in evangelization.
<u>Faith and Order</u>	Matters pertaining to the doctrines of the churches and to their visible structures, especially those involving sacraments, ministry and polity. The term arose from the Faith and Order Conferences, which, with the Life and Work Conferences, led to the formation of the World Council of Churches.
<u>Interfaith</u>	Activities by which good will, spiritual understanding and cooperation are fostered by people of all faiths. "Interreligious" is sometimes used as a synonym.
<u>LED</u>	Lutheran-Episcopal Dialogue in the USA.
<u>LERN</u>	Lutheran Ecumenical Representatives. The national network of those holding ecumenical responsibilities in the synods.
<u>NCCC</u>	National Council of the Churches in Christ in the United States of America, a community of 32 communions.
<u>NADEO</u>	National Association of Diocesan Ecumenical Officers. The national organization of those holding ecumenical responsibility in the U.S. dioceses of the Roman Catholic Church.
<u>Reception</u>	The action or fact of the faithful and clergy accepting or admitting agreements from theological dialogues. Non-reception may signal areas of reservation or difficulties remaining unresolved.
<u>SCOBA</u>	Standing Conference of Canonical Orthodox Bishops in the Americas, formed in 1960 to facilitate common action among jurisdictions in North and South America.
<u>SCER</u>	Standing Commission on Ecumenical Relations of the General Convention.
<u>Substantial Agreement</u>	A basic nucleus without which the message of salvation is not transmitted in its integrity, while accepting that neither doctrinal elaborations nor practices correspond entirely among partner churches. The essentials are assured, and there is the same shared intention of faith.
<u>WCC</u>	World Council of Churches, a fellowship of over 300 national communions in over 90 countries.

APPENDIX F: OTHER RESOURCES

Strive to "be a student of ecumenism" is listed first among the six responsibilities of the diocesan ecumenical officer (p. 16). It may also be said that all ministers of the Church - lay persons, bishops, priests, deacons - should strive to be students of ecumenism in order to represent Christ and his Church faithfully.

The purpose of the student in striving is to acquire information for action, not only for education. Acquiring information involves knowing about the literature, experiencing dialogue with persons of other traditions, and looking for training opportunities.

The following items are selected from a vast literature. The list supplements the resources already mentioned in earlier sections of this Handbook, and it is reflective of the wide range of topics and issues addressed in the ecumenical movement.

I. World Council of Churches

Baptism, Eucharist and Ministry 1982-1990: Report on the Process and Responses analyzes the 186 official responses of the churches and needed further work.

Beyond Unity-in-Tension: Unity, Renewal and the Community of Women and Men, Thomas F. Best, Editor.

Celebrating Community: Prayers and Songs of Unity, Janet Crawford, Terry MacArthur and Thomas F. Best, Editors.

Christian Faith and The World Economy Today: A Study Document from the World Council of Churches.

Church and World: The Unity of the Church and the Renewal of Human Community. Report of a six-year Faith and Order study.

Churches in the World of Nature: International Politics and the Mission and Ministry of the Church, Ninan Koshy.

Common Witness. Contrasts with proselytism. A joint WCC-Roman Catholic study.

Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as it is Confessed in the Nicene Creed (381). Report of a major Faith and Order study.

The Cutting Edge: How Churches Speak on Social Issues, Mark Ellingsen.

Dictionary of the Ecumenical Movement. More than 600 alphabetic entries deal with themes and events, organizations and personalities, theological and ethical discussions regions of the world, and world communions.

Documentary History of Faith and Order 1963-1993.

From Generation to Generation: The Story of Youth in the Ecumenical Movement, Ans J. Van der Bent.

A History of the Ecumenical Movement: Vol. I: 1517-1948, Ruth Rouse and Stephen Charles Neill, Editors. Vol. II: 1948-1968, Harold E. Fey, Editor.

Index to the World Council of Churches' Official Statements and Reports 1948-1994, Ans J. Van der Bent, Editor.

Major Studies and Themes in the Ecumenical Movement, Ans J. Van der Bent, Editor.

The New Faith - Science Debate: Probing Cosmology, Technology and Theology, John M. Mangum, Editor.

New Religious Movements and the Churches, Allan Brockwa and J. Paul Rajashakar, Editors.

No Longer a Secret: The Church and Violence Against Women, Aruna Gnanadason.

Religious Freedom in a Changing World, Ninan Koshy.

Signs of the Spirit, Michael Kinnamon, Editor. Official report of the WCC's most recent assembly, Canberra, 1991.

The Teaching of Ecumenics, Samuel Amirtham and Cyris H. S. Moon, Editors.

Violence, Non-Violence and Civil Conflict. Report of a consultation on one of the oldest concerns of the ecumenical movement.

II. National Council of Churches

"A Call to Dialogue and Action in Evangelism: Jesus Christ and God's Reign". NCCC policy statement.

"A Call to Responsible Ecumenical Debate on Controversial Issues: Abortion and Homosexuality". Faith and Order study.

"A Critique of the Theology of the Unification Church as Set Forth in 'Divine Principle'". Faith and Order study.

Apostolic Faith in America, Thaddeus D. Horgan, Editor. Faith and Order study.

Black Witness to the Apostolic Faith, David T. Shannon and Gayraud S. Wilmore, Editors.

"Deny Them Their Victory," a response to the terrorist attacks of September 11 signed by almost 4,000 Christian and Interfaith leaders

Genetic Engineering: Social and Ethical Consequences. NCCC study report.

Having Gifts That Differ: Profiles of Ecumenical Churches, Peggy L. Shriver. Short description of NCCC member Churches. Friendship Press.

Pentecostal Churches and the Ecumenical Movement. Faith and Order study.

"Violence in Electronic Media and Film". NCCC study report.

III. Anglican Resources and Statements

The Eames Commission: The Official Reports, The Archbishop of Canterbury's Commission on Communion and Women in the Episcopate.

The Emmaus Report: A Report of the Anglican Ecumenical Consultation 1987. Prepared for the 1988 Lambeth Conference.

For the Sake of the Kingdom. Report of the Anglican Theological and Doctrinal Commission.

Responding to the Cults: A Pastoral Approach. Pamphlet from the Ecumenical Office of the Anglican Church of Canada.

Rome and Canterbury Through Four Centuries, Bernard and Margaret Pawley.

The Truth Shall Make You Free, The Lambeth Conference 1988: The Reports, Resolutions and Pastoral Letters from the Bishops.

Quadrilateral at One Hundred, J. Robert Wright, Editor.

IV. Local Ecumenism

Ecumenical Marriage: An Orientation Booklet for Engaged Couples, Families, Pastoral Ministers, Religious Educators, George Kilkourse. Office of Ecumenical Affairs, P.O. Box 942, Louisville, KY, 40201.

Local Ecumenism and Interfaith Cooperation. Graymoor Ecumenical Institute.

Local Ecumenism: How Church Unity Is Seen and Practiced by Congregations, Andre Birmele.

Models of Ecumenism, Allen Brown, Jr., Editor. Episcopal Diocesan Ecumenical Officers.

Pastoral Guidelines for Interchurch Marriages between Anglicans and Roman Catholics in Canada. Anglican Book Centre, 600 Jarvis Street, Toronto, Canada M4Y 2J6.

Prayer for Unity, Emmanuel J. Sullivan. Graymoor Ecumenical Institute.

Twelve Tales Untold: A Study Guide for Ecumenical Reception.

V. General

Baptism and the Church: A Believer's Church Vision, Merle Strege.

A Bibliography of Interchurch and Interconfessional Theological Dialogues, J.F. Puglise and S.J. Voicu, Centro Pro Unione, Rome.

Christian Unity: Matrix for Mission, Paul A. Crow.

Reception: An Ecumenical Opportunity, William G. Rusch.

VI. Periodicals

The Ecumenical Review. Quarterly theological journal of the World Council of Churches.

Ecumenical Trends. Monthly of the Graymoor Ecumenical Institute, Graymoor, Garrison, N.Y. 10524.

Journal of Ecumenical Studies. Quarterly with scholarly papers, reviews and documentation on ecumenical and interreligious issues. Temple University, Philadelphia, PA 19122.

Mid-Stream. Quarterly of the Council on Christian Unity of the Christian Church (Disciples of Christ), P.O. Box 1986, Indianapolis, IN 46206.

One in Christ. Quarterly. One of the sources for theological articles and documents. Turvey Abbey, Turvey, Beds., MK43 8DE England.

One World. Monthly magazine about the World Council and churches throughout the world.

Sobornost. Twice yearly on Orthodox and Anglican Fellowship of St. Alban and St. Sergius.

VII. Organizations

Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202.

National Council of Churches, 475 Riverside Drive, New York, N.Y. 10115-0050.

Graymoor Ecumenical and Interreligious Institute, 475 Riverside Drive, New York, N.Y. 10115.

National Workshop on Christian Unity. Annual meeting to provide resources and interchange for ecumenical officers and other interested persons. Information from Episcopal Diocesan Ecumenical Officers.

North American Academy of Ecumenists, Annual Meeting. The goal is to inform, relate, and encourage those whose profession or ministry in the church involves them in ecumenical activities and studies. Information from the Ecumenical Office.

World Council of Churches, 475 Riverside Drive, New York, N.Y. 10115 (USA Office).

We appeal to all our people to show a spirit of charity in their dealings with other Christians wherever they may be, to respect other Christian Churches, to refrain from harsh or unkind words about them, whether in speech or in writing, and to seek to understand both their life and their doctrine by common study and by personal contacts. Above all, we appeal to them to pray for Christian unity, privately, corporately, and together with members of other Christian communions, that all believers may be united "in the way Christ wills and by the means he chooses", and to remember always that the nearer we draw to Christ, the nearer we draw to one another.

-IX Lambeth Conference, 1958

That every opportunity be taken to emphasize the Divine purpose of visible unity among Christians, as a fact of revelation.

-IX Lambeth Conference, 1897

As result of our deliberations in this national consultation, we are firm in our intention to remain in dialogue and participate in the renewal and revisioning of the ecumenical movement. We recognize, nevertheless, many sharp differences with our dialogue partners and have a host of unanswered questions about the way forward in ecumenism. We foresee a number of ecumenical possibilities as we move into the first decades of the 21st century.... as we consider both possibilities and obstacles, we have several specific recommendations that we commend as immediate opportunities to realize the possibilities and overcome obstacles.

-National Consultation on Ecclesiology, 1993
