

Standing Commission on Ecumenical Relations

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MEMBERSHIP

Bishops

The Rt. Rev. William G. Burrill (Rochester) 2000
 The Rt. Rev. Christopher Epting (Iowa), *Executive Council liaison*
 The Rt. Rev. Leo Frade (Honduras) 2003
 The Rt. Rev. Edwin F. Gulick, Jr. (Kentucky) 2000
 The Rt. Rev. Carolyn Tanner-Irish (Utah) 2003
 The Rt. Rev. David B. Joslin (Central New York) 2000
 The Rt. Rev. Rustin Kimsey (Eastern Oregon) 2000, *chair*

Presbyters

The Rev. S. Albert Kennington (Central Gulf Coast) 2000
 The Rev. Charles D. Krutz (Louisiana) 2003
 The Rev. Lucinda R. Laird (Kentucky) 2000
 The Rev. Dr. Alfred Moss (Virginia) 2000

ECUMENICAL RELATIONS

The Rev. Sandra Richardson (Michigan) 2003

The Rev. Canon David L. Veal (Northwest Texas) 2000

Lay Persons

Ms. Margaret J. Faulk (New Hampshire) 2003, *secretary*

The Hon. Paul Game, Jr. (Southwest Florida) 2000

Ms. Marjorie D. Gross (South Dakota) 2000

Mr. John L. Harrison, Jr. (Pennsylvania) 2003

Dr. Alda M. Morgan (California) 2000, *vice chair*

Ms. Elizabeth Noland (Rio Grande) 2003

Adjunct

The Rev. Canon Robert Miner (Connecticut), *EDEO liaison*

Staff

The Rev. Canon David W. Perry, Ecumenical Officer

Ms. Midge Roof, Associate Deputy for the Ecumenical Office

The Rev. Dr. William A. Norgren, consultant to the Ecumenical Office

The Rev. Canon Robert Wright, consultant to the Ecumenical Office

INTRODUCTION

On the pages which follow, the reader will discover an impressive accounting of the Episcopal Church's interactions with a wide variety of faith communities. The value of these sharings and visions are many, but I would cite two. The first is that by so honestly engaging others in a dialogue which strives for unity, we allow God's grace to both affirm our gifts and open us to new understandings of faith and witness. The second value is that we are establishing friendships within the dialogues which, according to John 15:15, may be the bedrock of the nature and personality of the Universal Church. So, as you read, imagine faces alive with anticipation and hearts longing for whatever is necessary that we might be one...in Christ.

Rustin R. Kimsey Chair, SCER

CHURCHES IN FULL COMMUNION

Old Catholic Churches

Since 1934 and 1940, on the basis of the Bonn Concordat of 1931, the Episcopal Church has been in communion with the Old Catholic Churches of the Union of Utrecht. The Episcopal Church has participated in the Anglican-Old Catholic International Theological Conference during the triennium. The only Old Catholic Church in the United States in the Union of Utrecht is the Polish National Catholic Church. The relationship of full communion between the Polish National Catholic Church and the Episcopal Church was suspended in 1987 by the PNCC. Nonetheless, annual conversations between the two churches have taken place during the triennium, Bishop David Joslin serving as the Episcopal Church's co-chair. The SCER has encouraged the cordial and growing relationships locally between Episcopal and PNCC congregations.

Philippine Independent Church

The Philippine Independent Church and the Episcopal Church share full communion. This relationship continues to grow and develop in the United States between the two churches. The Rt. Rev. Vic Esclamado is the PIC bishop in charge for the United States and Canada. Plans are underway for a meeting of the Joint Council of the two churches early in the new triennium.

Mar Thoma Church and Churches of Bangladesh, India and Pakistan

The Mar Thoma Syrian Church of Malabar, with congregations in the U.S., has an agreement with the Presiding Bishop and the House of Bishops about assistance to Mar Thoma people. The Church of South India also has congregations in the U.S., for which the Moderator-Bishop has responsibility. To the best of our knowledge, the Church of North India, the Church of Bangladesh, and the Church of Pakistan do not have congregations in the U.S.. These churches are part of the Anglican Communion Primates Meeting, the ACC, and Lambeth Conference.

OFFICIAL DIALOGUES

Anglican-Methodist

United Methodist Church - Episcopal Church

The mandate for a United Methodist-Episcopal dialogue is found in resolution A029s 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 in behalf of the mission of the Church...."

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.

In 2000, a joint Methodist-Episcopal steering committee established the goals, timetable, personnel, and budget for the dialogue. The ecumenical officers of Province 2 and in North Carolina have offered to provide an arena for local Methodist-Episcopal dialogues.

African-American Methodist Episcopal Churches and the Episcopal Church

Conversations with those 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 have declined opening formal dialogue at this time, focusing their resources instead on the Consultation on Church Union conversations.

Anglican-Oriental Orthodox

News of the death of Karekin I, Supreme Patriarch and Catholicos of all Armenians, was met with sorrow and with celebration of his life and ecumenical witness. Presiding Bishop Griswold issued a statement of thanksgiving for his life and witness for the cause of Christian unity.

The Anglican-Oriental International Commission is scheduled to meet in 2000. No formal U.S. Oriental Orthodox-Episcopal dialogues are scheduled at this time. Cordial and abiding friendships, locally and nationally, suggest the wisdom of beginning such conversations again.

Anglican-Orthodox Dialogue

The Standing Conference of Canonical Orthodox Bishops of America (SCOBA) and the Episcopal Church have agreed to resume the official dialogue between the Orthodox churches and the Episcopal Church in November 2000. Although there have been ecclesiological tensions in recent years, there have also been significant agreements in the past. The conversations have been encouraged in most recent visits of the Presiding Bishop to the Patriarch of Moscow, Alexy II, and with the Ecumenical Patriarch, Bartholomew I (July 1999) and by the International Anglican-Orthodox Commission. (Bishop Mark Dyer is the Anglican co-chair of this Commission.) The Orthodox-Anglican dialogue is one of the oldest ecumenical relationships. "The new conversations will continue, deepen and honor the tradition of that friendship."

Anglican-Roman Catholic Dialogue

The Anglican-Roman Catholic dialogue met four times during the triennium. These meetings deepened the conversation on several critical issues, pressing forward with areas of agreement while continuing to struggle with the problems and challenges. In 2000, the ARCUSA dialogue celebrated its 50th meeting at the College of Preachers, Washington, D.C., celebrating 33 years of the dialogue relationship.

With the appointment of Presiding Bishop Griswold as the Anglican co-chair of ARCIC, Bishop Griswold named the Rt. Rev. Edwin Gulick to fill his place as the Episcopal co-chair for ARCUSA. ARCUSA was diminished by the death of the Rev. Dr. Charles Price (1999), long-time member of the dialogue and frequent contributor to the papers presented in the conversation.

In November 1999, ARCUSA issued its thirteenth joint statement, "An Agreed Report on the Local/Universal Church" (See the Episcopal Church website or request from the Office of Ecumenical and Interfaith Relations). This statement will be reviewed by SCER in the new triennium.

In May 2000 an international gathering of Anglican Primates and senior Roman Catholic Archbishops met in Toronto to discuss the more practical and pastoral issues of Anglican and Roman Catholic relations at the national and local level. (A report of this meeting was not available at the time of this publication.)

ARCIC issued "The Gift of Authority" (Authority III) in May of 1999. The Lambeth Conference, the Presiding Bishop, and the SCER commended the document to our churches for deep reflection and discussion. Study of the document is expected to continue for the next several years. SCER will make an official response to the statement in the new trien-

nium (See the Episcopal Church website or order from Church Publishing). ARCUSA also has underway a long-term study of the question of authority.

The SCER and the Office of the Presiding Bishop continued its affirmation and support of the Anglican Centre in Rome. The Rt. Rev. John Baycroft was installed by Bishop Griswold (who serves as the chair of the Centre) as the new Director. During his days in Rome, the Presiding Bishop met in an informal visit with Pope John Paul II.

Consultation on Church Union/Churches Uniting in Christ

For nearly forty years, member churches of the Consultation on Church Union (COCU) have met together seeking ways to make full communion possible: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, the Episcopal Church, International Council of Community Churches, Presbyterian Church (U.S.A.), United Church of Christ, and United Methodist Church.

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 document identifies nine marks of Churches Uniting in Christ (see Recommendation of the Executive Committee printed below) and calls for dialogue whose goal is full reconciliation of ministry by 2007. The plenary also approved “A Call to Christian Commitment and Action to Combat Racism.”

While supporting enthusiastically the anti-racism initiative, the Episcopal delegation made it 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.

In its February 1999 session, the SCER resolved:

Resolved, that the SCER instructs its representation to the Executive Committee of the Consultation on Church Union: 1) to convey its congratulations to our partner churches who have firmly voted to proceed with the mutual recognition of their ordained ministries as the basis for inauguration of the Churches Uniting in Christ in the year 2002 as provided in the Report of the Eighteenth Plenary adopted by them at St. Louis in January of 1999, and 2) to seek a meeting as soon as possible with representatives of our partner churches in order to ascertain whether they can include the Episcopal Church in that inauguration on the basis of an agreed plan for the future reconciliation of ministries that includes a commitment to the ministry of bishops in historic succession and a common and fully interchangeable three-fold ministry along the lines that were specified in the first draft of the St. Louis document and more fully agreed by most of them in chapter seven of the COCU Consensus.

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” (printed below).

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), commends to the member churches the following proposal for a new relationship among them, to be called Churches Uniting in Christ, and 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:

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.

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.

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.

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 community.

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 Christ includes all of these, so that 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.

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.

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.

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 but 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 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 docu-

ments. 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 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.

The Executive Committee of the Consultation on Church Union,
October 19, 1999

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 and urges that the General Convention enact the following resolve:

Resolution A038 Consultation on Church Union

1 *Resolved*, the House of _____ concurring, That the 73rd General Convention
2 of the Episcopal Church receives with enthusiasm the proposal of the Executive
3 Committee of the Consultation on Church Union (COCU), “Recommendation
3 to the Churches for a New Relationship, Churches Uniting in Christ,” October
4 19, 1999; and commits itself to the inauguration of Churches Uniting in Christ
5 (CUIC) in 2002; and be it further

6 *Resolved*, That the 73rd General Convention of the Episcopal Churches
7 acknowledges with appreciation the intention of COCU members “to adopt the
8 three-fold ministry of bishop, presbyter and deacon as part of the process of min-
9 isterial reconciliation” (Recommendation, p. 3); and be it further

10 *Resolved*, That we reiterate our commitment to the Chicago-Lambeth Quad-
11 rilateral and commend, as a basis of theological dialogue in CUIC, the following
12 documents: *Baptism, Eucharist, and Ministry*; *COCU Consensus*; *Churches in*
13 *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.

Dialogue With the Presbyterian Church (U.S.A.) and the Episcopal Church

Following the Plenary and Executive Committee actions, the SCER further discussed the advisability of engaging in a formal dialogue with the Presbyterian Church (U.S.A.), particularly focused on the historic episcopate. The SCER agreed to bring this resolution calling for a dialogue authorized by the General Convention.

Resolution A039 Dialogue with the Presbyterian Church (U.S.A.) and the Episcopal Church

1 *Resolved*, the House of _____ concurring, That the 73rd General Con-
2 vention of the Episcopal Church, authorizes the Ecumenical Office to enter into
3 a bilateral dialogue with the Presbyterian Church (U.S.A.).

Explanation

Both the Episcopal Church and the Presbyterian Church (U.S.A.) are members of the Consultation on Church Union (COCU). In view of the new hope envisioned in the proposed inauguration of Churches Uniting in Christ (CUIC) in 2002, members of the Executive Committee of COCU have particularly encouraged our two churches to enter into this conversation. Furthermore, the Presbyterian Church (U.S.A.) and the Evangelical Lutheran Church in America have entered into full communion. In light of “Called to Common Mission,” a bilateral conversation seems especially timely and propitious. The SCER endorses this dialogue.

COCU and Anti-Racism

The SCER members participated in special anti-racism training and discussion at its February 1999 meeting. Following this activity and further discussion of the COCU initiated anti-racism statement, the SCER endorsed the following resolution directed to the Executive Council of the Episcopal Church:

Moved that the Standing Commission on Ecumenical Relations commend to the Executive Council Section 6 of the Report of the Eighteenth Consultation on Church Union Plenary together with the document "Call to Christian Commitment and Action to Combat Racism", and to send the two documents to the Executive Council with the recommendation that a conference be convened by the Episcopal Church with representatives from our partner churches together with our partners from the Evangelical Lutheran Church of America and the Roman Catholic Church to discuss these documents and prepare recommendations to all their churches with regard to catechesis and baptismal preparation. The hope of this recommendation is that the churches, in this way, can move toward common action and witness.

SCER further requests that this conference be expanded to include other racial and ethnic groups, including Hispanics, Native Americans, and Asian Americans."

Evangelical Lutheran Church in America and the Episcopal Church

From Philadelphia to Denver

Following three series of Lutheran-Episcopal Dialogues (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. The text of *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 *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):

1997-A018 Concordat of Agreement

Resolved, That the 72nd General Convention of the Episcopal Church accepts, as a matter of verbal content as well as in principle, the *Concordat of Agreement*, as set forth below; and be it further

Resolved, That the 72nd General Convention of the Episcopal Church agrees to make those legislative, canonical, constitutional, and liturgical changes necessary to implement full communion between the two churches, as envisioned in the *Concordat of Agreement*.

1997-A019a Enact Temporary Suspension of Ordinal

Resolved, That the 72nd General Convention of the Episcopal Church, having affirmed in the *Concordat of Agreement* the full authenticity of existing ordained ministries in the Evangelical Lutheran Church in America, having reached fundamental agreement in faith with the same church, and having agreed that the threefold ministry of Bishops, Presbyters, and Deacons in historic succession will be the future pattern of the one ordained ministry shared corporately within the two churches in full communion, 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, after adoption on second reading at the 73rd General Convention; and be it further

Resolved, That this resolution be sent within six months to the Secretary of the Convention of every diocese, to be made known to the Diocesan Convention at its next meeting.

1997-A020 Amend Constitution, Article VIII: Requisites for Ordination, First Reading

Resolved, That the 72nd 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, after adoption on second reading at the 73rd General Convention; and be it further

Resolved, That this resolution be sent to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting.

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 the following resolutions on relations with the Episcopal Church:

ELCA Resolution One:

WHEREAS, while a solid majority (66.1 percent) voted for the adoption of the *Concordat of Agreement*, that was not sufficient for the required two-thirds majority, and

WHEREAS, despite the sadness among us and within the church at large, our church remains committed to the ultimate goal of full communion with the Episcopal Church

and other churches, and

WHEREAS, we recognize our need at the Evangelical Lutheran Church in America to understand our own doctrine, creeds, and polity and that of the Episcopal Church; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America in Churchwide Assembly, hereby,

Request that the bishop, Church Council, Department for Ecumenical Affairs, and Conference of Bishops create opportunities for dialogue and teaching within the Evangelical Lutheran Church in America concerning the possible avenues for full communion with the Episcopal Church;

Request that educational opportunities be created in consultation with the Episcopal Church for members of the faculties of ELCA colleges and seminaries, the Conference of Bishops, clergy, and laity designed to communicate the history, theology, and ecclesiology of both the Episcopal Church and the Evangelical Lutheran Church in America, and that those materials will be made available to all ELCA congregations and rostered persons during the two-year period before the next Churchwide Assembly;

Call for discussion in the 1997-1999 biennium within our church of the process toward full communion and the implications of full communion with the Episcopal Church; and

Aspire to ratification of an agreement for full communion with the Episcopal Church at the 1999 Churchwide Assembly.

ELCA Resolution Two:

RESOLVED, that the Evangelical Lutheran Church in America seek conversations with the Episcopal Church, building on the degree of consensus achieved at this assembly and addressing concerns that emerged during consideration of the *Concordat of Agreement*. The aim of these conversations is to bring to the 1999 Churchwide Assembly a revised proposal for full communion; and, be it further

RESOLVED, that the 1982 agreement for "Interim Eucharistic Sharing" continue to guide joint ministry efforts in worship, education, and mission; and, be it further

RESOLVED, that the 1997 Churchwide Assembly direct the bishop of the Evangelical Lutheran Church in

America to communicate this request to the presiding bishop of the Episcopal Church.

Following the Churchwide Assembly, Presiding Bishop Anderson 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. Having received the advice of the Conference of Bishops, the Church Council voted in November 1997:

To request that the Office of the Presiding Bishop of the Evangelical Lutheran Church in America work with the counterpart in the Episcopal Church in developing a revised and rewritten *Concordat of Agreement*, using clear, down-to-earth language and including the rationale for its conclusions and recommendations; and

To authorize the presiding bishop, in consultation with the Executive Committee of the Church Council, to appoint a small drafting team to be informed by a panel of advisors in that endeavor, with the understanding that an effort will be made in the composition of the team and panel to reflect the diversity of opinion on this matter within this church.

The Presiding Bishop, in accord with that resolution, appointed the following Lutheran members of the drafting team: the Rev. Dr. Martin E. Marty, chair; the Rev. Dr. Todd W. Nichol; and Dr. Michael J. Root.

The Presiding Bishop of the Episcopal Church appointed the following members to the drafting team: 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.

The drafting team met on December 18-19, 1997, January 14-15, 1998, February 17-18, 1998, March 23-24, 1998, and April 6-8, 1998; the advisory panel met with the drafting team on December 18, 1997, and April 6, 1998.

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. The council took the following actions at its April 1998 meeting:

To express appreciation to the advisory panel and to the drafting team that prepared the document "Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*," in response to action taken by the 1997 Churchwide Assembly and by the Church Council in November 1997;

To call on members and congregations of the Evan-

gical Lutheran Church in America to review this proposal for full communion with the Episcopal Church within the framework of the statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," as adopted by the 1991 Churchwide Assembly;

To ask members and congregations to review this draft in light of the following questions, which were developed by the Conference of Bishops:

How will this proposal for full communion serve the mission, common witness, and service of the church?

Does the revised proposal clearly set the ministry of bishops in the wider context of the ministry of all the baptized?

Does the revised proposal demonstrate a Lutheran understanding of the one office of the ministry of Word and Sacrament?

Does the revised proposal effectively and adequately present a Lutheran understanding of the historic episcopate for the North American context?

What other areas of concern need to be addressed?

To encourage members of the Evangelical Lutheran Church in America to strengthen and renew efforts to listen carefully and respectfully to each other as they review this draft;

To call on members and congregations of the Evangelical Lutheran Church in America to take advantage of the opportunities for dialogue and study of available resources for greater understanding of the history, theology, and ecclesiology of this church and the Episcopal Church and to deepen and intensify their conversations on full communion with our sisters and brothers in the Episcopal Church; and

To invite and encourage members of the Evangelical Lutheran Church in America to respond to this draft, thereby participating in the ongoing development of a revised proposal for full communion, which will be available for review in November 1998, prior to consideration by the 1999 Churchwide Assembly.

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 advisory panel met on October 13, 1998, with members of the drafting team, to analyze the responses and to provide advice to the drafting team. The drafting team met October 14-15, 1998, in order

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to prepare a second draft, with substantial revisions, of “Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*.”

The 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.” The council voted:

WHEREAS, the action by the Church Council of the Evangelical Lutheran Church in America to transmit “Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*” to the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America responds to the mandate of the 1997 Churchwide Assembly “to bring to the 1999 Churchwide Assembly a revised proposal for full communion” with the Episcopal Church; and

WHEREAS, the members of the Church Council reflect a diversity of views on particulars of “Called to Common Mission,” we nonetheless reaffirm our commitment to the action of the 1997 ELCA Churchwide Assembly that “our church remains committed to the ultimate goal of full communion with the Episcopal Church and other churches;” and

WHEREAS, the text of “Called to Common Mission” transmitted to the 1999 Churchwide Assembly reflects significant changes that respond to criticisms and suggestions related to the three-fold ministry of Word and Sacrament and the concept of “bishop for life;” and

WHEREAS, changes to the constitution and bylaws of this church and to the approved Rite for the Installation of a Bishop will be provided at the time of the publication of “Called to Common Mission”; and

WHEREAS, while “Called to Common Mission” may not be a document acceptable to the entire membership of the Evangelical Lutheran Church in America, it nevertheless provides a basis for articulating a vision of a shared common mission with the Episcopal Church; therefore, be it

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America offers thanks to the members of the drafting team and the members of the advisory panel, as well as to all who provided written responses with comments and suggestions, and to those who signed petitions; and be it further

RESOLVED, that the Church Council seeks to promote further discussion, continued education, and prayer

related to the proposal to establish full communion with the Episcopal Church; and be it further

RESOLVED, that the Church Council urges that this process of discussion, continued education, and prayer leading to and following the 1999 ELCA Churchwide Assembly be conducted with honesty, mutual respect, and pastoral care for all persons in the Evangelical Lutheran Church in America and the Episcopal Church.

To facilitate widespread study, discussion, and understanding among members and throughout the congregations and synods of the Evangelical Lutheran Church in America, including the 1999 synodical assemblies, the Church Council of the ELCA acted on November 15, 1998, to convey the revised proposal, "Called to Common Mission," to the 1999 Churchwide Assembly. The council voted:

To transmit the following resolution to the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America for action.

Recommendation for Assembly Action:

RESOLVED, that this Churchwide Assembly of the Evangelical Lutheran Church in America 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 Churchwide Assembly of the Evangelical Lutheran Church in America requests that Presiding Bishop H. George Anderson of the Evangelical Lutheran Church in America convey this action to Presiding Bishop Frank T. Griswold of the Episcopal Church.

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 text of the resolution had been submitted to staff members in the Department for Ecumenical Affairs of the ELCA to confirm the accuracy of the statements made. Similarly, consultation was conducted with Episcopal members of the drafting team and staff of the Office of Ecumenical and Interfaith Affairs of the Episcopal Church who likewise affirmed that the text was an accurate interpretation of the text of "Called to Common Mission" for the ELCA.

The Church Council at its meeting in August 1999 recommended to the Churchwide Assembly that a sentence be added to paragraph 3 of Called to Common Mission: "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, 1997."

The Churchwide Assembly, meeting August 16-22, 1999 in Denver, Colorado, gave extended consideration to “Called to Common Mission.” Included were addresses and plenary discussion, questions to resource people, hearings, and formal debate. Episcopal Church resource people were members of the drafting team and included the Rev. Canon David W. Perry and Ms. Midge Roof.

The assembly adopted the amendment mentioned above. Three other amendments were adopted following consultation with the Episcopal Church resource people, one of which was accompanied by 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) 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 has 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.

Procedures on the availability and service of ordained ministers of other churches in full communion were previously adopted by the Churchwide Assembly. If the Episcopal Church accepts “Called to Common Mission” it will need to adopt appropriate parallel procedures.

The Standing Commission on Ecumenical Relations at its October 1999 meeting, having studied the successive drafts of “Called to Common Mission,” received the text as accepted by the Churchwide Assembly and unanimously approved the following resolutions and explanations for presentation to the 73rd General Convention:

Resolution A040 Acceptance of “Called to Common Mission”

3 *Resolved*, the House of _____ concurring, That this 73rd General Con-
 4 vention of the Episcopal Church accepts “Called to Common Mission: A Lutheran
 5 Proposal for a Revision of the *Concordat of Agreement*” as set forth below as the
 6 basis for a relationship of full communion to be established between the Episco-
 7 pal Church and the Evangelical Lutheran Church in America; and be it further

8 *Resolved*, That this 73rd General Convention of the Episcopal Church
 9 requests that The Most Rev. Frank T. Griswold, Presiding Bishop and Primate of
 the Episcopal Church, convey this action to Presiding Bishop H. George Ander-
 son 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 A041 Enact Temporary Suspension of Ordinal, Second Reading (A019a)

- 1 *Resolved*, the House of _____ concurring, That this 73rd General Con-
2 vention of the Episcopal Church for the sake of full communion with the Evangeli-
3 cal Lutheran Church in America and pursuant to that certain document “Called
4 to Common Mission” hereby enacts a temporary suspension, in this case only, of
5 the seventeenth-century restriction that “no persons are allowed to exercise the
6 offices of Bishop, Priest, or Deacon in this Church unless they are so ordained,
7 or have already received such ordination with the laying on of hands by Bishops
8 who are themselves duly qualified to confer Holy Orders,” as set forth in the
9 Preface to the Ordination Rites (Book of Common Prayer, p. 510); and be it fur-
10 ther
11 *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 A042 Amend Constitution, Article VIII: Requisites for Ordination,
Second Reading (A020a)**

1 Resolved, the House of _____ concurring, That this 73rd General Con-
2 tention of the Episcopal Church adds a paragraph to the Constitution, Article VIII,
3 as follows:
4 A bishop may permit a minister ordained in the Evangelical Lutheran
5 Church in America or its predecessor bodies who has made the promise of con-
6 formity required by that Church in place of the foregoing declaration to officiate
7 on a temporary basis as an ordained minister of this church; and be it further
8 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.

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).

**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 Church-wide 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: A Lutheran Proposal for a Revision of the *Concordat of Agreement*

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 Saviour 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

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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 con-

text 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 min-

ECUMENICAL RELATIONS

isters 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 minis-

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tries 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).

(OFFICIAL DIALOGUES CONTINUED)

Moravian-Episcopal Dialogue

In 1997 the General Convention established an official Episcopal-Moravian dialogue with the Moravian Church in America (A021). A steering committee initiated the process. Members were the Rev. Canon David L. Veal, chair; Dr. Alda Marsh Morgan; the Rev. Robert H. Crewdson; the Rev. Jane B. Teter. The steering committee met once in the summer of 1999 with a Moravian counterpart group and prepared a report for SCER suggesting goals, personnel, and a timetable for the dialogue.

The goals derive 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."

REPORTS RECEIVED BY THE STANDING COMMISSION

Episcopal Diocesan Ecumenical Officers

The mission of the Episcopal Diocesan Ecumenical Officers (EDEO) is "to provide support and training for diocesan ecumenical officers, to encourage ecumenical activity within parishes and dioceses, to enhance communication throughout the Episcopal Church about ecumenism, and to encourage liaison among all those whose ministries have, or should have, an ecumenical dimension." The 1991 General Convention passed Resolution A040 encouraging all dioceses to appoint and support their ecumenical officers for work within the dioceses and as members of EDEO.

EDEO holds its annual meeting in the context of the National Workshop on Christian Unity held each spring. Participants attend plenary sessions and seminars, attend lectures and addresses by prominent people in the field of ecumenics, participate in workshops and discussions, attend EDEO business sessions, and have an opportunity to meet and network with fellow ecumenists. Usually about 100 members of EDEO attend, constituting about twenty-five percent of the workshop's participants. EDEO provides some financial aid to potential attendees to provide the widest possible participation.

In conjunction with the NADEO (Roman Catholic Ecumenical Officers), EDEO prepared a study titled *Serving Unity: Exercising the Gift of Authority*. "The report displays on the pastoral level the exercise of authority on behalf of Christian unity, making more visible the *koinonia* given by the Spirit."

EDEO has, in past years, sponsored Ecumenical Institutes to assist in education for ecumenism. These institutes have met with varying degrees of success. Presently, EDEO compiles and shares with its members a list of educational offerings, both in the United States and abroad. Funds have been set aside to provide a source for scholarship assistance to enable ecumenical officers to avail themselves of these opportunities.

EDEO is a sponsor of the National Workshop on Christian-Jewish Relations, the premier interfaith meeting in this country.

Three times a year EDEO publishes a newsletter which is sent to ecumenical officers and associates, SCER members, bishops, Episcopalians on ecumenical agency staffs, and other friends. It is a source of news and an opportunity to share resources and documents. On-line publication is being explored currently.

The Rev. Canon Robert J. Miner, president

Mr. Arthur Geissler, vice president

The Rev. Canon Henry Male, Jr., secretary

The Rev. James J. English, treasurer

Episcopal - Russian Orthodox Church Joint Coordinating Committee

During the triennium the joint coordinating committee met twice and continues to develop partnerships in ministry projects as well as to create opportunities for theological reflection and discussion. During the July 1999 visit of Presiding Bishop Griswold and Alexy II, Patriarch of Moscow and All Russia, the mandate for the joint coordinating committee was renewed and received the blessing of both primates.

The cooperation of the Rt. Rev. Charles Keyser, Suffragan Bishop for the Armed Forces and Bishop Saava, appointed Bishop to the Armed Forces of Russia continued with energy and activity. Bishop Saava was present for the consecration of Bishop Keyser's successor, the Rt. Rev. George Packard.

PARTICIPATION IN COUNCILS OF CHURCHES

National Council of Churches of Christ, USA

The National Council of Churches during the past three years continued and brought to fruition the transformation process. 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 Council's financial stability (January 2000).

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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.

In the new quadrennium of the NCCC, the Rev. Canon Patrick Mauney will serve as the President of Church World Service and Witness, a major component in the work of the NCCC. Faith and Order, education, peace and justice, interfaith relations, and other ecumenical partnerships form the heart of the work of the NCCC.

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.

The SCER adopted the following resolution commending the participation of the Episcopal Church in the National Council of Churches of Christ:

As representatives of a founding Church that is an integral part of the National Council of Churches of Christ in the United States, we send greetings to the Assembly on the occasion of the 50th anniversary of our life together. We celebrate the vision of unity and cooperation that is embodied in the work of the NCCC. We offer thanks to God for the prophetic voice of the NCCC in the public forum; for many services provided by the NCCC to the world's hungry, impoverished, and distressed; and, for the visible unity nurtured through the insights of the Faith and Order Commission of the NCCC. With the National Council of Churches, the life and witness of Christian churches in the United States is enhanced. Without the National Council of Churches, our future life together would be diminished. We pledge our support to a renewed and revitalized National Council of Churches of Christ in the United States.

World Council of Churches

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

The 10th Assembly, held in Harare, Zimbabwe, affirmed that vision and delegates recommitted themselves to live out that vision. The Episcopal Church's delegation included representation of a wide spectrum of the church. A report of the reflections of the delegation's members is available from the Ecumenical Office, Episcopal Church Center.

Dr. Pamela Chinnis has served as a member of the Central Committee of the WCC, currently participating as a member of the Program and Finance committees for the Central Committee.

SCER Proposed Common Date for Easter

In its February 1999 meeting following a discussion of the search for a common date of Easter, the SCER recommended the following action which would seek to establish that common date.

Resolution A043 Proposed Common Date for Easter

- 1 *Resolved*, the House of _____ concurring, That the 73RD General Con-
 2 vention, in response to Lambeth Conference Resolution IV.8: “A Common Date
 3 for Easter” endorses the proposal of the World Council of Churches that the fol-
 4 lowing procedures for achieving a commonly recognized date for the celebration
 5 of Easter, as the day of resurrection of our Lord Jesus Christ, should be agreed
 6 upon by all Christian Churches:
- 7 1. Maintain the Nicene norms that Easter fall on the Sunday following the first
 8 vernal new moon;
 - 9 2. Calculate the date of the vernal equinox from the data provided by the most
 10 accurate scientific and astronomical methods;
 - 11 3. Use as the basis of reckoning the meridian of Jerusalem, the place of Christ’s
 12 death and resurrection; and be it further
- 13 *Resolved*, That this endorsement be communicated to the Secretary of the
 14 Anglican Consultative Council by the Feast of the Nativity, AD2000.

Explanation

The celebration of Easter on the same day by all Christians is a major step toward the unity in Christ to which we are called. The Lambeth Conference of 1998 has asked the churches of the Anglican Communion to approve a plan to achieve that end.

INTERFAITH RELATIONS

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.

At the October, 1999, meeting of the SCER, the task force proposed that interfaith relations be lodged in the SCER; that SCER forward names to the Presiding Bishop for his consideration for an Interfaith Relations Committee of SCER; that the Committee be charged with any programmatic items, to be reported to SCER; and that the Committee’s Blue Book report be included with SCER’s. The SCER approved the task force’s proposal unanimously.

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 the past eight years. At the NCCC’s 1999 plenary, members adopted unanimously a policy statement giving a theological rationale for interfaith work (copies of that policy are available from the Office of Ecumenical and Interfaith Relations). The NCCC’s Interfaith Commission maintains that, theologically, it is crucial to connect interreligious work to Christian Unity. For that reason, and because for many years any connection between ecumenical and interfaith relations was resisted in our church, one of the first tasks of the Episcopal Interfaith Relations Committee will be to explicate clearly the theological reasons for linking interfaith relations with the search for Christian unity.

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It is expected that the network of Episcopal Diocesan Ecumenical Officers (EDEO) will continue with its interest in interfaith relations, and will continue to provide the vital links with dioceses and parishes across the country.

BUDGET APPROPRIATION FOR THE STANDING COMMISSION ON ECUMENICAL RELATIONS

	2001	2002	2003
Travel and meetings	30,000	30,000	30,000

Resolution A044 Standing Commission on Ecumenical Relations Budget Appropriation

- Resolved*, the House of _____ concurring, That there be appropriated from the
- Budget of General Convention, the sum of \$90,000 for the triennium for the meet-
- ing and travel expenses of the Standing Commission on Ecumenical Relations.

EPISCOPAL CHURCH REPRESENTATIVES

The World Council of Churches

Central Committee

Dr. Pamela Chinnis

Commission on Education

Mr. Thomas Chu

8th Assembly, Harare Delegation

Dr. Owanah Anderson

Dr. Pamela Chinnis

The Rt. Rev. Jean Duracin

Ms. Sonia Francis

The Most Rev. Frank T. Griswold (unable to attend at the last moment)

The Rev. Hector Monterroso

The Rev. Canon David W. Perry for Bishop Griswold

The Rev. Sandra Richardson

Mr. Aldo Rincon

The Rev. Canon David Veal

The Rev. Keith Yamomoto

World Council of Churches USA Board

The Rev. Nancy Ferriani

The Rev. Canon David W. Perry

The National Council of Churches of Christ, USA

Vice President NCCC

The Rev. Canon Patrick Mauney (Pres. CWSW) (2000)

Executive Committee

Dr. Pamela Chinnis (1997-1999)

Ms. Ginger Paul (2000)

The Rev. Canon David W. Perry

Assembly Delegation 1997-2000

The Rt. Rev. Craig B. Anderson
 Dr. Pamela Chinnis (Executive Committee)
 Ms. Sonia Francis
 The Most Rev. Frank T. Griswold
 The Rev. Canon John Kitagawa
 The Rt. Rev. Henry Louttit
 Dr. Alda Marsh Morgan
 Ms. Cheryl Parris
 The Rev. Canon David W. Perry
 Dr. Diane Porter (1998)
 Ms. Gladys Rodriguez
 Ms. Erma Vizenor (Executive Committee) (1999)

Anglican-Roman Catholic Dialogue (ARC-USA)

The Rev. Dr. Michael Battle
 Dr. Marsha Dutton
 Dr. Rozanne Elder, ARCIC
 Dr. R. William Franklin
 The Most Rev. Frank T. Griswold, *chair* 1997-98
 The Rt. Rev. Edwin Gulick, *chair* 1999-
 The Rt. Rev. Barry Howe
 The Rev. Dr. Ruth Meyers
 The Rev. Dr. Charles Price
 The Rev. Dirk Reinkin, *secretary*
 The Rev. Dr. Ellen Wondra
 The Rev. Canon David Veal, EDEO *representative*
 Staff:
 The Rev. Canon David W. Perry
 The Rev. Dr. J. Robert Wright, *consultant*

Episcopal Moravian Dialogue

The Rev. Dr. Alyson Barnett-Cowan, *Anglican Church of Canada observer*
 The Rt. Rev. Gary Gloster, *chair*
 The Rev. Dr. Marion Hatchett
 Ms. Elizabeth Mellen
 The Rev. Dr. Thomas Rightmeyer
 Staff:
 Ms. Midge Roof
 The Rev. Jane B. Teter
 The Rev. Canon David Veal, SCER *liaison*

Polish National Catholic Church-Episcopal Church Conversation

The Rev. Robert Anthony
 The Very Rev. Richard Hamlin

ECUMENICAL RELATIONS

The Rt. Rev. David Joslin, *chair*
Dr. BettyJo McGrade

Consultation on Church Union

Plenary (January 1999)

Dr. Pamela Chinnis
The Rev. Dana Colley
Dr. R. William Franklin
The Hon. Paul Game
The Most Rev. Frank T. Griswold
The Rt. Rev. Ted Gulick (Executive Committee)
The Rt. Rev. Rustin Kimsey
The Rev. Dan Krutz
The Rev. Lucinda Laird (Executive Committee)
Dr. Rena Karefa-Smart
The Rev. Canon J. Robert Wright

Episcopal-Russian Orthodox Church Joint Coordinating Committee

Ms. Suzanne Massie
The Rev. Canon David W. Perry
The Rt. Rev. Roger White, *co-chair*
The Rev. Canon J. Robert Wright

Episcopal-Evangelical Lutheran Church in America Drafting Team, "Called to Common Mission"

Drafting Team

The Rt. Rev. Christopher Epting
The Rev. Dr. William Norgren
The Rev. Canon David W. Perry
The Rev. Canon J. Robert Wright

Advisory Team

The Rt. Rev. Rustin Kimsey
The Rev. Dr. Alfred Moss
The Rev. Sandra Richardson
Ms. Midge Roof
The Rev. Canon David Veal