

The Joint Commission on Ecumenical Relations

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A. INTRODUCTION

"The churches of the world are called today to be in constant conversation with one another, to be exposed and, therefore, disclosed to each other, to be free with each other in a community of learning and sharing for the sake of God's mission in the world."

These words from the lips of Dr. Philip Potter, General Secretary of the World Council of Churches as he addressed the Fifth Assembly of that inter-church movement in Nairobi, Kenya last December, describe well the ecumenical imperative that presses upon the Episcopal Church in the U.S.A. at this moment of history.

When Potter added, "this is a very costly task because it challenges all our traditional assumptions and attitudes," he struck a responsive chord with the experience of the twenty-four members of the Joint Commission on Ecumenical Relations during this past triennium.

JCER, a merger of three former commissions concerned with ecumenical matters, has been General Convention's vehicle since 1964 for coordinating and keeping in touch with and making recommendations respecting the fast moving, ever changing ecumenical scene.

So broad is the scope of our mandate that most of our work is done through eight subcommittees, each faced with a full agenda, dealing with: Unity Consultations including participation in the Consultation on Church Union (COCU); relations with the Roman Catholic Church; relations with Eastern Orthodoxy; Lutheran-Episcopal dialogue; the conciliar movement, including membership in the National and World Councils of Churches; common concerns with the Wider Episcopal Fellowship; relations with the Pentecostal movement and the Conservative Evangelical churches; and diocesan and regional ecumenism.

Essential to the coordination of all these areas has been the superb assistance rendered JCER by Dr. Peter Day, the Church's Ecumenical Officer, and his new associate on the Church Center staff, the Rev. William A. Norgren.

The past triennium has been for the Episcopal Church a period of steady, faithful work and witness across a broad ecumenical front, where modest gains have been frequent but where there have been no new or spectacular break-throughs.

Most notable as a fresh development, however, has been the increased ecumenical awareness and activity at diocesan, regional and local levels. This has been nurtured, in large part, by the birth and swift growth of the Episcopal Diocesan Ecumenical Officers Association (EDEO) in 1974 under the determined leadership of the Rev. John H. Bonner, Jr. of the Diocese of Tennessee. Every domestic diocese but one now has an ecumenical chairman and most have ecumenical commissions.

Backing up EDEO has been the appearance of a new Episcopalian bi-monthly, "Ecumenical Bulletin," bringing to the "grass-roots" on a regular basis useful ecumenical documents and reports on inter-church experiments and achievements in one area of the nation that can be useful in another. Fr. Norgren is the able editor of this publication.

Notable, also, has been the change in direction of the Consultation on Church Union (COCU). This covenanting instrument for seeking the shape of the unity to which God calls us, composed of nine major denominations (three of them black), including the Episcopal Church, has retreated from advocacy for its "Plan of Union" and is now engaged in producing a fresh statement of theological agreement on major issues, coupled with a request for unanimity on the meaning of our common Baptism and a "Mutual Recognition of Members." This General Convention is being asked to ratify this latter proposal. We note with pleasure the increasing involvement of local Episcopal congregations in Interim Eucharistic Fellowships and in Generating Communities. Bishop Burt, JCER chairman, now

heads a special COCU Committee on Middle Judicatories in the belief that the episcopal office, as the Episcopal Church has received it, may have something useful to offer on this level of the search for church reunion.

Conversations between Anglicans and Roman Catholics at both the national and international levels have also moved forward during this triennium. An "Agreed Statement on Ministry and Ordination," drafted by the Anglican Roman Catholic International Consultation (ARCIC) was issued in 1974 and is ready for General Convention's endorsement. More recently the American Consultation (ARC) has completed an "Agreed Statement on the Purpose of the Church," which JCER is commending to the Church for study. Then, as recently as February 1976, the long awaited Report by the ARC Commission on the Theology of Marriage with Special Reference to Mixed Marriages was issued.

Notable during the triennium, also, was the visit by Cathedral Deans of the Episcopal Church to Rome in April 1975 where they engaged in unity discussions with Vatican officials, had an audience with Pope Paul VI and were invited to conduct a Eucharist in the Church of San Stefano Degli Abissini, the first such Anglican service ever held within the Vatican. The following September, His Holiness Pope Paul invited an Episcopal delegation, headed by the Bishop of Maryland and the Suffragan Bishop of New York, to be guests of honor in St. Peter's Square in Rome for the canonization of Mother Elizabeth Seaton.

Because of the Episcopal Church's impending decision respecting the ordination of women to the priesthood, a formal Consultation with the Roman Catholic Church on this matter was arranged by the JCER chairman and Archbishop William W. Baum, chairman of the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops. A consensus statement and the production of eight substantive papers on this issue by the Consultation has helped greatly with delineating the theological and ecumenical issues in this controversy.

An official Consultation on women's ordination was also held with representatives of the Eastern Orthodox Church, where consensus was not achieved but where there was a frank and honest sharing of views. JCER also consulted with leaders of the Polish National Catholic Church, with the Philippine Independent Church, and with a delegation from COCU in an effort to touch several ecumenical bases before women's ordination to the priesthood is debated at Minnesota.

The past triennium has also seen JCER involved in

- the renewing of unity discussions between the Episcopal Church and the three major Lutheran bodies in the U.S.A. with consultation focused on the meaning of the Gospel;

- the start of the Anglican-Orthodox Joint Doctrinal Discussions, established through the Archbishop of Canterbury and the Ecumenical Patriarch, and continuing unity consultations in the U.S.A. with the Eastern Orthodox Church;

- the nomination of balanced delegations to represent the Episcopal Church on the Governing Board of the National Council of the Churches of Christ in the U.S.A. and in the Assembly of the World Council of Churches;

- acknowledging the very real ecumenical implications of the growing charismatic movement;

- a fresh searching for that definition of "apostolicity" which can give Episcopalians a basis for simultaneous conversations with communions holding to both episcopal and non-episcopal polities;

- the healing of misunderstandings with the Polish National Catholic Church and the strengthening of ties with the Philippine Independent, Old Catholic, Lusitanian and Spanish Reformed Churches;

- the convening of two day meetings, both in 1974 and 1975, with the ecumenical leadership of the Anglican Church in Canada to share information and hopes;

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– the stimulation of new ecumenical break-throughs on the local level, including the drafting of many inter-parish covenant agreements.

In 1967 the General Convention of the Episcopal Church affirmed “that the object of this Church’s ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate activity be a step toward the fullness of unity for which our Saviour prayed.”

The Joint Commission on Ecumenical Relations believes that, from a perspective of nine years later, this statement continues to be an appropriate ecumenical posture for this Church. To further us in our movement along the road toward that goal we urge upon the 1976 General Convention several important new steps:

B. THE CREATION OF A STANDING COMMISSION ON ECUMENICAL RELATIONS

The time is overdue, we believe, to establish a Standing Commission on Ecumenical Relations rather than to continue the past practice of authorizing afresh each triennial a Joint Commission. With such extensive and varied ecumenical dialogue and encounter which must go forward without interruption, the present three month hiatus between the close of a General Convention and the beginning of the next calendar year creates serious disruptions in this Church’s ecumenical work. Therefore, we propose:

Resolution A-33

Resolved, the House of _____ concurring, that a Standing Commission on Ecumenical Relations be created, charged with assuming those responsibilities heretofore committed to a Joint Commission on Ecumenical Relations; and be it further

Resolved, the House of _____ concurring, that in order to accomplish this, Title I, Canon 1 be hereby amended with the addition of a new sub-section (g) to read as follows:

There shall be a Standing Commission on Ecumenical Relations. Its duties shall be to develop a comprehensive and coordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention concerning interchurch cooperation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences convened by such organizations.

The Commission shall consist of twenty-four (24) members, eight (8) of whom shall be bishops, eight (8) of whom shall be presbyters, and eight (8) of whom shall be lay persons, each to serve a three year term or until their successors are appointed.

The Commission shall elect its chairperson and other officers and have power to constitute committees and designate consultants for carrying on its work.

Expenses of the Commission shall be met by appropriations by the General Convention.

C. REAFFIRMATION OF THE “LUND PRINCIPLE”

We believe the 1976 General Convention should urge again upon our Church at large a renewed commitment to what has come to be known as the Lund Principle. Historically based in a document of the third World Conference on Faith and Order of the World Council of Churches held in Lund, Sweden in 1952, the principle calls

on Christian Churches "to do together everything which conscience does not compel us to do separately" (to quote from the Lambeth Conference resolution of 1968).

Delegates at Lund observed: "We have seen clearly that we can make no real advance toward unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied . . . We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with his Church. We need increasingly to realize that the separate histories of our churches find their full meaning only if seen in the perspective of God's dealing with his *whole* people . . . The measure of unity which it has been given to the churches to experience together must now find clearer manifestation. A faith in the one Church of Christ which is not implemented by *acts* of obedience is dead. There are truths about the nature of God and his Church which will remain forever closed to us unless we act together in obedience to the unity which is already ours."

The Joint Commission proposes that the 1976 General Convention by resolution urge the Episcopal Church at every level to make the Lund Principle an ongoing part of our corporate life. To that end we suggest:

Resolution A-34

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

And be it further resolved, that in all future presentations of budget and program to this General Convention, reference be made to what efforts have been expended to secure data ecumenically and to plan ecumenically;

And be it further resolved, that the dioceses be urged to establish a similar policy of ecumenical review and planning.

D. A SPECIAL PLAN FOR THE NEW TRIENNIUM

During the forthcoming triennium the Joint Commission on Ecumenical Relations believes it is imperative that the ecumenical posture of the Episcopal Church be freshly and fully examined and evaluated. As the seriousness and complexity of our conversations and negotiations with other churches increase, it is important that we be clear in our definition of those essentials to which the Episcopal Church is committed as summarized in the past by such statements as the Chicago-Lambeth Quadrilateral.

There is also the very real need to coordinate more completely the statements being formulated and drafted in our conversations with the Roman Catholic Church, the Orthodox Churches, the Lutheran Churches, and the Churches composing the Consultation on Church Union (COCU). Even though these conversations are at different points in their development, it is apparent that we have not always articulated our position in the same way—thereby creating at times both confusion and suspicion.

The JCER also believes it is time to work for a consensus about the relative importance of our various ecumenical conversations and negotiations. We are reaching a point in ARC and COCU, for example, where it is necessary to test our seriousness about and commitment to the prospect of union in whatever form it may take.

Moreover, we are aware of the need for coordinating our ecumenical statements

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and activities in the light of other changes taking place in our church life—liturgical, canonical and pastoral.

In short, the Joint Commission believes it is time for the Episcopal Church to assess its general ecumenical posture, restate those essentials to which we are committed, and to articulate those ecumenical goals toward which we intend to move.

JCER proposes, therefore, that during the 1977-79 triennium this process be undertaken by authority of the General Convention itself through its Commission on Ecumenical Relations. We envision a process that will include persons from local, regional and national levels, reflecting a wide spectrum of opinion and experience. We suggest that local dioceses and provinces should be invited to contribute to the process along with other appropriate groups—seminaries, Christian Education task forces, campus ministries, etc. Their efforts would culminate in a national conference. The findings and recommendations emerging from such a process would then be brought to the 1979 General Convention by the Commission on Ecumenical Relations. A suggested authorizing resolution follows:

Resolution A-35

Resolved, the House of _____ concurring, that the Commission on Ecumenical Relations undertake, through the convening of regional meetings culminating in a special national conference or other appropriate ways, to assess this Church's present ecumenical posture and involvement, to suggest restatement, where necessary, of those essentials to which the Episcopal Church is committed, and to formulate those priorities and goals which can guide our ecumenical activities in the future;

And be it further resolved, that a complete report of this study, together with any recommendations, be prepared for and presented to the 1979 General Convention.

E. THE HISTORIC EPISCOPATE AND APOSTOLIC SUCCESSION

The JCER observes that, in the several official dialogues which representatives of our Church are having with other Christian bodies, it is the fourth section of the Chicago-Lambeth Quadrilateral, the one affirming the role of the Historic Episcopate, where differences of view have presented the greatest difficulty.

During the past triennium our Commission has given special attention and study to the episcopate, as Anglicans have received it, and its relation to "apostolic succession" as other Christian churches understand that concept.

We commend to bishops and deputies attending the 1976 General Convention and to Episcopalians generally the following excerpts from Faith and Order Paper Number 73 of the World Council of Churches, a document entitled "One Baptism, One Eucharist and a Mutually Recognized Ministry" (published in 1975):

"The primary manifestation of apostolic succession is to be found in the life of the Church as a whole. This succession is an expression of the permanence and, therefore, continuity of Christ's own mission in which the Church participates. This participation is rooted in the gift of the Holy Spirit, in the sending of the Apostles and their successors, and will find its completion in the all-embracing realization of God's kingdom.

"The fullness of the apostolic succession of the whole Church involves continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the apostolic gospel transmission of ministerial responsibility, sacramental life, community in love, service for the needy, unity among local Churches and sharing the gifts which the Lord has given to each.

"The ordained ministry is related in various degrees to all of these

characteristics. It serves as an authorized and responsible instrument for their preservation and actualization. The orderly transmission of the ministry is, therefore, both a visible sign of the continuity of the whole church and of the effective participation of the ministry in it and contribution to it. Where this orderly transmission is lacking a church must ask itself whether its apostolicity can be maintained in its fullness. Or, where this ministry does not adequately subserve the Church's apostolicity, a church must ask itself whether or not its ministerial structures should continue with no alteration.

"Under the particular historical circumstance of the growing Church in the sub-apostolic age, the succession of bishops became one of the ways in which the apostolicity of the Church was expressed. This succession was understood as serving, symbolizing and guarding the continuity of the apostolic faith and communion. Some Christian traditions believe this faith and communion to have been preserved uniquely in this form of ministerial succession, even though there have been varying interpretations and understandings of this succession among these same traditions.

"Today there is growing agreement among scholars that the New Testament presents diverse types of organization of the Christian communities, according to the difference of authors, places and times. While, in the local churches, founded by the apostles like Paul, there were persons in authority, very little is said about how they were appointed and about the requirements for presiding at the eucharist. On this basis, there have been developed, in the course of history, notably since the 16th century, multiple forms of church order, each with its own advantages and disadvantages: episcopal, presbyteral, congregational, among others.

"There is further agreement among many scholars that although ordination of ministers by bishops was the almost universal practice in the Church very early, it is impossible to show that such a church order existed everywhere in the Church from the earliest times. In fact, there is evidence that in the sub-apostolic age even this practice did not become uniform until after some time. Further, there have been well documented cases in the history of the Western Church in which priests, not bishops, have with papal dispensation ordained other priests to serve at the altar.

"These observations do not imply a devaluation of the emergence and general acceptance of the historic episcopate. They only indicate that the Church has been able to respond to the needs of particular historical situations in the development of its ministerial structures. It follows, therefore, that faithfulness to the basic task and structure of the apostolic ministry can be combined with an openness to diverse and complementary expressions of this apostolic ministry. Such insights, together with a more comprehensive understanding of the apostolicity of the Church and the means of its preservation and actualization, have led to certain modifications of previously held positions."

Using the paragraphs above as prologue, the Joint Commission on Ecumenical Relations now would share with the 1976 General Convention its own "working statement" on

The Relation of the Historic Episcopate to Apostolic Succession

The Episcopal Church, through its membership in the Anglican Communion, has received and preserved the historic episcopal succession as an effective sign of the continuity of the Church in apostolic faith and mission—manifested in community, doctrine, proclamation, sacraments, liturgy and service.

Any plan for the reunion of the Church should, we insist, preserve a succession in the ordained ministry which assures the fullness of *episcopate* as a Gift of God.

We acknowledge, however, that apostolicity has many strands. We see a genuine apostolicity in those churches which, while preserving a continuity in

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apostolic faith, mission and ministry, have not retained the historic episcopate.

This acknowledgement is based in part on our appreciation that many episcopal functions may be preserved in a church which does not use the title "bishop," provided ordination is always done in it by persons in whom such a church recognizes the authority to transmit ministerial commission.

We believe the importance of the historic episcopate is not diminished by our close association with such a church. On the contrary, insights gained from such associations often enable churches without the historic episcopate to appreciate it as a sign of, and element in, the continuity and unity of the Church.

We rejoice that more and more non-episcopal churches, including those with whom we are having unity consultations, are expressing a willingness to see the historic episcopate as a sign and means of the apostolic succession of the whole Church in faith, life and doctrine, and that it is, as such, something that ought to be striven for when absent.

We affirm the desire of our Church to seek ways to promote continuing and growing fellowship with such churches in our pilgrimage together toward full unity.

The Joint Commission on Ecumenical Relations invites study and response on these two statements, the paragraphs from the World Council Study and the one drafted by JCER itself, looking toward the time when they, or some variation on them, might be an acceptable stance for the Episcopal Church to take in unity consultations when we are asked to define the meaning of the fourth provision in the Chicago-Lambeth Quadrilateral.

F. UNITY CONSULTATIONS AND THE CONSULTATION ON CHURCH UNION (COCU)

Since 1961 the Episcopal Church has been involved in the work of the Consultation on Church Union, launched by a notable sermon in Grace Cathedral, San Francisco by the Rev. Eugene Carson Blake in which he called for effort to realize a united Church which would be "truly Catholic, truly Evangelical, truly Reformed." From the beginning the Episcopal Church's participation in this activity was critical for its success, for alone among the participating denominations our Church has held to the historic episcopate in a recognizable succession down through the centuries as well as sharing with other churches in an acceptance of Holy Scripture, the historic creeds and the two major sacraments of Baptism and the Holy Communion. We believe that the catholic element in Christian life and experience would be most fully guaranteed in these negotiations by the participation of the Episcopal Church.

As indicated by JCER in its 1973 Report, the Consultation on Church Union, reacting to a critical reception to its "Plan of Union," made several important decisions at its 1973 Plenary in Memphis. COCU agreed to undertake a revision of the chapters in the Plan which constituted the theological basis for Church union, omitting for the time being the chapters on structure and governance. It authorized and encouraged local attempts to share worship, including eucharistic worship, to engage in joint undertakings in mission and in congregational cooperation in what would be called "Generating Communities." And it determined to draw together Middle Judicatory leaders (bishops, district superintendents, presbytery officials) for joint planning and programming wherever possible.

These experiments were intended to provide grass-roots opportunities for learnings that might give guidance to the national negotiations. The Memphis Plenary also recognized the importance of addressing the persistent problem of racism in American Christianity in order that a united church might represent a new break-through in racial justice and equality of participation on all levels of the united church's life. The importance of this was underlined by the decisions of

three major black denominations—The African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church—to join the Consultation process.

The Rt. Rev. John Krumm of Southern Ohio headed the Episcopal Delegation on COCU during the past triennium. He brought to JCER in early 1974 two proposed COCU experiments—"Interim Eucharistic Fellowship" and "Generating Communities" which the Commission discussed and recommended to the House of Bishops at Oaxtepec, Mexico for approval. Suggested guidelines for Interim Eucharistic Fellowship were adopted by the Bishops and participation in "Generating Communities" was commended. Now, as this Report goes to press, four Generating Communities already exist and others are in the planning stage. It is estimated that Interim Eucharistic Fellowship events had already taken place in 28 communities by February of 1976. In order that the guidelines for Interim Eucharist Fellowship may be effective the JCER recommends and proposes the following resolution relative to the COCU Eucharistic Liturgy:

Resolution A-36

Resolved, the House of _____ concurring, that this 65th General Convention authorize, subject to the approval of the several diocesan bishops, for trial use in special circumstances of ecumenical worship or for use in special study sessions, that certain document entitled "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper," published by the Forward Movement Publications and copyright 1968 by the Executive Committee of the Consultation on Church Union: *provided*, that an ordained Priest of this Church is the celebrant, or one of the celebrants at a con-celebrated service; and *provided further*, that the rubric on page 35 of said document concerning the reverent disposition of the blessed Elements be scrupulously observed.

The Joint Commission on Ecumenical Relations also recommends and proposes the following resolution:

Resolution A-37

Resolved, the House of _____ concurring, that this 65th General Convention commend to the consideration of the several diocesan bishops the authorization of Interim Eucharistic Fellowship events in their dioceses, conforming to the guidelines appended hereto (see Annex I).

The Cincinnati COCU Plenary in the fall of 1974, in addition to hearing reports of progress in local and regional experiments and ventures in "Interim Eucharistic Fellowship" and "Generating Communities," and endorsing an attack on the persistent racism of the American churches, determined to lay a foundation for its "Theological Basis for a United Church" by concentrating on a subject where there are minimal theological differences and difficulties among the nine participating denominations in the Consultation—the subject of Holy Baptism.

The COCU Commission on the Revision of the Theological Basis, on which the Episcopal Church was represented, first by the Very Rev. W. Roland Foster and later by the Rev. Professor Richard A. Norris, proposed that the first theological issue the participating churches should face would be an affirmation of mutual recognition of membership based on the one baptism with water and in the name of the Holy Trinity.

The resulting document which the Plenary asked all participating churches to review and endorse appears as Annex II. JCER has drafted a preface deemed to be helpful to Episcopalians and appended three footnotes. These do not introduce any essential modifications to the proposal by COCU but do register the clarifications which JCER believes are desirable in order that this Declaration not be misunderstood and our endorsement of it not be misconstrued. As a response to the

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invitation of the Consultation on Church Union JCER recommends the adoption of the following resolutions:

Resolution A-38

Resolved, the House of _____ concurring, that this 65th General Convention receive with gratitude the document transmitted to it by the Consultation on Church Union entitled "Toward a Mutual Recognition of Members: An Affirmation," welcoming the agreement as representing the traditional Anglican teaching that "The Church is the Body of which Jesus Christ is the Head and all baptized persons are the members";

And be it further resolved, the House of _____ concurring, that this 65th General Convention hereby endorses the document known as "Toward A Mutual Recognition of Members: An Affirmation" together with the Preamble and footnotes recommended by the Joint Commission on Ecumenical Relations and appended to this resolution.

The COCU Plenary in Cincinnati also proposed that an acceptance of the "Affirmation" itself be followed in each participating church by an inquiry into the implications of such an affirmation for the life and practice of the churches. We are grateful for the efforts of the new Episcopal Diocesan Ecumenical Officers (EDEO) network in soliciting responses to this inquiry from a good many dioceses.

Issues of mutual recognition of ministries and full intercommunion will now have to be seriously explored, for JCER believes that the two sacraments—Holy Baptism and Holy Eucharist—are closely related to one another, the former being the sacrament of birth and the latter the sacrament of growth. In the view of JCER the goal of the ecumenical movement must be nothing less than the eucharistic unity of Christ's Church. To further the inquiry described above the following resolution is proposed:

Resolution A-39

Resolved, the House of _____ concurring, that this 65th General Convention request the Commission on Ecumenical Relations to continue to stimulate and monitor, through the Episcopal Diocesan Ecumenical Officers' network or in other ways, a study of the Inquiries appended to the document "Toward A Mutual Recognition of Members: An Affirmation" by the Consultation on Church Union, and report the results to the next General Convention.

G. RELATIONS WITH THE ROMAN CATHOLIC CHURCH

Significant developments have occurred in Anglican-Roman Catholic relations during the past triennium. A special committee of the Joint Commission on Ecumenical Relations headed by the Bishop of West Missouri, the Rt. Rev. Arthur A. Vogel, has guided the process.

Yearly meetings of the International Commission have been held, and at the fifth meeting of ARCIC, which took place at Canterbury in England just prior to the 1973 General Convention, "Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican-Roman Catholic International Commission," was produced. This Statement considers Christian ministry in broad terms, has a strong biblical base, acknowledges development in the concept of ministerial orders, emphasizes the ministry of the whole church and views special ministries in that context, and concludes with specific considerations on the nature of priesthood, apostolic succession, and the significance of ordination.

The Statement (see Annex III) appeared too late to be considered at the Louisville Convention, but the House of Bishops, meeting in Oaxtepec, Mexico in October 1974, endorsed the Statement, stating that the House saw "our faith and

the faith of our Church" in it. A resolution of similar intent is being offered at this General Convention. (see below).

The previously issued Agreed Statement on Eucharistic Doctrine (1971), together with the Statement on Ministry and Ordination, complete work in two of the three areas assigned to the International Commission. Work in the third and remaining area, that of Authority, will have occupied the International Commission in three meetings which have occurred between the last General Convention and the present one. In many ways the topic of Authority presents the most difficult problem of all, for it includes consideration of papal primacy and the sense in which the teaching of the church can be infallible or indefectible. Good progress has been made, however, and the Commission hopes to be able to produce a final Statement in late August and early September 1976.

In the United States, the national Anglican-Roman Catholic Commission (ARC) has held four regular meetings since last General Convention. In addition, an *ad hoc* meeting of specially selected theologians and representatives of the Episcopal and Roman Catholic Churches was held in June 1975, under the direction of Bishop Vogel and the Most Rev. Charles H. Helmsing, Bishop of Kansas City-St. Joseph to consider the ordination of women.

After expressing its enthusiastic general agreement with the Canterbury Statement on Ministry and Ordination at its January 1974 meeting, ARC spent the major portion of its regularly scheduled time preparing and finally issuing an "Agreed Statement on the Purpose of the Church." In this document, the Church is defined as "that community of persons called by the Holy Spirit to continue Christ's saving work of reconciliation." In that light, the Statement details the Church's calling to proclaim the Gospel, to worship and to serve the world in Christ's name. The description of the nature and vocation of the Church given in the Statement is based upon official documentation from the two communions and many of the affirmations are illustrated by parallel quotations from liturgies of the two churches, showing that members of the churches not only say but pray essentially the same thing.

The *ad hoc* meeting on the ordination of women sponsored by ARC reported to the churches through the sixteenth regularly scheduled meeting of ARC in October 1975 (see Annex IV). The Statement on the Ordination of Women reaffirms that the two churches seek "full communion and organic unity," but notes that "an important new element" will be introduced into relations between the two churches if the ordination of women to the presbyterate and episcopacy proceeds in the Episcopal Church. Even if the latter were to occur, ARC is convinced that ARC itself would not be terminated nor would its declared goal be abandoned. ARC sees the proposed ordination of women to require an "unprecedented" explanation and development of the "essential Tradition" of the church. The need for further mutual consultation is recognized in the Statement, but such consultation, it is maintained, "must not interfere with the interacting roles of prophecy and authority within either church."

Recently the long awaited Report of the Joint Anglican-Roman Catholic International Commission on the Theology of Marriage was released together with its Special Reference to Mixed Marriages. This Commission, established in 1967 following the visit of Lord Ramsey, Archbishop of Canterbury to His Holiness Paul VI, has now held six meetings. The result is a document which includes an agreed statement on Three Fundamental Theological Principles respecting Christian Marriage. Differences of practice, both pastoral and juridical, are examined. There is a section on Defective Marital Situations and the relation of Discipline to Theological Principle. We expect the document will lend itself well to Anglican-Roman Catholic dialogue on the community level.

As ARC looks forward to the continuation of its work, it has already

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commissioned papers on the nature of Authority. Thus, both the national and international Commissions are working on the same subject at the same time. As in the past, such a common effort should produce mutual benefits to both Commissions. A third booklet of documents and other useful information, ARC/DOC III, is presently being prepared for publication.

Resolution A-40

Whereas, the Anglican-Roman Catholic International Commission is making a significant contribution to the quest for the mutual recognition and reunion of the Anglican Communion and the Roman Catholic Church;

And whereas, that Commission has now issued a consensus statement on Ministry and Ordination;

Therefore, be it Resolved, the House of _____ concurring, that this General Convention receive with gratitude the Statement, welcoming the substantial agreement it expresses. As did the International Commission and the national Anglican-Roman Catholic Commission in the United States, we see our faith and the faith of our Church in the Statement:

And be it further resolved, that this Convention commend the Statement to our representatives in other unity discussions and to the Church at large for study and evaluation.

H. RELATIONS WITH EASTERN CHURCHES

The past triennium has witnessed very active development in the dialogue between Anglican and Orthodox Churches. JCER's Council on Relations with Eastern Churches, under the chairmanship of the Rt. Rev. Jonathan Sherman, Bishop of Long Island, has played a major role in this development.

In July 1973, the first meeting of the international Anglican-Orthodox Joint Doctrinal Discussions (AOJDD), appointed through the Archbishop of Canterbury and the Ecumenical Patriarch took place in Oxford with about twenty representatives on each side. It was the first time that all fifteen autocephalous churches, which make up the Eastern Orthodox Church, have together entered into a formal dialogue with a communion in the West in modern times. Preparations had been underway in a series of separate meetings on each side in the 1960's and early 1970's. Topics at the 1973 meetings were: Comprehensiveness and the Mission of the Church; the Holy Spirit as Interpreter of the Gospel and Giver of Life in the Church Today; and the Redemptive Work of Christ on the Cross and in the Resurrection.

It became evident that the extensive program for discussion would require intensive work. AOJDD decided to divide into three Sub-commissions to prepare materials on: Inspiration and Revelation in Holy Scriptures; the Church as the Eucharistic Community, including the role of the *epiclesis* in the eucharistic liturgy; the Authority of the Councils and the *filioque*. The Sub-commissions met in 1974 in Truro, England; Bucharest, Romania; and Garden City New York. The same three pairs met again in 1975, all in England.

The work will be submitted to the second meeting of AOJDD in Moscow in the summer of 1976. It is hoped that the 1976 meeting may produce a joint report of agreement on some points together with further questions, to be presented to the Ecumenical Patriarch and the Archbishop of Canturbury with the request that it be transmitted to the churches for study and reaction.

The Episcopal Church has had the following participants in AOJDD, arranged through the Anglican Consultative Council and the Archbishop of Canterbury's Counsellors on Foreign Relations: The Rt. Rev. Jonathan G. Sherman, the Rt. Rev. Robert E. Terwilliger, the Rev. Canon Edward N. West, Dr. Paul B. Anderson, Dr. Peter Day, *ex officio*, and the Rev. William A. Norgren, theological secretary.

The pioneer center for Orthodox theological training, literature and ecumenical influence in the West has been since 1926 St. Sergius Theological Institute in Paris. The Episcopal Church shared in its foundation and, since 1940, each successive General Convention has resolved to provide support from the Episcopal Church.

Orthodox in Western Europe have become a vital force in the economy, the professional world, and in religion. Several hundred thousand Greek, Bulgarian, and Yugoslav workers have helped keep industry going and have stimulated the establishment of parishes with rectors, and episcopal oversight. The centers are at Paris, Berlin, Geneva and Vienna. The famous novelist Nabokov and the exiled Nobel laureate Alexander Solzhenitzyn, both Orthodox Christians, live in Western Europe.

Originally, St. Sergius enrolled only Russian refugees, and more than two hundred have been trained there. Several returned to become priests and even bishops in the Soviet Union; others came to the United States. Within ten years students began to come from the Holy Land, and two returned to become bishops under the Antiochian Patriarchate at Damascus. Many returned to Cyprus, Greece, and Yugoslavia. In the 1975-76 academic year there were twenty-seven students from ten countries. The late great Ecumenical Patriarch Athenagoras I called St. Sergius the Orthodox theological center for the West.

Financial assistance comes from the Russian emigration, the Ecumenical Patriarchate, and Greece; German, Swedish, and Swiss evangelicals; the Roman Catholic Cardinal Marty of Parish who joined with the French Protestant Federation in a nation-wide collection on behalf of the current budget and completion of a residence and classroom building. The World Council of Churches also includes the budget and new building in its list of projects.

Against this background the JCER proposes the following two resolutions:

Resolution A-41

Resolved, the House of _____ concurring, that the 65th General Convention recommend that the Executive Council give serious consideration to the continued support of St. Sergius Theological Seminary by parishes through the Good Friday offering.

Resolution A-42

Resolved, the House of _____ concurring, that the 65th General Convention endorse the support of the St. Sergius Theological Seminary Building Fund through grants from appropriate Episcopal Church Sources.

Meanwhile within the United States, Orthodox and Anglicans have continued the dialogue, sponsored with the Ecumenical Commission of the Standing Conference of Canonical Orthodox Bishops in the Americas. In June 1973, the Consultation produced an Orthodox Statement on the Proposed Ordination of Women in the Episcopal Church with Episcopal Response, discussed the Gospel Kerygma and the Mission of the Church, and conducted a Review and Prospect of the Consultation.

In November 1974, the group was reconstituted as the Anglican-Orthodox Theological Consultation (AOTC), discussed Anglicanism and Orthodoxy in the Ecumenical Movement and Sociological and Cultural Conditioning Factors in Anglican-Orthodox Relations. A Common Statement of Purpose was adopted and a future program of studies was planned. The program was deferred so that the AOTC could again take up the ordination of women to the priesthood and episcopate, and in January 1976 it issued a Statement on the Ordination of Women (see Annex V). The deferred agenda on tradition and historical critical method, secularism, and eucharistic practice is planned for a Fall 1976 meeting.

The Orthodox people in America have now become a body of more than four

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million adherents, the fifth largest religious body in the country. They attribute their growth and stability to God's favor and to their unfailing loyalty to Orthodox holy tradition—the Scriptures, the creeds, the fathers, and always the discipline of liturgical worship. The Orthodox have become Americans plus holy tradition.

The Council on Eastern Churches of the JCER believes the time is here for the Episcopal Church to develop a fresh understanding of its relationships with the Orthodox in the United States. These relationships are difficult because of the mutual ignorance of the Eastern and Western Christian traditions. A task for the West is to rediscover the Eastern half of the Church. The most important place for this will be the diocese and its parishes, particularly where people of the Episcopal and Orthodox Churches are neighbors.

In November 1975 a sharply concerned but loving attitude was expressed in three paragraphs of a message sent by the All-American Council "To the Members of the Anglican Communion from the Orthodox Church in America."

"The Holy Apostle Paul exhorts us to speak the truth in love. Were you strangers to us, we would pass by in respectful silence the confusion and pain of your present crisis—a crisis not limited to the issue of the ordination of women. We are compelled by our concern for loved ones to bear witness to the fullness of the Apostolic Truth.

"The world and its passing fads and fantasies cannot give us peace. It is Apostolic Truth alone which brings unity and harmony among brethren. It is with pain in our hearts that we recognize your increasing departure from Ecclesiastical Tradition and Apostolic Faith, a fact confirmed by the many letters and inquiries that we have received from Anglican priests and laymen.

"We have ever proclaimed and continue to proclaim that the peace of God which passes all understanding is to be found only in unity of faith with the Apostles and in the One Church which, in spite of the unworthiness of its members, has been that faithfulness as the pearl of great price amid all earthly sufferings and confusion: the Holy Orthodox Church. Our profound prayer remains that we may yet share with you its peace, harmony and love."

These words make it evident that the Orthodox Church in America desires to continue the dialogue even as they see serious issues for discussion. The Council on Eastern Churches of JCER has responded, therefore, in the same serious and irenic vein, through a letter from its chairman, Bishop Sherman:

"Since the All-American Council has in brotherly love and Christian candour expressed concern over trends which the Orthodox Church in America sees threatening the hope of closer unity between our two churches in the one Gospel of Jesus Christ, we wish to respond in the same serious spirit.

"We entirely agree, 'the world and its passing fads and fantasies cannot give us peace.' The world raises questions but it cannot dictate answers. Our representatives to the Anglican-Orthodox Theological Consultation held in New York City on January 22nd-24th, 1976, said, 'As new questions are posed by developments in the world, we can neither ignore them nor allow the world to dictate the answers.' We said further, 'we discovered with our Orthodox colleagues that balancing continuity of tradition with explication of tradition is a difficult and delicate process.'

"It is well known that the ages-long separation of the Eastern and Western Churches has resulted in difficulties on both sides in reaching true mutual understanding, difficulties which are by no means entirely removed.

"It is because of the difficulty of this process that we heartily desire and will pursue the dialogue with the Orthodox, and ask that these discussions give special consideration to the faith and its explication by the Church. We trust that the Orthodox Church in America will desire to share with the other Orthodox Churches in the dialogue with the Episcopal Church, particularly through the

Anglican-Orthodox Theological Consultation and perhaps with enlarged representation.

"We commend ourselves to your prayers and we pray to God for 'the inspiration of your Holy Spirit, that we may perfectly love and worthily magnify your holy Name; through Christ our Lord.'"

Good will and friendship of the Eastern Churches was shown in their participation at the Orthodox Vespers celebrated at St. Thomas Church, New York City, January 21, 1975, with a chorus of twenty men, and eleven of their hierarchy, followed by a dinner at the University Club at which the Presiding Bishop, Archbishop Iakovos, and Armenian Archbishop Torkom Manoogian presided, with 90 Orthodox among the 270 guests. The dinner inaugurated the Scaife-Anderson Scholarship Fund. A drive to complete the fund has begun.

The Joint Commission desires especially to express appreciation to the Rev. Raymond F. Oppenheim, an Episcopal priest, for his service as Protestant Chaplain at Moscow, USSR for the three years ending in February 1975, during which time he was not only pastor to the American and other foreign residents but also developed friendly relationships with the Russian Orthodox and other Christian church leaders in the Soviet Union.

During the triennial visitations to Eastern Churches were made: by Bishop Sherman with the National Council of Churches' delegation to the Orthodox and Armenian churches in the Soviet Union, and to the Armenian Metropolitan in the United States, the Most Rev. Torkom Manoogian; by the Rev. Fr. Norgren to the Chancery of the Orthodox Church in America; by the Presiding Bishop with Dr. Day and Dr. Paul Anderson to His Eminence Iakovos, Archbishop of the Greek Archdiocese of North and South America; and in December 1975 by the Presiding Bishop, with the Episcopal Bishop in Europe, A. Ervine Swift, Dr. Day and Canons John Backus and Michael Moore to His All Holiness Demetrios, Ecumenical Patriarch, and to Armenian Patriarch Schnork Kaloustian, both in Istanbul, Turkey. The Presiding Bishop has been invited by the External Department of the Russian Orthodox Church to make a formal visit to His Holiness Pimen, Patriarch of Moscow and All Russia, to the Orthodox Church of Georgia, and to the Armenian Church Supreme Catholicos at Etchmidadzin, Soviet Armenia. This is to take place in June 1976.

The JCER received an extensive report in January 1976, prepared by Dr. Harold J. Berman, one of its members and a professor at the Harvard Law School, detailing the pressures applied to religious persons and groups in the Soviet Union. His report outlined repressive measures, many of them in violation of Soviet law itself, taken by the Soviet authorities, both local and central, in order to restrict religious worship, the religious education of children, and religious life generally. According to this documentation, which was taken from authentic Soviet sources, the Orthodox, the Evangelical-Baptists, the Lutherans and the Roman Catholics alike are subjected to harsh measures of interference. Also, individual Christian activists, not representing any particular denomination, have been illegally convicted and sentenced to long terms of deprivation of freedom for circulating statements of a religious nature.

In the light of this report the JCER proposes the following resolution:

Resolution A-43

Resolved, the House of _____ concurring, that the 65th General Convention voices its concern over the reported repression in the Soviet Union of the rights of many individual religious believers and of religious group activities, repression which appears to be contrary to internationally recognized concepts of justice and human rights and, in a number of instances, contrary to the laws of the Soviet Union itself; that the Ecumenical Officer of the Episcopal Church be asked to gather further

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information on this matter, seek conversations on this problem with other Churches, and express this concern to Soviet Church leaders.

The JCER continues to believe that Episcopalians should continue to maintain their special concern and ties for the work and witness of the Christian Churches in the Holy Land. JCER, therefore, offers the following resolution:

Resolution A-44

Resolved, the House of _____ concurring, that the offering taken in Episcopal Churches on Good Friday be sent to the Executive Council for the work of the Christian Churches in the Holy Land and, as resources permit, to the needs of Orthodox and other Christian Churches in other places where there is need of inter-church aid.

I. LUTHERAN-EPISCOPAL DIALOGUE

Conversations with representatives from the Lutheran Churches which had produced in 1972 the document "Lutheran-Episcopal Dialogue: A Progress Report," began afresh this past triennium through a new Committee chaired by the Bishop of Western North Carolina, the Rt. Rev. William G. Weinbauer.

JCER has received with gratitude a new resolution on the next steps to be taken in developing relations between our Episcopal Church and the three Lutheran Churches participating in the dialogue through the Lutheran Council in the U.S.A.

The resolution proposes "a further penetration of theological problems of concern to our churches" and "encouraging and devising means of implementation for parish life."

The first of these recommendations can, we believe, be ably carried out by the dialogue between this Church and churches in the Lutheran Council. The second, however, impels us to seek discussions with these Lutheran Churches directly—the Lutheran Church Missouri Synod; the American Lutheran Church, and the Lutheran Church in America—on ways of working and praying together.

The resolution also calls attention to the important reports of the previous dialogue between Episcopalians and Lutherans in the U.S.A. and the International Anglican-Lutheran Conversations. Both of these reports deserve wider dissemination and study by the churches concerned, with the participation of local pastors and laypeople. Of special interest is the material on "apostolicity" in the Gospel and in the ministry. To what extent closer fellowship can be implemented must be determined by church-to-church decisions.

The present resolution emphasizes that the current goal is not merger but recognition of one church by another in faith and sacraments.

Both sides affirm the historical basis of the Gospel in the coming of the divine Son as God-made-man for our salvation, and the continuing relevance of our separate histories as part of salvation history. How the differences resulting from these separate histories can be reconciled is the problem we must face together.

Episcopalians and Lutherans already have so much in common that we have hopes for a future deepening of relationships through the proposed double approach of theological exploration and parish involvement. In this way, we hope to glorify God together and serve the world in his name.

To implement this intent, JCER proposes the following resolution:

Resolution A-45

Resolved, the House of _____ concurring, that the Joint Commission on Ecumenical Relations be authorized to continue the Lutheran-Episcopal Dialogue and to explore with the Lutheran Churches the possibility of fostering study and mutual understanding among local leaders of this Church and the Lutheran Church

in America, the American Lutheran Church, and the Lutheran Church-Missouri Synod.

J. EPISCOPALIANS AND THE NATIONAL AND WORLD COUNCILS OF CHURCHES

To the Joint Commission on Ecumenical Relations the General Convention has entrusted the special responsibility of monitoring Episcopalian participation in the two large Councils of Churches to which we belong. JCER carries out this task through a special committee on "Relations with Councils of Churches," chaired by the Dean of Buffalo, the Very Rev. Elton O. Smith, Jr.

The National Council of the Churches of Christ in the U.S.A.

The Episcopal Church has had a long and impressive involvement in the NCCC over several decades, including the recent major restructuring of that Council during the tenure of Dr. Cynthia Wedel, Episcopal laywoman, as President.

Financial difficulty, conflict over social issues and frank appraisal of the recent past have put pressure on the NCCC to reshape a role, which some saw as that of a "superagency" taking provocative stands, to that of a coordinating agency mirroring a diversity of views.

The importance of our Episcopal membership and leadership during this transition period has been highlighted in the past triennium by such major involvements as the vast hunger and disaster relief program carried on by NCCC's Church World Service, which is used by the Presiding Bishop's Fund as a principal channel; the Broadcasting and Film Commission of NCCC, recently merged into a Communication Commission; by the Faith and Order Commission which facilitates so much interchurch theological study; by the NCCC Commission on Regional and Local Ecumenism; and by the development of the new Office of Christian-Jewish Relations. Several of these NCCC units have Episcopalians in responsible staff positions.

The emphasis on coordinating major program activity that the Episcopal Church and other churches wish to do but can do better and more economically together is a vital need filled by the NCCC. Not only does the Council provide such necessary program channels as are needed, thereby augmenting and supplementing our Church's limited ability to function, but it also provides an ecumenical network enabling our staff to join with their counterparts in other communions in common enterprise. The inclusiveness of this network is being expanded through increased participation of Roman Catholics and other non-member churches in program units and through joint efforts with their agencies and organizations.

In the judgment of the JCER the NCCC is becoming more efficient internally as a result of reorganization and is being well guided by its new General Secretary, Dr. Claire Randall. We find that NCCC leadership is as determined as are the leaders of our Church to improve (1) the lines of communication between the Council and the member churches, (2) linkages of denominational program units with those of the NCCC, (3) real involvement of a wider group of churchpeople—beyond just New York staff—on working committees, (4) interpretation of the Church's program done through NCCC to the general public, and (5) selectivity of areas in public life to which the NCCC can respond by statements or by initiating study conferences such as one conducted in January 1976 on "The Plutonium Economy."

In three significant ways the Episcopal Church has moved to improve its relationship with the NCCC during this triennium:

1. The JCER has studied carefully its representation on the Governing Board of the NCCC, with the interest and assistance of the Presiding Bishop, and has nominated a delegation of Governing Board members with a broad cultural and geographical representation who, we believe, will strengthen both our involvement

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in shaping NCCC policy and our ability to interpret NCCC's wide range of activity to our Church's membership.

2. The JCER has encouraged the Executive Council, through its liaison person on the Executive Council, Mrs. John S. Jackson, Jr., to review regularly all aspects of our participation in NCCC life.

3. The Ecumenical Officer has catalogued the assignments of our Church Center staff to NCCC program units, and the Church Center staff has begun an evaluation and appraisal of those assignments and participation.

These efforts indicate responsiveness to changing needs and opportunities, and provision for improved accountability and interpretation. These objectives can only be achieved if we provide Episcopal Church Program Budget allocations to NCCC that are high enough to maintain effective participation.

The World Council of Churches

The Episcopal Church helped to found the World Council of Churches in 1948 and since that time has contributed regularly, both to its financial support and the development of policy through the efforts of Episcopalians serving as members of the staff and officers of the Council. The WCC has become indispensable to the Episcopal Church, both as a channel of communication with other churches throughout the world and as a means of sharing with them common tasks of missionary witness, service to human need, and study of theological and social issues of global significance.

Membership in the WCC consists of national and regional church bodies now totalling 286 member churches from over 90 countries, and including all the major Anglican, Protestant, Orthodox and Eastern communions. There are close working relationships with the Roman Catholic Church and many of its agencies. The Council also provides linkages with many national and regional councils of churches, with world confessional families, the United Nations and other international humanitarian organizations. All these relations are available to the Episcopal Church in a unique way through its participation in this ecumenical fellowship.

The WCC is supported chiefly by contributions from the national budgets of the Member Churches, the largest amounts coming from Western Europe and North America. It maintains a multinational staff of one hundred persons in Geneva, Switzerland, and a small regional office in New York. Operating essentially as an ecumenical network on a global scale, the WCC program includes a wide variety of studies, consultations, publications and service projects. They are most fully described in the book *Uppsala to Nairobi*, edited by David Johnson, a lay member of JCER, as one of the preparatory documents for the Fifth Assembly.

This Assembly, the first to be held on the continent of Africa, was the most important event in the life of the WCC in recent years. Nearly 3,000 persons, 680 of them voting delegates, gathered in Nairobi, Kenya for three weeks at the end of 1975 to consider the main theme, "Jesus Christ Frees and Unites," to review the work of the WCC in the preceding seven years, and to attempt to discern God's will for His church in the years immediately ahead. The Assembly affirmed the Council's continued involvement in the struggle for racial and economic justice, but also put new stress on the search of the churches for integrity and renewal in spiritual life and evangelistic witness. Stress also was placed on the need for Christian cooperation in dealing with government violations of human rights, with sexism, and the issues of world hunger and development. A full report of the Assembly has been written by the Rev. James W. Kennedy, secretary of JCER, and published by Forward Movement under the title, "Nairobi 1975."

While the contribution of the Episcopal Church to the general support of the WCC is modest in relation to our resources (approximately \$60,000 a year),

significantly larger sums are contributed, for example through the Presiding Bishop's Fund, to special projects, especially those having to do with interchurch aid, relief work and economic development. That is to say, the WCC often provides the most direct and efficient way of responding to emergencies and disasters wherever they occur, and of carrying out the program of missionary witness and service determined by the General Convention.

Episcopalians and other Anglicans play key roles in the staff and elected leadership of the World Council of Churches. A former member of the Church Center staff, Mrs. Muriel Webb, is Director of the multi-million dollar program of the Commission on Interchurch Aid, Refugees and World Service. The Rev. Charles H. Long, Jr. is Executive Secretary of the New York office of WCC. Dr. John Mbiti, of the Anglican Church in Kenya, is Director of the Ecumenical Institute at Bossey, Switzerland. Miss Brigalia Bam of the Church of South Africa is head of the Unit on Education and Renewal and was responsible for a major conference held in Berlin in 1974 on Sexism in the Seventies. Mr. James McGilvray has directed the unusually creative work of the Christian Medical Commission.

At Nairobi, our Presiding Bishop was elected to the Central Committee of the WCC, and Dr. Cynthia Wedel was named as one of the Presidents of the Council. The Primate of the Anglican Church of Canada, Archbishop Edward W. Scott, was elected to the important office of Moderator of the Central Committee.

We would be remiss in not reporting that those programs and services of the WCC which depend on the undesignated contributions of the churches face serious financial difficulties. The combined effect of inflation and unfavorable exchange rates for the U.S. dollar means that the buying power of American contributions has been reduced by more than forty percent, at the very time when Member Churches themselves find it most difficult to increase their giving. Unless contributions can be substantially increased, a retrenchment in staff and services seems to be inevitable for the WCC and all who depend on it throughout the world. It is hoped that some solution to this problem can be found.

As Presiding Bishop John Allin said in his report to the Executive Council following his attendance at the Assembly in Nairobi,

"... In spite of the difficulties we face in this work, and the inadequacies of the Christian Churches, there is cause to give thanks for the witness that is being made to the Christian faith when one sees such dramatic evidence on the faces of those gathered in such an Assembly. I will leave it to others to report on the work of the Assembly. Let me simply say here that any doubts I may have had about the necessity for a world council of churches were removed as I shared in the course of that Assembly... I found myself wishing that every member of the church could somehow share the experience that I was having."

K. TIES WITH THE WIDER EPISCOPAL FELLOWSHIP

The Committee on the Wider Episcopal Fellowship of JCER, chaired by the Bishop of Kentucky, the Rt. Rev. David Reed, seeks and maintains relationships with (1) those non-Anglican churches with whom the Episcopal Church is now in communion; (2) those other churches "sharing both the integrity of the faith and the historic episcopate in its various forms" as recognized by other Anglican provinces; and (3) other churches of episcopal polity—actual churches, not *episcopi vagantes*—not including those, however, involved or contemplated for involvement in other dialogue programs of JCER.

This Committee believes it is important to distinguish between terms often used indiscriminately which have precise meanings for the work of JCER. "*Full communion*" is descriptive of the relationship that we have with other churches of the Anglican Communion. In addition to eucharistic fellowship and a mutually acceptable interchange of ministries, this implies some commitment to mutual

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responsibility and interdependence by which the decisions taken by one church may well influence the life of another. "Intercommunion" is generally an intermediate stage in churches growing in unity, where each church believes the other to hold all essentials of the Christian Faith, but they do not require from each other the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice. (This is the appropriate description of relationships with churches of the Bonn Concordat model.) Intercommunion implies an ongoing working relationship. Finally, the understanding of being "*in communion with*" also carries with it a mutual recognition of the essentials of the Christian Faith in each church, but with such independence of church life that the internal life of one church is not greatly affected by the other. This does not generally anticipate an evolving relationship, is more static, and basically recognizes a church in some part of the world where this Church has no jurisdiction.

Within these understandings, the Wider Episcopal Fellowship for the Episcopal Church includes two churches in such special proximity to jurisdictions of this Church that our intercommunion relations with them are constant in nature. These are the Polish National Catholic Church, with four dioceses in the United States and the Philippine Independent Church. Relations with both of these churches are coordinated by JCER. Because of the potential effect on these relations by a possible action by the 65th General Convention which might be considered "unilateral" with regard to the ministry we hold in common, consultations on the ordination of women were sponsored by JCER with both these churches.

During conversations with the Polish National Catholic Church, an agreement was reached with them to establish an Intercommunion Council.

Intercommunion relationships with the Old Catholic Churches of Europe, the Lusitanian Church in Portugal and the Spanish Reformed Episcopal Church are maintained through contacts with congregations of the Convocation of American Churches in Europe. Bishop Reed journeyed to Europe to represent JCER and the Episcopal Church at the XXI International Congress of the Old Catholic churches in Lucerne, Switzerland in 1974.

A growing importance for the concept of a wider fellowship of churches in communion with the Episcopal Church promises to be found in the newly united churches that include former Anglican dioceses, churches which do not wish to break their ties with this Church. The Church of South India was the first of these to pioneer in the achievement of a united church combining the Anglican tradition with others. When this Church came into existence in 1947 it did not require the re-ordination of those ministers coming into the united church from other traditions, but, with the understanding that all future ordinations would involve bishops whose consecration was recognized by the Anglican churches. At the end of thirty years it is now a fact that virtually all the ministers in the Church of South India have received episcopal ordination and the historic episcopate is unquestionably established as the norm and standard for that church.

Eighteen other Anglican provinces are already in communion with the Church of South India. JCER is recommending, therefore, that the Episcopal Church enter into communion with the Church of South India on September 27, 1977 when the 30 year inaugural period proposed at the beginning of this united church comes to a close:

Resolution A-46

Resolved, the House of _____ concurring, that this Church enter into communion with the Church of South India and instructs the Secretary of Convention to communicate this action to the proper authorities in the Church of South India.

One aspect of ecumenical life between churches spread widely over the globe is

that it is so easy to pass a resolution on intercommunion and immediately stop having any continuing relationship with those involved except for the very occasional traveler. As a simple matter of courtesy it is proposed that greetings be sent from this General Convention to the primates or presiding bishops of those churches with whom we have a concordat of intercommunion.

Resolution A-47

Resolved, the House of _____ concurring, that greetings be sent from this 65th General Convention to our sister churches through the Archbishop of Utrecht, the Obispo Maximo of the Philippine Independent Church, the Prime Bishop of the Polish National Catholic Church, the Moderators of the Churches of Pakistan and North India, and the Bishop of the Diocese of Dacca (Bangladesh), the Lusitanian Church (Portugal), and the Spanish Reformed Episcopal Church.

A new element in the ecumenical picture for Anglicans has been the recognition by many Anglican provinces of the Mar Thoma Syrian Church of Malabar, the origins of which go back to the Syrian Orthodox tradition long before the arrival of Anglican missionaries of the Church Missionary Society to India. Twelve Anglican provinces are already in communion with the Mar Thoma Church. The JCER proposes that this Church enter into communion with the Mar Thoma Syrian Church of Malabar and declare that it would be grateful for reciprocal action on the part of the Mar Thoma Church. Information on the Mar Thoma Church is to be found in Annex VI. The enabling resolution follows:

Resolution A-48

Resolved, the House of _____ concurring, that this Church, noting that the Mar Thoma Syrian Church of Malabar is a true part of the Church Universal, holding the catholic faith and possessing the apostolic ministry of bishops, priests and deacons, enter into communion with that Church, and instructs the Secretary to communicate this action to the Metropolitan, Juhanon Mar Thoma, informing him that we would be grateful for similar action on the part of the Mar Thoma Church.

L. CONVERSATIONS WITH THE PENTECOSTAL MOVEMENT AND WITH CONSERVATIVE EVANGELICAL CHURCHES

The JCER relationship with Pentecostals and Conservative Evangelicals has focused on two general areas. (1) It has provided liaison with the classical pentecostal and conservative evangelical churches, and (2) established contact with individuals and groups active in what is commonly referred to as the charismatic renewal movement.

The most important continuing contact of the JCER with the conservative evangelical churches is maintained through the Meeting of United States Churchmen, a loosely structured group of denominational leaders whose churches for the most part are not affiliated with the National Council of Churches. The Episcopal Church has regularly been represented at these meetings where common concerns are discussed and the possibilities for joint action and strategy explored. Bishop Burt, JCER chairman, and the Rt. Rev. Richard Martin, Executive for Ministries at the Episcopal Church Center, represented our Church at the 1976 meeting in Nashville.

During the triennium renewed contacts have been made with the Southern Baptist Convention, the North American Baptist Fellowship, and the National Association of Evangelicals. Very preliminary conversations have begun in order to establish closer relationships between Baptists and the Episcopal Church.

Realizing that the ecumenical impact of the charismatic renewal movement is both strong and significant at the local level, the Commission has followed

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developments in this area. Communication has been established with the Episcopal Charismatic Fellowship through its Executive Secretary, the Rev. Robert H. Hawn.

In 1974, on a recommendation from its Committee on Pentecostal and Conservative Evangelical Churches, The Commission voted to "recognize the charismatic movement as a valid expression of the Gospel imperative of unity and encourage those opportunities for ecumenical cooperation made possible by the charismatic movement." The Committee, under the chairmanship of the Rev. Walter H. Taylor of Southern Ohio, will maintain continuing interest and activity in this area, based upon this guideline.

One of the most important tasks facing the Committee is the developing conversation with churches which are part of the Baptist tradition. Better communication and understanding are essential with the more than 20 million Baptists in this country. With this goal in mind the following resolution is presented:

Resolution A-49

Resolved, the House of _____ concurring, that the Joint Commission on Ecumenical Relations establish ongoing conversations with the several Baptist associations, churches and conventions through those agencies which are appropriate in order to create better understanding and communication, and to foster, where possible, local cooperation in ministry.

M. ENCOURAGING REGIONAL AND LOCAL ECUMENISM

Although the word "ecumenical" implies a world-wide outreach and relationship, the movement which carries this name must become real and effective in local settings—in dioceses, regions and individual congregations.

The interplay between local activities and the larger national and world-wide witness must be frequent and energetic if the ecumenical movement is to be fruitful.

This was recognized in the response from the several denominations in the Consultation on Church Union (COCU) to the Plan of Union published in 1970. The COCU Memphis Plenary three years later recognized that the process at the national level had moved ahead of local congregational concerns and experiences. As a result COCU determined to go back to the local scene to encourage local experiments such as Generating Communities and Interim Eucharistic Fellowship.

In a similar way Anglican-Roman Catholic relationships have deepened through a number of covenants between local Episcopal and local Roman Catholic parishes.

It would be misleading, however, to suggest that the local expressions of ecumenism usually lag behind the pace of national ecumenical witness. There is considerable evidence that the local outpaces the national and that local ecumenical experience needs to be shared with and evaluated by the national policy-makers and, indeed, provides impetus and policy direction very often for those deliberations. For these reasons JCER, guided by a Committee chaired by the Very Rev. C. Allen Spicer, Jr. of the Diocese of Easton, has moved significantly in recent years to encourage the localizing of ecumenism through the Episcopal Church.

During the past triennium a network of diocesan ecumenical officers and ecumenical committees and commissions has been nurtured with the result that a new national association EDEO (Episcopal Diocesan Ecumenical Officers) has come into being. The history of this organization is summarized from the Handbook they have recently published:

"The ecumenical officer for each diocese was first suggested by the JCER in the late 1950's. In 1964 an ecumenical officer for the national church was appointed. Bishops were then asked to appoint diocesan officers. Many did, and soon a national meeting was held.

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"In 1969 through our national ecumenical office, diocesan officers were invited by Roman Catholics to join in a National Workshop on Christian Unity, held in Philadelphia.

"In 1970 at Kansas City, diocesan officers met after the Workshop to receive the COCU proposal on the Church of Christ Uniting. Dioceses then had a specific task to study and report on the proposal.

"In 1971 the practice of denominational sessions prior to the National Workshop was initiated. Under the direction of Mr. John Cosby, this meeting in Houston gave many the idea of a more permanent organization. In 1972 the diocesan officers met again in New York. The need for a national organization was again expressed.

"At Toledo in 1973, those present for the Episcopal meeting resolved to ask Dr. Peter Day to appoint an *ad hoc* committee to study and present a proposal to diocesan officers for a national organization.

"In June 1973, Dr. Day invited eight ecumenical officers to meet in New York to begin the process. The group met again in Chicago in August. There the Rev. John H. Bonner, Jr. of the Diocese of Tennessee was asked to be temporary chairman for the organizing meeting at Charleston, South Carolina in March 1973. The group met a third time at Memphis in December 1972 to complete plans.

"EDEO was organized at Charleston on March 13-14, 1974. Over fifty diocesan ecumenical officers were present. By-laws were adopted. The Rev. Mr. Bonner was named chairman.

"The first regular annual meeting of EDEO was in San Diego on February 17-18, 1975."

The second Annual Meeting of EDEO was held February 23-24, 1976 in Memphis where it was reported that 92 out of 93 domestic dioceses now have ecumenical officers, while 43 dioceses already have ecumenical commissions—a remarkable achievement. EDEO is funded in part by the Program Budget of the General Convention and in part by each diocese which participates.

The 1976 budget for EDEO, provided by the Executive Council, illustrates the rapid maturing of the organization:

For two Executive Committee meetings	\$ 6,000
Office expenses	1,000
Annual Meeting	1,000
Support for Provincial Coordinators	<u>2,000</u>
	\$10,000

All across the nation local dioceses are beginning to fund their Ecumenical Officers and Commissions as line items in the budget. From the dioceses in six provinces the total amount reported for 1975 as line items in diocesan budgets was \$27,400.

At the annual meeting of EDEO in Memphis this year, 72 dioceses were represented by 87 officers and associate officers. The cost to the several dioceses to pay the expenses of those present was in excess of twenty thousand dollars.

To mark the founding of EDEO, the following resolutions are proposed:

Resolution A-50

Resolved, the House of _____ concurring, that this 65th General Convention commends the formation of the organization, Episcopal Diocesan Ecumenical Officers (EDEO), and encourages their participation in the expansion of local and diocesan ecumenical activity.

Resolution A-51

Resolved, the House of _____ concurring, that the 65th General Convention

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commends those dioceses in which Diocesan Ecumenical Commissions/Committees have been established and funded, and recommends that such Commissions/Committees be established and funded in every diocese so that all might join the ecumenical network that has been created in our Church.

One of the great concerns at diocesan and local levels lies in the area of marriages across denominational lines, commonly called "mixed marriages." JCER wishes to encourage dioceses to develop guidelines to meet these pastoral situations. We call attention to such documents as the guidelines of the National Conference of Catholic Bishops, the Consultation on Church Union (COCU) guidelines on ecumenical marriage rites, and those diocesan guidelines already produced within our Church—such as those produced in West Virginia, South Carolina and Upper South Carolina. More particularly we commend for study the new document of the Anglican-Roman Catholic International Commission on Mixed Marriages, published in February 1976. We suggest the following resolution pertaining to this matter:

Resolution A-52

Resolved, the House of _____ concurring, that this 65th General Convention recommends that the Bishop and Ecumenical Commission/Committee in each diocese be encouraged to develop guidelines in regard to the conduct of marriage services in collaboration with the leaders of other church bodies.

N. THE CHALLENGE AND PERPLEXITIES OF "CROSS-ORDINATION"

A proposal was introduced at the 1973 General Convention at Louisville to adopt a canon which would authorize the re-introduction of the practice of "cross ordination" previously permitted by what was once Canon 39. This canon provided that under certain circumstances a minister in good standing in another Christian body might receive episcopal ordination by a bishop of this Church without relinquishing or renouncing his ministerial status in the church of his original ordination.

The new proposed canon was introduced by the Bishop of Southwestern Virginia and received support from other bishops, notably those in jurisdictions with widely scattered communities, each with small numbers of Episcopalians, who by this arrangement might receive sacramental ministrations by episcopally ordained priests who would combine these responsibilities with those of a minister in a non-Episcopal congregation or congregations. The JCER considered this proposal, which had been referred to it by the Louisville Convention. Reporting at the Oaxtepec meeting of the House of Bishops in 1974 the following statement was issued:

"The Joint Commission on Ecumenical Relations has received from a group of Bishops of our Church a proposed canon to authorize the ordination of non-episcopally ordained ministers of another church body without requiring that said minister abandon his other ministerial commitment.

"Our consideration of this proposed canon has raised many questions among us as to the wise and appropriate route to pursue toward Christian reunion, the nature and meaning of ministry and priesthood, the responsibility and significance of a church body in performing an act of ordination, the several possible meanings of ordination, and other issues fundamental to our task as a Commission.

"At best we would regard this proposal as only a way of providing for a local and interim resolution of one of the difficult problems facing the churches today. We would not endorse such a canon at this point as establishing a precedent in the more far-reaching negotiations for Christian reunion. We do believe, however, that such a canon might give impetus and provide useful ways to experiment on a local level in the search for reunion. In the providence of

God such local efforts might lead to fuller and more widely accepted achievements in this ecumenical endeavor.

"We are convinced that this proposal requires that we permit a reciprocal act of recognition of our priests by other church bodies under similar circumstances and with similar regulations to those set forth in this canon. We would ask what present constitutional and canonical provisions need amendment or repeal to allow such reciprocal action to take place without the risk of ecclesiastical discipline.

"Since we believe this canon has been carefully drawn and raises important and fundamental issues which deserve attention as we move forward in ecumenical relations, we are united in requesting that substantial time be set aside for the discussion of it."

The discussion of the proposed canon at Oaxtepec by the House of Bishops was inconclusive and the House referred the matter to the Commission on the Church in Small Communities, chaired by the Rt. Rev. William Davidson, Bishop of Western Kansas. JCER calls attention to its Statement above and urges interested parties to introduce the matter again at the 65th General Convention for discussion and possible action on the issues it raises.

O. ECUMENICITY AND WOMEN'S ORDINATION TO THE PRIESTHOOD

The Joint Commission has discussed and explored with representatives of several other churches the possible ecumenical impact of the proposed ordination of women to the priesthood and episcopate in the Episcopal Church. We must report a variety of conflicting speculations about what the results would be for our ecumenical relations if the Episcopal Church took this step, and we do not feel able to forecast exactly what the result would be.

In Orthodox relations, ordination of women to the priesthood and episcopate would clearly be an additional obstacle to unity efforts. Although contacts and conversations would not terminate, there might well be a need for a major reassessment in the goals of dialogue.

In Anglican-Roman Catholic relations it is evident that Roman Catholic opinion can be found on both sides of the question, although Roman Catholic practice is not likely to change quickly. Should the Episcopal Church authorize the ordination of women, this difference in ordination practice would necessarily be a subject for discussion and interpretation, along with the more central issues of authority which are now under consideration.

In relation with non-Episcopal Churches, our failure to admit women to these orders is at present an obstacle to unity.

In the role of the church as a *sign of God's will* for human unity outside its fellowship, it appears that, in the USA, the subject is widely seen in the context of the pursuit of equality for men and women in daily life.

In each of these areas, the task of the Episcopal Church must be to consider the question in an earnest search for God's will, and to seek to explain its decision in terms understandable to the various parties concerned.

The issues underlying the proposal to ordain women are, we believe, matters which should be of concern to all parts of the universal church. It seems to us obvious, however, that there is no reasonable hope in the foreseeable future for the convening of an Ecumenical Council in which the churches might face this question collectively. The JCER believes that the Episcopal Church must make its decision, as the Lambeth Conference of 1968 anticipated, as a province of the Anglican Communion and on the basis of a widely shared conviction about the meaning and significance of scripture, tradition, and theological reflection. While the Episcopal Church attempts to discern God's will on this matter, our Commission would express the earnest hope that this Church may do so without the sacrifice of its

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internal integrity and unity, which are essential to its ecumenical task.

During 1975-76, JCER has held or will hold formal conversations on this issue with the Roman Catholic Church, Eastern Orthodoxy, the Consultation on Church Union, the Philippine Independent Church, and the Polish National Catholic Church.

P. FINANCING THE COMING TRIENNIUM

During the coming triennium the JCER or its proposed successor, the Standing Commission on Ecumenical Relations, believes it is vital for this Church to continue in active dialogue with other Christian bodies across a broad inter-church front. This task can only be accomplished if sufficient funding is provided by action of the 65th General Convention to make possible the maintenance of a two member ecumenical staff at the Church Center and appropriate financial resources through the General Church Program Budget for our ecumenical commitments.

The Commission itself will require funding, based upon our experience of the past triennium (see Annex VII). And toward this end we propose the following for 1977 through 1979:

Plenary meetings of the JCER (four to be held)		\$20,000
Executive Committee meetings (including annual consultations with the Anglican Church of Canada, the exchange of reference materials and reports)		10,000
Council on Eastern Churches:		
Consultations in the USA	\$4,000	
Visitations in USA	1,000	
Pan-Anglican and Pan-Orthodox abroad	<u>5,000</u>	10,000
Committee on Relations with the Roman Catholic Church		10,000
Committee on Unity Consultations (COCU)		10,000
Committee on Lutheran-Episcopal Dialogue		5,000
Committee on Pentecostals and Conservative Evangelicals		1,500
Committee on Wider Episcopal Fellowship		2,000
Committee on Councils of Churches		1,500
Committee on Regional & Local Ecumenism including EDEO		6,000
Special Ecumenical Conference (see item D)		<u>10,000</u>
Total		\$86,000

Estimates for the expenses of the JCER plenary meetings, the work of its Executive Committee and the nine sub-committees which carry on dialogues with other church bodies in a variety of ways are based on the actual expenses incurred during the 1974-76 triennium, slightly increased to meet rising costs and, in some cases, intensified activity. An additional item is included to cover some of the costs attendant to the special national Ecumenical Conference proposed in Resolution A-35. We propose the following resolution:

Resolution A-53

Resolved, the House of _____ concurring, that the 65th General Convention appropriates for the work of the Joint/Standing Commission on Ecumenical Relations the sum of \$86,000 to cover the expenses of its work during the 1977-1979 triennium.

Q. THE 1974-1976 MEMBERSHIP OF THE JOINT COMMISSION ON ECUMENICAL RELATIONS OF THE EPISCOPAL CHURCH IN THE U.S.A.

Bishops

The Rt. Rev. John H. Burt, *Chairman*
The Rt. Rev. John M. Krumm
The Rev. David B. Reed
The Rt. Rev. Donald J. Parsons
The Rt. Rev. Jonathan G. Sherman
The Rt. Rev. Arthur A. Vogel

The Rt. Rev. John T. Walker
The Rt. Rev. William G. Weinbauer

Presbyters

The Rev. J. Ogden Hoffman
The Rev. Canon William A. Johnson
The Rev. John H. Rodgers, Jr.
The Very Rev. Elton O. Smith, Jr., *Vice-chairman*
The Very Rev. C. Allen Spicer, Jr., *Assistant Secretary*
The Rev. Walter H. Taylor
The Rev. Robert E. Terwilliger (resigned 12/75)
The Rev. Warner R. Traynham

Lay Persons

Dr. Paul B. Anderson, *Treasurer*
Dr. Harold J. Berman
Mrs. John S. Jackson, Jr.
Mr. David Johnson
Dr. Charles Lawrence
Mrs. Robert M. Steptoe
Mrs. Alex Drapes
Mr. Jose Ramiro Chavez

Assisting Staff

Dr. Peter Day, Ecumenical Officer Episcopal Church
The Rev. William A. Norgren, Ass't Ecumenical Officer

Consultants

The Rev. James W. Kennedy, *Secretary*
The Rt. Rev. Edmond Lee Browning
The Rev. Charles H. Long, Jr.
The Rev. John H. Bonner, Jr.
The Ven. E.S. Light

ANNEX I

Guidelines for Interim Eucharistic Fellowship

(adopted by the House of Bishops, Oaxtepec, Mexico, October 1974)

Whereas, A responsible consequence of our Church's commitment to the Unity of Christ's Church requires experience in eucharistic fellowship with others who seek this same unity with us, and

Whereas, The churches participating in the Consultation on Church Union have recommended a program for local eucharistic celebration involving churches whose common commitment provides a community base for that program, known as "Interim Eucharistic Fellowship" and

Whereas, The Joint Commission on Ecumenical Relations has prepared suggested guidelines to assist Episcopal congregations in a responsible participation in Interim Eucharist Fellowship,

Therefore be it resolved, That the House of Bishops commend to the several dioceses of this Church participation in local expressions of Interim Eucharistic Fellowship in accordance with the guidelines proposed by the Joint Commission on Ecumenical Relations as follows:

1. Participation by any Episcopal congregation must be authorized by the Bishop after he has determined that the program conforms to the "Guidelines for Interim Eucharistic Fellowship."
2. The COCU liturgy, approved by the General Convention, will be used for the Eucharist.
3. The elements ordained by Christ shall be used for the Holy Communion and provision will be made for the reverent disposal of that which remains after the

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Communion.

4. An Episcopal priest will be involved as a con-celebrant at the Holy Table at each of the Eucharists.

5. A program involving an agreed upon number of eucharists within a specific period should involve the congregations of the participating churches. These should be preceded by appropriate gatherings for joint study and worship.

6. An evaluation of the program approved initially by the Bishop be made with the Bishop involved, or one he has designated, before Interim Eucharistic Fellowship extends beyond the plan initially approved by the Bishop.

ANNEX II

Toward the Mutual Recognition of Members: An Affirmation

(A proposal from the Consultation on Church Union)

A Preamble

We believe that the document, "Toward the Mutual Recognition of Members: An Affirmation" is a promising way of quickening the sense of responsibility among our several churches for all other baptized persons and for the ecclesial bodies in which they live and by which they express their discipleship and obedience to Christ and respond to his summons to witness and mission. Our common baptism by water and in the name of the Father and of the Son and of the Holy Spirit establishes an imperative for ecumenical concern. If beyond all denominational bodies and divisions we are summoned to live in a genuine fellowship with all who share membership in the body of Christ, this gives importance to all our ecumenical activities. By such activities we seek to make manifest the truth of our common membership in Christ which is so often obscured by our narrow denominational loyalties.

The Joint Commission on Ecumenical Relations of the Episcopal Church.
January 1975.

Toward the Mutual Recognition of Members: An Affirmation

As witness to the faith that animates our participation in the consultation on Church Union, we, the Episcopal Church in the United States of America, confess that all who are baptized into Christ are members of His universal Church and belong to and share in His ministry through the People of the One God, Father, Son, and Holy Spirit.¹

At this time, when we are living our way toward church union, we affirm that membership in a particular church is membership in the whole People of God. As a participating church in the Consultation we intend to work toward removing any impediments in our life which prevent us from receiving into full membership all members so recognized.

In the divided state of our churches the word "membership" is used to refer to enrollment in a particular church.² Affirming our oneness in baptism does not abolish membership in a particular church and substitute a common membership in all particular churches, nor does it mean plural simultaneous membership in several, nor does it refer merely to the practice of transferring membership from one particular church to another.

Therefore, we covenant with the other participating churches in the Consultation on Church Union to do everything possible³ to hasten the day when, together with other churches to whom through the Spirit's leading we may yet be joined, we all shall be one in a visible fellowship truly catholic, truly evangelical and truly reformed.

(The Joint Commission on Ecumenical Relations, in recommending the Affirmation above to the 1976 General Convention for endorsement, appends the three following footnotes)

1. Since this Affirmation will have to be its own context, it should state its concepts clearly, explicitly and completely. Thus, baptism should be stated as with water in the name of the Father, Son, and Holy Spirit.

2. While welcoming and endorsing the COCU "Toward a Mutual Recognition of Members: An Affirmation" as an expression of the historic position of this Church that "the Church is the Body of which Jesus Christ is the Head and all baptized persons are the members," the Joint Commission on Ecumenical Relations wishes to call attention to the first sentence of the third paragraph of the Affirmation which acknowledges that the word "membership" often means primarily enrollment in a particular church or congregation. In the divided and separated state of our churches, we believe, however, that each of the differing ecclesial traditions provides a distinctive kind of nurturing and shaping of the spiritual life of those who share in the tradition and that such membership, therefore, is a relationship far more pervasive and internal than the mere enrollment of a name on a roster of church members. What is more, we believe some of these ecclesial bodies have preserved important elements in the Christian experience which need to be identified and taken up into the life of a united Church. In our opinion a more widespread and frank discussion of and living with these distinctive elements in our several traditions needs to take place before we can make wise and appropriate decisions about the character of a united Church.

3. We understand this sentence as a promise to do everything that accords with Scripture and Tradition (as defined in previous COCU statements) to arrive at the goal of union.

ANNEX III

Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican-Roman Catholic International Commission

Preface

At Windsor, in 1971, the Anglican-Roman Catholic International Commission was able to achieve an Agreed Statement on Eucharistic Doctrine. In accordance with the programme adopted at Venice in 1970, we have now, at our meeting in Canterbury in 1973, turned our attention to the doctrine of Ministry, specifically to our understanding of the Ordained Ministry and its place in the life of the Church. The present document is the result of the work of this officially appointed Commission and is offered to our authorities for their consideration. At this stage it remains an agreed statement of the Commission and no more.

We acknowledge with gratitude our debt to the many studies and discussions which have treated the same material. While respecting the different forms that Ministry has taken in other traditions, we hope that the clarification of our understanding expressed in the statement will be of service to them also.

We have submitted the statement, therefore, to our authorities and, with their authorization, we publish it as a document of the Commission with a view to its discussion. Even though there may be differences of emphasis within our two traditions, yet we believe that in what we have said here both Anglican and Roman Catholic will recognize their own faith.

H.R. McAdoo, Bishop of Ossory
Alan C. Clark, Bishop of Elmham

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The Statement

Introduction

1. Our intention has been to seek a deeper understanding of Ministry which is consonant with biblical teaching and with the traditions of our common inheritance, and to express in this document the consensus we have reached.¹ This statement is not designed to be an exhaustive treatment of Ministry. It seeks to express our basic agreement in the doctrinal areas that have been the source of controversy between us, in the wider context of our common convictions about the ministry.

2. Within the Roman Catholic Church and the Anglican Communion there exists a diversity of forms of ministerial service. Of more specific ways of service, while some are undertaken without particular initiative from official authority, others may receive a mandate from ecclesiastical authorities. The ordained ministry can only be rightly understood within this broader context of various ministries, all of which are the work of one and the same Spirit.

3. The life and self-offering of Christ perfectly express what it is to serve God and man. All Christian ministry, whose purpose is always to build up the community (*koinonia*), flows and takes its shape from this source and model. The communion of men with God (and with each other) requires their reconciliation. This reconciliation, accomplished by the death and resurrection of Jesus Christ, is being realized in the life of the Church through the response of faith. While the Church is still in process of sanctification, its mission is nevertheless to be the instrument by which this reconciliation in Christ is proclaimed, his love manifested, and the means of salvation offered to men.

4. In the early Church the apostles exercised a ministry which remains of fundamental significance for the Church of all ages. It is difficult to deduce, from the New Testament use of 'apostle' for the Twelve, Paul, and others, a precise portrait of an apostle, but two primary features of the original apostolate are clearly discernible: a special relationship with the historical Christ, and a commission from him to the Church and the world (Matt. 28.19; Mark 3.14). All Christian apostolate originates in the sending of the Son by the Father. The Church is apostolic not only because its faith and life must reflect the witness to Jesus Christ given in the early Church by the apostles, but also because it is charged to continue in the apostles' commission to communicate to the world what it has received. Within the whole history of mankind the Church is to be the community of reconciliation.

5. All ministries are used by the Holy Spirit for the building up of the Church to be this reconciling community for the glory of God and the salvation of men (Eph. 4.11-13). Within the New Testament ministerial actions are varied and functions not precisely defined. Explicit emphasis is given to the proclamation of the Word and the preservation of apostolic doctrine, the care of the flock, and the example of Christian living. At least by the time of the Pastoral Epistles and I Peter, some ministerial functions are discernible in a more exact form. The evidence suggests that with the growth of the Church the importance of certain functions led to their being located in specific officers of the community. Since the Church is built up by the Holy Spirit primarily but not exclusively through these ministerial functions, some form of recognition and authorization is already required in the New Testament period for those who exercise them in the name of Christ. Here we can see elements which will remain at the heart of what today we call ordination.

1. Cf. *An Agreed Statement on Eucharistic Doctrine*, para. 1, which similarly speaks of a consensus reached with regard to the Eucharist.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of this kind is part of God's design for his people. Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (e.g. Mark 10.43-5; Acts 20.28; 1 Tim. 4.12-16; 1 Pet. 5.1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that 'bishops' and 'presbyters' were appointed everywhere in the primitive period. The terms 'bishop' and 'presbyter' could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

7. The Christian community exists to give glory to God through the fulfillment of the Father's purpose. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love. The goal of the ordained ministry is to serve this priesthood of all the faithful. Like any human community the Church requires a focus of leadership and unity, which the Holy Spirit provides in the ordained ministry. This ministry assumes various patterns to meet the varying needs of those whom the Church is seeking to serve, and it is the role of the minister to coordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity.

8. In the New Testament a variety of images is used to describe the functions of this minister. He is servant, both of Christ and of the Church. As herald and ambassador he is an authoritative representative of Christ and proclaims his message of reconciliation. As teacher he explains and applies the word of God to the community. As shepherd he exercises pastoral care and guides the flock. He is a steward who may only provide for the household of God what belongs to Christ. He is to be an example both in holiness and in compassion.

9. An essential element in the ordained ministry is its responsibility for 'oversight' (*episcopate*). This responsibility involved fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the church and in the ministry of the word and the sacraments; they are given authority to preside at the eucharist and to pronounce absolution. Deacons, although not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight.

10. Since the ordained ministers are ministers of the gospel, every facet of their oversight is linked with the word of God. In the original mission and witness recorded in Holy Scripture lies the source and ground of their preaching and authority. By the preaching of the word they seek to bring those who are not Christians into the fellowship of Christ. The Christian message needs also to be unfolded to the faithful, in order to deepen their knowledge of God and their response of grateful faith. But a true faith calls for beliefs that are correct and lives that endorse the gospel. So the ministers have to guide the community and to advise individuals with regard to the implications of commitment to Christ. Because

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God's concern is not only for the welfare of the Church but also for the whole of creation, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf. Acts 6.4).

11. The part of the ministers in the celebration of the sacraments is one with their responsibility for ministry of the word. In both word and sacrament Christians meet the living Word of God. The responsibility of the ministers in the Christian community involves them in being not only the persons who normally administer baptism, but also those who admit converts to the communion of the faithful and restore those who have fallen away. Authority to pronounce God's forgiveness of sin, given to bishops and presbyters at their ordination, is exercised by them to bring Christians to a closer communion with God and with their fellow men through Christ and to assure them of God's continuing love and mercy.

12. To proclaim reconciliation in Christ and to manifest his reconciling love belong to the continuing mission of the Church. The central act of worship, the Eucharist, is the memorial of that reconciliation and nourishes the Church's life for the fulfillment of its mission. Hence it is right that he who has oversight in the church and is the focus of its unity should preside at the celebration of the eucharist. Evidence as early as Ignatius shows that at least in some churches, the man exercising this oversight presided at the eucharist and no other could do so without his consent (*Letter to the Smyrnaeans*, 8.1).

13. The priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood. Despite the fact that in the New Testament ministers are never called 'priests' (*hierais*),² Christians came to see the priestly role of Christ, reflected in these ministers and used priestly terms in describing them. Because the eucharist is the memorial of the sacrifice of Christ, the action of the presiding minister in reciting again the words of Christ at the Last Supper and distributing to the assembly the holy gifts is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice. So our two traditions commonly use priestly terms in speaking about the ordained ministry. Such language does not imply any negation of the once-for-all sacrifice of Christ by any addition or repetition. There is in the eucharist a memorial (anamnesis)³ of the totality of God's reconciling action in Christ, who through his minister presides at the Lord's Supper and gives himself sacramentally. So it is because the eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration; for, in the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Not only do they share through baptism in the priesthood of the people of God, but they are—particularly in presiding at the eucharist—representative of the whole Church in the fulfillment of its priestly vocation of self-offering to God as a living sacrifice (Rom. 12.1). Nevertheless, their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be 'a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of him who called (them) out of darkness into his marvellous light' (I Pet. 2.9, RSV).

2. In the English language the word 'priest' is used to translate two distinct Greek words, *hierous* which belongs to the cultic order and *presbyteros* which designates an elder in the community.

3. Cf. *An Agreed Statement on Eucharistic Doctrine*, para. 5.

Vocation and Ordination

14. Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another. Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. Just as the original apostles did not choose themselves but were chosen and commissioned by Jesus, so those who are ordained are called by Christ in the Church and through the Church. Not only is their vocation from Christ but their qualification for exercising such a ministry is the gift of the Spirit: 'our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit' (II Cor. 3.5-6, RSV). This is expressed in ordination, when the bishop prays God to grant the gift of the Holy Spirit and lays hands on the candidate as the outward sign of the gifts bestowed. Because ministry is in and for the community and because ordination is an act in which the whole Church of God is involved, this prayer and laying on of hands takes place within the context of the eucharist.

15. In this sacramental act,⁴ the gift of God is bestowed upon the ministers with the promise of divine grace for their work and for their sanctification; the ministry of Christ is presented to them as a model for their own; and the Spirit seals those whom he has chosen and consecrated. Just as Christ has united the Church inseparably with himself, and as God calls all the faithful to lifelong discipleship, so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our churches.

16. Both presbyters and deacons are ordained by the bishop. In the ordination of a presbyter the presbyters present join the bishop in the laying on of hands, thus signifying the shared nature of the commission entrusted to them. In the ordination of a new bishop, other bishops lay hands on him, as they request the gift of the Spirit for his ministry and receive him into their ministerial fellowship. Because they are entrusted with the oversight of other churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches. Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession.

Conclusion

17. We are fully aware of the issues raised by the judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communions regarding the nature of the Church and of the Ordained Ministry, as represented in our Statement, has, we consider, put these issues in a new context. Agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the

4. Anglican use of the word 'sacrament' with reference to ordination is limited by the distinction drawn in the Thirty-nine Articles (Article 25) between the two 'sacraments of the Gospel' and the 'five commonly called sacraments'. Article 25 does not deny these latter the name 'sacrament', but differentiates between them and the 'two sacraments ordained by Christ' described in the Catechism as 'necessary to salvation' for all men.

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question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.

ANNEX IV

Statement on the Ordination of Women

(From the Anglican-Roman Catholic Consultation in Erlanger, Kentucky, October 21-24, 1975)

1. State of the Question

Since 1969 the Anglican-Roman Catholic Consultation has consistently affirmed that its goal is to help the two churches to arrive at full communion and organic unity.¹ Recently the question of ordination of women to the priesthood and episcopate has become an increasingly pressing issue in our churches, but the state of the question is not the same in both.

The General Convention of the Episcopal Church is expected to consider the question at its meeting in September, 1976; meanwhile the leadership of the Roman Catholic Church has recently reaffirmed its position that only men are to be ordained to the priesthood.

If a divergence on this subject eventuates in official action, it will introduce an important new element into officially appointed dialogues, as well as into conversations and covenants at many other levels. However, the members of ARC are convinced that this difference would not lead to ARC's termination or to the abandonment of its declared goal. The reasons for this conviction will be dealt with more fully in later paragraphs.

2. Development of Tradition

A special consultation of scholars on this question, convoked in June 1975 by appropriate authorities of our two churches, reported as follows:

In considering the relation of the question of the ordination of women to the authority of the church's Tradition, the following considerations must be kept in mind.

(1) There is what may be called an "essential Tradition" which, as witnessed in the Scriptures, the ecumenical creeds, the church's liturgical tradition, and its proclamation and teaching, constitutes the basic identity of the Christian community. This Tradition has as its fundamental content the relation of human beings to the God and Father of Jesus Christ in the Holy Spirit.

(2) This Tradition is variously elaborated and interpreted in dogma and doctrinal tradition, according as inquiry and change within the church, or confrontation with intellectual, social, or political movements in the world require the church to move towards a deeper self-understanding through explication of the Tradition which constitutes its identity. It thus faces, from time to time, novel issues, which demand that on the basis of its given self-understanding, it explain itself in new ways for the sake of fidelity to the Gospel.

(3) In the current situation, the question of the ordination of women has raised issues which cannot be answered adequately by the mere citing of

1. "ARC VII Statement," adopted at the seventh meeting, December 8-11, Boynton Beach, Florida. Published 1972 in ARC/DOC I, pp. 9-20, United States Catholic Conference, 1312 Massachusetts Avenue, Washington, D.C. 20005.

traditional practices or beliefs. Current discussion of the issue has shown that traditional reasons for refusing the ordination of women are not universally acceptable. It has further shown that problems relating to the doctrine of God, of the Incarnation, and Redemption are at least indirectly involved in its solution, so that any decision, whether for or against the ordination of women, will in fact require the church to explain or develop its essential Tradition in an unprecedented way. The church, therefore, faces an issue which demands of it a new effort at self-understanding in regard to certain elements of its Gospel.

(4) Such an effort involves a two-fold process: first, the theological exploration of the Tradition and of the new question in its bearing on the data of Christian revelation; second, an official decision by constituted authority in the church which encompasses the doctrinal and practical aspects of the issue. In the divided state of the Christian churches, separate processes will be gone through by the different bodies.

(5) The theological exploration mentioned above has been undertaken by both Roman Catholic and Anglican theologians. Official pronouncements give no indication of any expectation of change in the present position of the Roman Catholic Church on this issue in the immediate future. At this meeting, a number of the Roman Catholic participants felt that the implications of this matter had not been explored sufficiently to offer a final decision. On the other hand, the question of the ordination of women is expected to be proposed for action at the General Convention of the Episcopal Church in 1976. Anglican participants felt that the discussion in the Episcopal Church in the United States had reached a stage where decision was becoming possible.²

3. Understandings Already Shared

The process outlined in the fourth paragraph of the above statement is now going on in both churches and consequently is of concern to ARC. We have given careful consideration to several papers subsequently written by the scholars who were called to the special consultation. ARC's contribution is not to propose what either church should do, but to place the question within the context of agreed statements already issued by ARC and ARCIC—the national and international commissions of the Anglican and Roman Catholic Churches—notably the *Windsor Agreed Statement on Eucharistic Doctrine*³ and the *Canterbury Statement on Ministry and Ordination*.⁴

These statements are a strong indication that, though disagreement exists on the answer, the question is based on a common understanding of the issues involved and the meaning of terms common to both churches. We are talking about the same Eucharist and the same three-fold ministry; we share the same fundamental sources of doctrine in Scripture and Tradition. Both churches make use of the insights of theological research, incorporating the contributions of anthropology, psychology, history and other aspects of culture to arrive at authoritative decisions.⁵

4. Women in Ministry

A concept of the inferiority and subject status of women is reflected in both the Old Testament and the New. However, the fundamental equality of men and

2. ARC Special Consultation on Ordination of Women, Mercy Center, Cincinnati, Ohio, June 22-25, 1975.

3. ARC/DOC, pp. 47-50.

4. To be published in ARC/DOC III.

5. Cf "Doctrinal Agreement and Christian Unity: Methodological Considerations," ARC eleventh meeting, published in ARC/DOC II, pp. 49-53, U.S.C.C.

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women is indicated in a number of key biblical passages⁶ and has been developed in the teaching of the church. The expression of this equality in the roles assumed by men and women in society is a matter of cultural development and change. The church must measure this development in relation to grace—our new creation in Christ—and to the ultimate fulfillment of his victory over sin and death.

In addition to Christian witness within the family, women have long been engaged in teaching, nursing, social work, missionary service, and care for the young, the aged and the infirm. Although the diaconate has been opened to women in the Episcopal Church, the role of presiding at the Eucharist has not been opened to women in the practice of either church. Yet women are now serving as Christ's ministers in many new ways: for example, ministries of peace, social justice, theological education, and formal pastoral care of special groups, including leadership in hospital, campus and prison chaplaincies. Women now play an increasing part in the Liturgy as lectors and auxiliary ministers of Holy Communion. Today they stand on a level of equality with men in exercising the ministry of all baptized persons in the public forum.

5. Issues To Be Faced

The New Testament records that Jesus chose only males to be apostles, and this has been cited as a model. Moreover, the fact that the church has continued to ordain only males to the priesthood is a weighty precedent. However, one must explore the reasons for this practice to determine whether it holds for all time or is capable of change when cultural evolution presents new possibilities for witness to the Gospel.

Both our churches agree that no individual has an inherent right to be ordained priest. Nevertheless, the exclusion *a priori* of a large class of persons from this ministry must be justified by cogent arguments, since women are now widely recognized as capable of exercising leadership in many roles once regarded as appropriate only to men. If the churches are to change their age-long practice, however, the claim that there is no strong reason against the ordination of women must be reinforced by strong arguments for it, since the desirability of change does not automatically follow from acceptance of its possibility. In any case, whether a change is advocated or a tradition affirmed, adequate theological reflection is necessary on the part of all concerned, because a decision of either sort would involve a response to a question never before raised in this way. The depth of the issue is indicated in the third paragraph of the above report of the June, 1975 consultation.

The question of ordination of women presents problems within both the Roman Catholic and the Anglican communions; so also do the Marian dogmas. Both of these issues are relevant to a deep concern for womanhood in the life of the world and the economy of salvation. In both our churches there is a growing realization that women should have a more effective voice in all areas of church life, befitting their dignity as human persons made in the image and likeness of God.

6. Diversity in Unity?

A difference in practice between our churches on ordination of women would

6. Genesis 1:27-28 (cf 5:1, 2, placed by an ancient editor after the fall). Judges 4:4; 2 Kings 22:14; Nehemiah 6:14 (judges and prophetesses). Joel 2:28-29 (cf Acts 2:17-18). Mark 12:18-25 (sexes in the resurrection); Luke 8:1-3 (companions of Jesus); 10:40-42 (woman as disciple); Acts 1:12-14 (awaiting Pentecost with the eleven); 9:36, 16:14, 40; 17:4, 12, 32 (leaders in local churches); 18:1-26 (Priscilla as theologian); 21:8 (daughters of Philip).

Romans 16:1-16 (Phoebe the deacon, various women workers in the Gospel); 1 Corinthians 7:1-16 (marital mutuality); 11:2-12 (though men are accounted superior, women pray and prophesy in Church); Galatians 3:26-29 (In Christ "neither male nor female"); Philippians 4:2 (women who "have labored with me in the Gospel along with Clement. . .").

inevitably raise the question of its effect upon the goal of full communion and organic unity. If this goal is thought of as requiring uniformity in doctrine and discipline concerning candidates for ordination, the problem would indeed be a serious one. However, there is a development in theological thought about Church unity toward accepting diversity as a gift of the Holy Spirit who endows churches as well as individuals with varied gifts.⁷ Theologians of both churches are writing on Church "typology" in terms which suggest that we might accept and even cherish "varieties of service" (I Cor. 12:5) among churches—differences appropriate to the characteristic theological method, liturgical expression, spiritual and devotional tradition, and canonical discipline of each. These differences have relationship to the cultural situation, psychological outlook, intellectual method, and forms of social organization of different communities.

The ecumenical task is to inquire whether one church can fully recognize another in the midst of differences; whether both can discern a substantial unity in faithfulness to the Gospel amid varied expressions and understandings of the single Mystery, the single Faith, the single Christ. Particular controverted issues of church life may represent different ways of manifesting God's grace, as the Spirit has guided us. Even the things we do not agree with in each other's traditions may have something to teach us about God's will for his people. We proceed in the faith and hope that the Spirit is leading us into unity.

7. Discerning, Deciding, Doing

There is a particular urgency for mutual consultation before important decisions are taken by either of the two churches which already share so much in common and which intend to persevere in seeking together that unity for which Christ prayed. This process of mutual consultation, however, must not interfere with the interacting roles of prophecy and authority within either church. The entire body of the faithful is in Baptism anointed with the Spirit, and this one same Spirit, distributing diverse gifts at will, at times manifests itself to the entire body through the prophetic witness of a few, for the sake of the whole. It is the proper role of authority in the Church to encourage and promote discernment of such witness, thus fostering an authentic development while at the same time maintaining the integrity of a normative Christian life and tradition.

"Speaking the truth in love" is the way in which the Church will best prepare and strengthen itself to carry out the mission God has given it. We have tried to express that mission in the concluding paragraphs of our statement on *The Purpose of the Church*.⁸

The church, the Body of Christ in the world, is led by the Spirit into all nations to fulfill the purpose of the Father. In so far as it faithfully preaches the Gospel of salvation, celebrates the sacraments, and manifests the love of God in service, the church becomes more perfectly one with the risen Christ. Impelled by its Lord, it strives to carry out the mission it has received from him: to prepare already the structures of the Kingdom, to share with all persons the hope for union with God.

In humility and repentance, the church shares the guilt of mankind in its disunity. Presenting men and women with hope in the fulfillment of their destiny beyond this life, it also assumes, under the cross of its Lord, the burdens and the struggles of the oppressed, the poor, and the suffering. Striving for justice and peace, the church seeks to better the conditions of this world. To the divided, it offers oneness; to the oppressed, liberation; to the sick, healing; to the dying, life; to all persons, eternal salvation.

7. "Doctrinal agreement," p. 52.

8. ARC XV Statement, made public on October 31, 1975. To be published in ARC/DOC III

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ANNEX V

Statement on the Ordination of Women

(from the Anglican-Orthodox Consultation, New York City, Jan. 22-24, 1976)

Continuing a long sequence of Orthodox-Anglican contacts, theological consultations, and conferences aimed at increasing mutual Christian understanding, love, and unity, representatives of the Anglican and Orthodox churches met in New York City on January 22-24, 1976. At the initiative of its Anglican members, the Consultation met this time to study together how the proposed admission of women to the priesthood and episcopate of the Episcopal Church would affect our present relationship and further progress towards good will and unity—"so that the world might believe."

We have considered this question in the light of the Holy Scriptures and in the context of our respective traditions. We have also considered the unending challenges of a changing world in which the church is planted by her Head, "author of our salvation, our Lord Jesus Christ." We all recognize the need for Christ's Church to respond to challenges brought by changing cultural, social, and political situations.

We have considered the effect of divine grace, particularly the baptismal and eucharistic grace, upon the redeemed "pleroma" of the Church, of both sexes, of all races and all stations in life, which incorporates us into the mystical body of Christ, who "in union with him are being built together . . . into a house where God lives through his Spirit."

We have considered and fully agreed that the "high calling" of a Christian is—far above both priesthood and layhood—to sainthood. To that—Lord be praised!— we are all called, both men and women, that we may "go in and rest with God" in our heavenly destination, the Heavenly Jerusalem.

After a wide range of study, reading of papers and friendly but earnest discussions, we have arrived at conclusions which are not unanimous or identical in everything. We have resolved to offer separate statements on the question of ordaining women according to each of our perspectives.

The Orthodox members of the Consultation consider that, among the principal reasons against the ordination of women the following are especially important:

1) God created mankind as "Male and female," establishing a diversity of functions and gifts; these functions and gifts are complementary but not all are interchangeable: the clear understanding of womanhood in Scripture and Tradition excludes headship in the Church or family and hence the priesthood as well. Christians are called upon to oppose those current trends which tend to make men and women interchangeable in their roles and functions and thus lead to the dehumanization of life.

2) The biblical, conciliar, patristic and canonical evidence affirms that only men, and only some men, are eligible for the offices of bishop and priest. This scriptural and traditional evidence—reflecting and protecting the order of creation—cannot be challenged or relativized by references to historical or social changes, unless one rejects the very idea of God's Revelation in Christ once for all, transmitted to us by His Apostles and by the Church.

3) A careful study of the texts of the Bible and the witness of Tradition gives us a sufficiently clear understanding of the particular character and vocation of women. The Orthodox Church recognizes a woman, the Holy Virgin Mary, as the human being closest to God. It is clear, therefore, that there cannot be any question about any inferiority of women in the eyes of God. The importance of recognizing the role of women in the life of the Church can and must be discussed and studied among Christians in order to eliminate manifest injustices wherever they are

present.

4) Our discussions concerning the ordination of women have disclosed basic differences between Orthodox and Anglicans in the understanding of Scripture and Tradition and their significance for the Church. It is evident that if the Anglican communion takes the decisive action of admitting women to the priesthood and the episcopate the issue will involve not only a point of church discipline, but the basis of the Christian faith as expressed in the Church's ministries. It will obviously have a decisively negative effect on the issue of the recognition of Anglican Orders and on the future of Anglican-Orthodox dialogue in general and will call for a major reassessment of the quality and goals of dialogue between the two bodies.

The Anglican members of the Consultation consider that:

1) The Episcopal Church should acknowledge both a duty and a desire to express its unity with the Orthodox Church. More than once the Lambeth Conference has affirmed the duty and desire of the bishops to seek Christian unity, perhaps most notably in the "Appeal to All Christian People" of 1920. This was specifically reaffirmed at Lambeth 1968 in a resolution on dialogue with the Orthodox Church. Ever since its establishment of the Russo-Greek committee in 1862, the General Convention of the Episcopal Church has sought unity with the Eastern Orthodox Church. We are therefore concerned for maintaining the historic relationships between our two churches and would regret any weakening of them or slackening of the pace toward mutual understanding.

2) As new questions are posed by developments in the world, we can neither ignore them nor allow the world to dictate the answers. The question of ordaining women to the priesthood and episcopate is raised not only by movements in society but also by women and men within the Church.

3) To reply to this question in a responsible Christian fashion required both a willingness to be led into a new perception of the truth and fidelity to the basic tradition of the faith.

4) We share with the Orthodox the belief that there can be no question of the inferiority of women in the eyes of God. The problem arises in the question as to whether withholding from women the sacrament of ordination to the priesthood and episcopate violates the common status of all Christians as imparted in Holy Baptism. The Orthodox clearly say no to this question and some Anglicans agree with them; others see a contradiction.

5) As we considered the question of the ordination of women, we discovered with our Orthodox colleagues, that balancing continuity of tradition with explication of tradition is a difficult and delicate process. We all agreed that this problem demands special consideration in our ongoing discussions.

* * * * *

We all direct our prayers to Almighty God, in the Name of Jesus our Saviour, that he lead all his people "into the knowledge of truth" and the promised life eternal.

The Very Rev. Florian Galdau
The Very Rev. Radovan Milkovich
The Very Rev. Paul W.S. Schneirla
Dr. George E. Babis
Prof. John H. Erickson
Dr. Robert Haddad
Dr. Serge Verkhovskoi
The Rt. Rev. Donald J. Parsons
The Rt. Rev. Jonathan G. Sherman
The Rev. Winston F. Crum
The Very Rev. Robert H. Greenfield
The Rev. William A. Norgren
The Rev. Richard A. Norris, Jr.
The Rev. David A. Scott
Dr. Paul B. Anderson
Dr. Peter Day

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ANNEX VI

THE MAR THOMA SYRIAN CHURCH OF MALABAR

Introduction

1. More than two million Christians in South India, out of a total Christian population of 3,600,000, are of the Syrian tradition. Roughly one million of these, who formerly worshipped in Syriac, belong to the Church of Rome: another million adhere to the Syrian Orthodox (Jacobite) Church. These recognize the spiritual supremacy of the Jacobite Patriarch of Antioch but are effectually independent. The small Mar Thoma Church of 300,000 members is also of this tradition, and like it is a member of the World Council of Churches. It is not linked with other Lesser Eastern Churches.

History

2. Claiming foundation by St. Thomas in 52 A.D., the Indian Church for many centuries recognized the supremacy of the Nestorian Patriarch of Babylon. Early in the seventeenth century, under pressure from Portuguese colonists, they accepted the Roman hierarchy and doctrines; but some took a later opportunity (c. 1663) to adhere again to an Eastern Patriarch, viz., the Jacobite Patriarch of Antioch. During the nineteenth century a minority, influenced by the work of the Church Missionary Society, became Anglican and subsequently formed part of the Church of South India. But C.M.S. influence on the Syrian Orthodox (Jacobites) did not last, and various reform movements concerned with the rights of Antioch over the Indian Church caused a lawsuit. A small group seeking both reform and autonomy claimed to be the original Church of St. Thomas (Mar Thoma) and that the Jacobites had changed the apostolic faith of the Indian Church. In a "Call to the Churches of Christ in India" in 1952 they acknowledge owing their "independent and separate existence to . . . a reformation which took place . . . because of its contact with C.M.S. missionaries . . . We rejoice in having established occasional inter-communion with the Anglican Church in India."

Doctrine and Order

3. The Constitution of the Mar Thoma Church states in its Declaration of Faith:

- (a) that it believes itself to be a "part of the One, Holy, Catholic and Apostolic Church" as founded by one of our Lord's apostles;
- (b) its belief in Jesus Christ, God incarnate, and in the Triune God;
- (c) its acceptance of the Old and New Testaments, the Nicene Creed, and the three-fold ministry of deacon, presbyter and bishop, and the rites of holy baptism and holy Qurbana (eucharist);
- (d) its acceptance of the goals of spiritual nurture, holding fast to revealed doctrine and the ministry of Word and Sacraments, and "to make disciples of all nations by preaching the gospel throughout the world and baptising them in the name of the Triune God."

A further doctrinal statement was issued in 1952 in connection with the formation of the Church of North India. The five basic points were the authority of scripture, the historic episcopate with the dominical sacraments, the Nicene Creed as expressing the essential Christian faith, the Church of Christ's Body carrying on his work towards the coming of the Kingdom of God, and the indigenous Eastern forms of worship.

4. In 1973 the Faith and Order Advisory Group of the Board for Mission and Unity of the Church of England, examined the doctrinal material collected from the Mar Thoma Church, and noted "that their statement of understanding of the Nicene Creed had removed all suspicion of lingering Nestorianism," and that for the

Church of England to take further action towards this Church "would have no implications for relations with either Chalcedonian or non-Chalcedonian Orthodox." In effect, the Episcopal Church is now being asked (together with similar requests to the rest of the Anglican Communion) to take up the relationship which had existed between the Mar Thoma Church and the Church of India, Pakistan, Burma and Ceylon before the formation of the Church of North India.

5. At the same time the Anglican Consultative Council, meeting in Dublin, had received letters from the Mar Thoma Metropolitan asking that a firmer and clearer relationship be established with other parts of the Anglican Communion.

Accordingly it was resolved at Dublin that:

"The Council encourages Churches of the Anglican Communion to enter into the same kind of relationship with the Mar Thoma Syrian Church as that which most of them already enjoy with the Old Catholic and other Churches in terms of the Bonn Agreement." (Resolution 7, Partners in Mission on page 9).

6. After some initial hesitations about the non-episcopally ordained ministers of the Church of South India and a period of restricted intercommunion, the Mar Thoma Church more recently entered into full communion with that Church. Formerly a concordat existed with the CIPBC, and this concordate continues in respect of the Church of North India. Moves to establish it also with the Church of Pakistan are in progress, though the formal declaration has not yet been made. Formal full communion is also established with the Church of the Provinces of Australia, Burma, Canada, Ceylon, Central Africa, Indian Ocean, Ireland, Japan, New Zealand, Tanzania, Uganda, Rwanda, Burundi, West Africa, West Indies, The Church of England, the Anglican Church in Jerusalem, the Church in Hong Kong and the Anglican Church in Kenya. Only in East Africa, the Persian Gulf and Malaysia are there enough members to form congregations outside India, and in Malaysia an informal relationship of communion already exists and a plan of union is being studied. The matter is under consideration by various other provinces of the Anglican Communion.

ANNEX VII

Financial Report on the Joint Commission on Ecumenical Relations (for the 1974-1976 Triennium)

Figures reported through February 29, 1976 only

Operations of the Joint Commission

Authorized by the 1973 General Convention

Disbursements:

Travel, meetings, publications through Feb. 29, 1976	\$54,596.48	
Anticipated expenses through Aug. 15, 1976	12,403.52	67,000.00

Anticipated balance August 15, 1976		\$00,000.00
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Special Reports

a. JCER Council on Relations with Eastern Churches

Receipts

April 30, 1973 balance brought forward		\$ 3,066.89
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Refunds on Orthodox Handbook		12.50
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		\$ 3,079.39
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Disbursements:

Orthodox projects, reference materials for JCER, postage, miscellaneous		1,620.62
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Balance as of February 29, 1976		\$ 1,458.77
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- b. Interest bearing deposit at Manufacturers Hanover Trust Company, New York, Legacy from estate of the late William K. Richardson, principal received \$4,940.64, plus accumulated interest, \$3,354.79, total \$8,295.43, transmitted on Feb. 26, 1976 to St. Sergius Orthodox Theological Institute, Parish for special memorial use in new building now under construction. This fulfills the terms of the legacy and closes the account.

Paul B. Anderson

ANNEX VIII

ROSTER OF DEPUTATIONS AND DELEGATIONS TO OFFICIAL ECUMENICAL BODIES AND CONSULTATIONS FROM THE EPISCOPAL CHURCH IN THE U.S.A.

The Governing Board of the National Council of Churches of Christ

The Presiding Bishop
The Rt. Rev. Milton L. Wood, Jr.
The Rt. Rev. Matthew P. Bigliardi
The Rt. Rev. John H. Burt
The Very Rev. Elton O. Smith, Jr.
The Rev. Charles M. Vogt
The Rev. Paul M. Washington
The Rev. Winston W. Ching
Mrs. Rotha Holbert Allain
Mrs. Ruth G. Cheney
Ms. Polly Cooper
Mrs. Margaret Bush Wilson
Mr. George McGonigle
Mr. Howard Meredith
Mr. Thomas Tisdale
Dr. Peter Day

The Assembly of the World Council of Churches

The Presiding Bishop
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The Rev. Walter H. Taylor
The Rev. Oscar Worth May
The Very Rev. W. Roland Foster
The Rev. Warner R. Traynham
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The Rt. Rev. William G. Weinhauer
The Rt. Rev. David B. Reed
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