

Standing Commission on Ecumenical and Interreligious Relations

Membership

The Rt. Rev. Philip Duncan, <i>Chair</i>	Central Gulf Coast, IV	2015
The Very Rev. Sam Candler, <i>Vice-Chair</i>	Atlanta, IV	2015
Mr. Matthew Hall, <i>Secretary</i>	Arizona, VIII	2015
The Very Rev. Peter Eaton	Colorado, VI	2015
Dr. Steven Horst	Connecticut, I	2012
The Rt. Rev. J. Scott Mayer	Northwest Texas, VII	2015
The Rt. Rev. Steven Miller	Milwaukee, V	2012
The Hon. Joanne O'Donnell	Los Angeles, VIII	2015
The Rev. Cecily Sawyer Harmon	Delaware, III	2012
Ms. Betsy Schlossman	Rio Grande, VII	2012
Mr. Charles Edward Vance III	Easton, III	2015
Ms. Elizabeth Wendt	Pennsylvania, III	2012
Ms. Sarah Dylan Breuer, <i>EC Liaison</i>	Massachusetts, I	
The Rev. Dr. Thomas Ferguson, <i>Staff</i>		
The Rev. Dr. Gwynne Guilbord, <i>Consultant</i>		

Summary of Work

Mandate

The mandate of the Standing Commission on Ecumenical and Interreligious Relations is “to recommend to the General Convention a comprehensive and coordinated policy and strategy on relations between this Church and other Churches, and this Church and other religions, and to make recommendations to the General Convention concerning inter-Church cooperation and unity, and interreligious dialogue and action” [Canon I.1.2(n)(5)]. The Committee also nominates for appointment by the Presiding Bishop persons to serve on the governing bodies of ecumenical and interreligious organizations to which The Episcopal Church belongs and to receive reports from these bodies, which are then presented to the Presiding Bishop and Executive Council.

The Ecumenical and Interreligious Officer is part of the Global Partnerships Team and works closely with the Office of the Presiding Bishop. The Office of Ecumenical and Interreligious Relations initiates and maintains ongoing work in ecumenical and interreligious relations, a record of which may be found on The Episcopal Church’s website.

Resolutions Referred to the Commission

2009-A074: Endorse Theological Statement on Interreligious Relations

The Commission received Resolution 2009-A074 and the accompanying Theological Statement on Interreligious Relations, which the Commission has committed to in developing future interreligious dialogues and partnerships.

2009-A075: Approve Presbyterian-Episcopal Agreement

The Commission appointed new members for the renewed round of dialogue initiated in Resolution 2009-A075. Copies of the Agreement, along with a Commentary and Frequently Asked Questions, were sent to bishops and diocesan ecumenical and interreligious officers. A report of the dialogue team for the 2010–2012 triennium follows in this report.

2009-A076: Establish Dialogue with the Church in Sweden

The Commission, in collaboration with the Ecumenical and Interreligious Officer and the Presiding Bishop, held two meetings with representatives of the Church of Sweden and consulted with the Anglican Communion Office and the Lutheran World Federation.

2009-A089: Daily Prayer

Members of the Commission were in conversation with the Standing Commission on Liturgy and Music on its preparation of possible resources concerning Christian anti-Judaism.

2009-D016: Ecumenical Shared Ministries

The Commission drafted guidelines for ecumenical shared ministries, presented as a resolution to the 77th General Convention.

2009-D054: Interim Eucharistic Sharing with UMC and Dialogue with Historically African-American Methodist Churches

The Commission has been committed to developing relationships with the historically African-American Methodist Churches as part of the dialogue with the United Methodist Church. Symposia on race and racism in the church were held in 2007 and 2009 with representatives from the United Methodist Church and the historically African-American Methodist Churches. The Report of the United Methodist-Episcopal dialogue focused on matters of race and racism as church-dividing issues.

2009-A163: Mandate on NEAC AIDS Tutorial

As requested by General Convention, the Commission discussed the National Episcopal AIDS Coalition's web-based tutorial and asked that its members complete this important training.

Status of Ongoing Dialogues and Full Communion Relationships

Methodist-Episcopal Dialogue

The United Methodist-Episcopal Dialogue met during the 2010–2012 triennium and reshaped itself in the service of deepening the relationship between the two communions. In 2006, both churches voted to enter into a relationship of Interim Eucharistic Sharing. In 2010, the dialogue completed the initial phase of its dialogue and issued A Theological Foundation for Full Communion, summarizing the theological work of the dialogue from 2002–2010 and outlining areas of theological convergence and divergence. Upon completion of this phase of dialogue, with the issuing of the Theological Foundation, the dialogue chose to reorganize itself and to focus in three areas. First, the Dialogue wishes to develop relationships with African-American Churches. A major symposium on race and racism as church-dividing issues, including participation of historically African-American Methodist Churches, was held in 2009. A subcommittee of the dialogue was formed to focus on deepening these partnerships. Second, the Dialogue hopes to work to raise the visibility, profile, and reception of this dialogue with congregations, dioceses, and annual conferences. Several dioceses and annual conferences have signed covenant relationships, and this second subcommittee is focused on building relationships. Third, the Dialogue seeks to begin the process for drafting a full communion proposal.

Presbyterian-Episcopal Dialogue

The 73rd General Convention established a bilateral dialogue with the Presbyterian Church, USA (PCUSA). In 2009, the Commission reported to General Convention on the progress made in the dialogue to that date and recommended (1) the adoption of an "Agreement Between The Episcopal Church and the Presbyterian Church (USA)" drafted by the dialogue participants and (2) authorization of a second round of dialogue to address the issues identified in the Agreement, in Resolution 2009-A075 at the 76th General Convention. The Resolution was adopted, and the PCUSA General Assembly adopted the Agreement in 2008. The second round of the dialogue commenced in 2010.

The current round of dialogue met three times during the triennium. At all meetings, participants worshipped together using rites approved by either denomination, with ordained ministers of each denomination officiating.

These meetings focused on the elements of the Agreement reached in the previous round of the Dialogue, particularly the divergences identified in the Agreement: "personal" versus "corporate" episcopate, and understandings of ordained ministry, including the ministries of deacons and elders and their relationship to the priesthood. Participants exchanged presentations on ministry in our two traditions. Further discussions focused on the role of liturgy and worship, and it was agreed that both the Word and Sacrament must be held in balance.

Notwithstanding these hopeful signs, disagreement remains on the concepts of "personal" and "corporate" episcopate. Episcopalians hold that in order to be in full communion, there must be a sharing in the sign of the historic succession of bishops. Presbyterians believe that episcopate has been passed on corporately from apostolic times, that the presbytery as a whole exercises oversight corporately, and that the three-fold ministry is present in the local congregation comprised

of deacons, elders, and the minister of Word and Sacrament as a bishop in each congregation. Although much recognition of each other's ministries was endorsed in the Agreement, mutual reconciliation seems to rest upon resolution of the episcopate issue. Round II of the Dialogue will continue to investigate ways to encourage preliminary altar and pulpit fellowship and, hence, to allow our congregations of both churches to commonly pursue the mission and ministry of Christ's One, Holy, Catholic and Apostolic Church, seeking to share in that unity for which Christ prayed (John 17: 20-21).

Church of Sweden-Episcopal Dialogue

Resolution 2009-A076 of the 76th General Convention called for the exploration of a dialogue between The Episcopal Church and the Church of Sweden. The Niagara Report as well as the final report of the Anglican Lutheran International Commission (ALIC) called on member churches of the LWF and Anglican Communion to remove barriers to greater unity, given the theological convergence reached by Anglicans and Lutherans. Both The Episcopal Church and the Church of Sweden are international churches that are part of global communions (the Church of Sweden has over 30 congregations overseas; The Episcopal Church has congregations in sixteen countries), are spurred by common ministry in the European context, and share a past history of dialogue (Swedish churches in America were ceded to The Episcopal Church; there have been previous rounds of bilateral dialogue). Two meetings were held during the triennium, reviewing the work of the Anglican Lutheran International Commission, looking at past rounds of dialogue between the two churches, and exploring possible common mission and ministry. At all stages of this dialogue both churches have been in correspondence and consultation with the Anglican Communion Office and the Lutheran World Federation. A possible concordat between two churches is being discussed and outlined.

Old Catholic Churches of the Union of Utrecht

Since 1934, on the basis of the Bonn Concordat of 1931, The Episcopal Church has been in full communion with the Old Catholic Churches of the Union of Utrecht. This is the oldest full communion partnership for The Episcopal Church and the Anglican Communion.

Since 2004, the Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia, has served as the Presiding Bishop's representative to the International Bishops' Conference (similar to the House of Bishops of the Episcopal Church). In addition to being present at these meetings, The Episcopal Church continues to be present and engaged at other Old Catholic meetings, such as the Old Catholic Theological Conference and the quadrennial Old Catholic Congress. The Rt. Rev. Pierre Whalon is also in regular communication with the Old Catholic Bishops and shares in the ministries of the Old Catholic Churches.

Previously, the Polish National Catholic Church served as a member of the Union of Utrecht in North America. However, in 2003, they removed themselves from the International Bishops' Conference, and in 2004, the Archbishop of Utrecht formally accepted their removal as members of the Old Catholic Churches. Therefore, there are presently no churches in the United States that are official members of the Union of Utrecht, though many still call themselves Old Catholic. The Archbishop of Utrecht and the International Bishops' Conference have declared their intentions to recognize The Episcopal Church as their expression of Old Catholicism in the United States.

There is continued confusion about which Old Catholic Churches are in full communion with The Episcopal Church. Title I, Canon 20, of the Constitution and Canons clearly states that we are in communion with those Old Catholic Churches that are members of the Union of Utrecht. As noted above, there are no churches in North America that are members of the Union of Utrecht, and thus no self-described "Old Catholics" in the United States are in full communion with The Episcopal Church. In 2011, Presiding Bishop Katharine Jefferts Schori attended the International Bishops' Conference and was the invited guest speaker to the Quasimodo Lectures in Utrecht. She was received with great enthusiasm by all bishops and many laypersons.

We rejoice in the continued friendship and bond that we have with our brothers and sisters in Christ, in the Old Catholic Churches.

Ongoing General Convention Mandates Churches Uniting in Christ

Churches Uniting in Christ (CUIC) was inaugurated in 2002 as the successor to the Consultation on Church Union. It is a multilateral dialogue seeking interchangeability of ministry between its nine members: The Episcopal Church; the Christian Church/Disciples of Christ; the United Church of Christ; the United Methodist Church; the African

Methodist Episcopal Church; the African Methodist Episcopal Zion Church; the Christian Methodist Episcopal Church; the Presbyterian Church, USA; and the International Council of Community Churches (ICCC). In the 2009-2012 triennium, CUIC held two meetings, focusing on the issue of race and racism as church dividing issues; looked at the ways our churches have responded to the crisis in Haiti following the devastating 2010 earthquake; and adopted a new governing structure and elected a new president, the Rev. Robina Winbush from the Presbyterian Church, USA. In the coming triennium it will continue its examination of the ways race and racism have divided and continue to divide Christians.

Anglican-Roman Catholic Consultation in the United States

The Anglican-Roman Catholic dialogue in the United States continues, gathering Episcopalians and Roman Catholics for consultation on the current theme, "Ecclesiology and Moral Discernment: Common Ground and Divergences". The current round of dialogue has held seven meetings, the most recent in August, 2011. This round has been marked recently by transition in membership on both sides. At present, the dialogue is co-chaired by the Rt. Rev. Ronald Herzog of the Roman Catholic Diocese of Alexandria, Louisiana, and the Rt. Rev. John Bauerschmidt of the Diocese of Tennessee in The Episcopal Church. The dialogue has heard and discussed a number of presentations focused on issues regarding sexual ethics, particularly homosexuality and partnered relationships within the Church. A framework for an agreed draft statement now exists, and particular drafts for sections of the statement will be discussed at meetings in 2012.

International Anglican-Orthodox Theological Dialogue

The International Commission for Anglican-Orthodox Theological Dialogue has been in existence since 1973, and has published three significant reports on the first three phases of its work: The Moscow Agreed Statement in 1976, The Dublin Agreed Statement in 1984, and The Cyprus Agreed Statement in 2006. The Episcopal Church played a prominent role in the work of the Commission in these first three stages, and the Rt. Rev. Mark Dyer, Bishop of Bethlehem, was the Anglican Co-Chair of the Commission from 1990 to 2007.

A new phase of the Dialogue began in 2009 under new co-chairs (Archbishop Roger Herft of Perth and Metropolitan Kallistos of Diokleia), and the Commission included the Rt. Rev. William Gregg (Assistant Bishop of the Diocese of North Carolina) and the Rev. Dr. Thomas Ferguson (then the Associate Deputy for Ecumenical and Interreligious Relations for The Episcopal Church). They attended the first meeting of the new Dialogue in Crete in September 2009, but were asked to leave the Commission after the Archbishop of Canterbury's Pentecost Letter in 2010. They were replaced on the Commission by the Rt. Rev. Richard Clarke of Meath and Kildare and Dr. Marc Billimoria from the Church of Sri Lanka.

The Dialogue has held three meetings during the past triennium (in Crete in 2009, in Oxford in 2010, and in Albania in 2011). The principle focus of this phase of the Dialogue is Christian anthropology.

The Commission watches the work of the International Commission for Anglican-Orthodox Theological Dialogue with keen interest, commends its ongoing work to the prayerful support of the Church, and looks forward to the day when The Episcopal Church will once again have members on this and other international dialogues of the Anglican Communion.

Philippine Independent Church-Episcopal Church Concordat Council

The Episcopal Church has been in full communion with the Iglesia Filipina Independiente/Philippine Independent Church since 1961. In 2006, a renewed Concordat was signed by the Obispo Maximo of the IFI and the Presiding Bishop of The Episcopal Church. Both the IFI and The Episcopal Church are in full communion with the Old Catholic Churches of the Union of Utrecht, and engaged in a three-year mutual discussion of "Catholicity and Globalization," with collected papers published in The Anglican Theological Review. With the election of a new Obispo Maximo in the IFI, in 2011 the Concordat Council that oversees this relationship is scheduled to meet in 2012.

National Council of Churches

Founded in 1950, the National Council of Churches of Christ in the U.S.A. is made up of a wide spectrum of Protestant, Anglican, Orthodox, Evangelical, historic African-American, and Living Peace churches and represents 45 million Christians in more than 100,000 local congregations in communities across the nation. As with other organizations during these difficult times, the NCC struggles with its budgets but continues to strive for justice and peace throughout this country and around the world. At the last Governing Board meeting held in November, the Rev. Dr. Michael Kinnamon announced his intentions to leave his position as General Secretary due to health issues exacerbated by the

extensive travel demanded by his position. In addition to the two task forces that had been set up at the September Board meeting, long-term future and sustainability, Dr. Kinnamon's announcement was accompanied by the creation of a third task force, leadership transition. Also at this meeting, Mrs. Kathryn Lohre, ELCA Ecumenical Officer, was installed as president of the NCC. A full description of the work of the NCC can be found at its website, <http://www.nccusa.org>. The NCC represents the long-standing hope for coordinated common witness for Christian churches in the United States. Ms. Alice R. Webley serves on the NCCCUSA's Governing Board.

World Council of Churches

The World Council of Churches is the largest and broadest international ecumenical body, a fellowship of 350 Christian communions, encompassing Protestant, Anglican, and Orthodox, with the Roman Catholic participating in program and theological work but not as a formal member. The WCC is planning its next Assembly (its highest governing body) for Busan, South Korea, in November 2013. As part of this preparation, the Central Committee of the WCC met in February 2011, represented by former Executive Council member Ms. Sarah Harte. Additionally, during the past triennium, the WCC elected a new general secretary, the Rev. Dr. Olav Fykse Tveit, in 2009, and held a major symposium on peacemaking and nonviolence in May 2011 in Kingston, Jamaica as a part of its continuing Decade to Overcome Violence. The WCC is also undertaking initiatives in environmental justice and interreligious relations. A complete summary of its work and programs may be found at <http://www.oikoumene.org>.

Church World Service

Founded in 1946, Church World Service is a cooperative ministry of 37 Christian denominations including The Episcopal Church; it builds interfaith and intercultural coalitions to eradicate hunger and poverty around the world. CWS works with local, regional, and global ecumenical and interreligious partners in its work in human development, humanitarian assistance, and refugee resettlement. CWS gives The Episcopal Church the opportunity to do work ecumenically around the world. On a local level, many Episcopal congregations participate in CWS Crop Walks to raise funds for hunger both locally and abroad. In the first two years of the triennium, over 5,000 Episcopal participants raised more than \$600,000 in Crop Walks.

The Episcopal Church has been a long supporter of Church World Service (CWS) both financially and through representation in governance. For the 2008–2011 quadrennium, the Rt. Rev. Johncy Itty served as board chair and Canon Benjamin Musoke-Lubega served as second vice-chair. The Rev. David Copley, Ms. Martha Gardner, Canon Margaret Larom, and the Rt. Rev. William Persell also represented TEC on the board of directors. Bishop Itty led the CWS board, staff, and stakeholders in a four year discernment process which culminated at the October 2011 board meeting with the approval of the “CWS 2020” Vision.

Christian Churches Together in the USA

Christian Churches Together is the broadest ecumenical organization in the USA, with over forty-five participating communions. These participants include not only Roman Catholic, Anglican, Orthodox, and mainline Protestant churches, but also those who have not been part of the National Council of Churches, including some evangelical and Pentecostal churches and parachurch organizations like Bread for the World and Evangelicals for Social Action. CCT-USA holds an annual meeting to provide a forum for participants to address broader issues. More information can be found at <http://www.christianchurchestogether.org>.

Lutheran-Episcopal Coordinating Committee

The purpose of the Lutheran-Episcopal Coordinating Committee (LECC) is “to facilitate ways for the Called to Common Mission to live in the life of congregations, parishes, dioceses, synods and the wider church”. 2011 marked the tenth anniversary of Called to Common Mission (CCM), the agreement that established full communion between The Episcopal Church and the ELCA. Across our churches, there are shared ministries, joint parishes and congregations, and interchange of ordained ministries. During this past triennium, one new development has been the invitation to coordinate partnerships between the Moravian/Episcopal Coordinating Committee, its Lutheran/Moravian counterpart, and the LECC. The LECC and the Lutheran/Moravian Coordinating Committee arranged to hold their separate meetings in the same location to begin this exploration. Other joint gatherings have occurred between the Presiding Bishops of the Anglican Church of Canada, Evangelical Lutheran Church in Canada (ELCIC), ELCA, and The Episcopal Church. On May 1, 2011, representatives from all four churches held concurrent celebrations of the Eucharist on the Canadian and American sides of the border to celebrate CCM's 10th anniversary, releasing a mutual pastoral letter. Possibilities of bringing Churchwide staff members together in consultation and mutual sharing are being planned for the near future.

The LECC and its Canadian equivalent (the Joint Anglican Lutheran Committee of Canada) send regular representatives to one another's meetings. The cooperation between the Anglican Church in Canada and the ELCIC has resulted in both churches making the decision to move into shared national offices in Ottawa.

Over the past three years, the LECC has focused specifically on theological education, both in its traditional model and alternative forms of life-long learning and locally adapted formation, bringing consultants from both Churches together to engage in dialogue. The Committee has also addressed evangelism and congregational growth through hearing from our respective Churches' missionaries on the topic. The LECC also met in Iowa to witness the joint relief work of our mutual partners after the catastrophic floods in that area.

Other issues the Committee addresses include the role of our chaplains in the Armed Forces, particularly given the shortage of chaplains from non-Roman Catholic liturgical traditions and the preponderance of chaplains from evangelical backgrounds. We continue to work on developing shared ministries at the congregational level, in particular monitoring guidelines for joint parishes and congregations, and their participation in regional synods and diocesan conventions. This triennium, guidelines for shared parochial ministries were reviewed, with the gaps noted in our polity for covering such situations. There is constant review of the number of ordinations in the ELCA under the exception that allows for non-episcopally ordained pastors. Both churches keep the other fully informed about the major developments in the other, as well as consulting on our ongoing ecumenical discussions with other denominations.

The Committee meets every nine months. Future issues pending include multicultural and ethnic ministries, youth and young adults and campus ministries, the diaconate, rural and small congregational development, advocacy and faith formation, the catechumenate, and continued collaboration with our partners in Canada.

Moravian-Episcopal Coordinating Committee

The 76th General Convention of the Episcopal Church adopted the full communion agreement "Finding our Delight in the Lord". This past triennium saw the adoption of this agreement by the Northern and Southern Provinces of the Moravian Church at their synods. The Northern Province held their synod July 17-20, 2010 at Moravian College in Bethlehem, Pennsylvania; the Southern Province Synod was held in Asheville, North Carolina on September 9-12, 2010. The Rt. Rev. Steven A. Miller, Bishop of Milwaukee, and the Rev. Dr. Thomas Ferguson were present to represent The Episcopal Church at both Synods.

On February 10, 2011 a service to inaugurate our full communion agreement was held at Central Moravian Church, Bethlehem, Pennsylvania. The Most Rev. Katharine Jefferts Schori and Moravian Provincial Elders Conference presidents the Rev. Dr. Elizabeth D. Miller (Northern Province) and the Rev. David Guthrie (Southern Province) officiated. The litany for Christian Unity was led by Canon Bonnie Anderson, President of the House of Deputies and the Rev. William McElveen, Moravian co-Chair of the Dialogue. The Rt. Rev. Steven A. Miller, Bishop of Milwaukee and Episcopal Co-Chair of the Dialogue, was the preacher at the service.

In early 2011, a coordinating committee that will oversee the continued implementation of this full communion agreement was appointed.

Episcopal Diocesan Ecumenical and Interreligious Officers Network

The Episcopal Diocesan Ecumenical and Interreligious Officers (EDEIO) Network was founded in 1974. Each diocesan bishop is encouraged to appoint an Ecumenical and Interreligious Officer and an Associate Ecumenical and Interreligious Officer to facilitate the ecumenical and interreligious work of the Church. EDEIO holds its annual meeting at the National Workshop on Christian Unity, the largest and broadest gathering of ecumenical leaders in North America.

EDEIO has for the last triennium focused its work in three areas. First, in a move to strengthen our fundamental work as described in Jesus' high priestly prayer in John 17:20-21 ("that they all may be one"), EDEIO has begun a review of significant ecumenical documents such as the landmark ecumenical Baptism, Eucharist and Ministry Statement produced by the World Council of Churches Faith and Order Commission in 1982. Second, in an attempt to broaden our reach into the interreligious relationships with Jewish, Muslim, Buddhist, and other religious traditions, EDEIO have begun conversations on the Statement on Interreligious Relations endorsed by the 76th General Convention. Third, responding to the new fiscal and staffing realities, EDEIO spent considerable time at its annual meeting in 2011 mapping

future strategies for helping our church embrace our ecumenical and interreligious partnerships as a way to further our mission work, doing together what we are increasingly finding it difficult to do on our own.

EDEIO continues have a liaison to the Commission, and in particular is eager to assist in the process of reception of the full communion partnership with the Northern and Southern Provinces of the Moravian Church, as well as commitments to the dialogue with the United Methodist Church -- while continuing to develop relationships in interreligious dialogue.

As EDEIO looks to the future, the organization sees its central role as empowering clergy, lay persons, and parishes to engage in ecumenical efforts and interreligious conversations, while embracing mandates for ecumenical unity and interreligious awareness as laid out by General Convention and the Commission.

EDEIO is funded in large part by annual dues contributed by the dioceses of the Church. The Commission urges support for the network from every diocese.

Interreligious Relations

The Commission provides oversight for the Church's engagement in a variety of interreligious dialogues. Some of this work is done ecumenically. The National Council of Churches has three major dialogues coordinated by its Interfaith Relations Commission: a Christian-Muslim dialogue; a Christian-Jewish dialogue that focuses on peacemaking and the Middle East; and a second Christian-Jewish dialogue focusing on questions of pastoral practices within our traditions. The Rev. Dr. Gwynne Guibord, who served this triennium as Consultant for Interreligious Relations for the Commission, is a member of the NCC Interfaith Commission, along with the Rev. Dr. Al Moss. Dr. Guibord is currently the co-chair of the NCC's Christian-Muslim dialogue. Dr. Guibord also served as a liaison to the Evangelical Lutheran Church in America's Lutheran-Muslim Relations Committee, which has produced resources for better understanding Islam and Christian-Muslim relations.

While membership in ecumenical dialogues was withdrawn by the Archbishop of Canterbury, this is not the case with regards to the interreligious work of the Anglican Communion. The Rt. Rev. Pierre Whalon from the Convocation of Episcopal Churches in Europe has served on the Network for Interfaith Concerns (NIFCON), and Dr. Lucinda Mosher was invited to give a paper to the December 2011 meeting of that group. The Episcopal Church still remains engaged and involved in the interreligious work of the Communion as coordinated by the Anglican Communion Office.

The Commission also has begun a process to help the Church receive the Statement on Interreligious Relations endorsed by the 76th General Convention.

Proposed Resolutions

Resolution A035 Commit to Continued Interreligious Engagement

Resolved, the House of _____ concurring, That the 77th General Convention reaffirm the commitment of The Episcopal Church to engage in interreligious relations; and be it further

Resolved, That the General Convention commend the Statement on Interreligious Relations approved by the 76th General Convention to all dioceses, seminaries, congregations, and other organizations; and be it further

Resolved, That all members of the Church be encouraged to be involved actively and appropriately on every possible level in interreligious work such as, but not limited to, services, prayer groups, educational programs, community service, and study groups; and be it further

Resolved, That diocesan ecumenical and interreligious officers gather and report the interreligious practices in their respective dioceses to the Standing Commission on Ecumenical and Interreligious Relations, which will then report these findings to the 78th General Convention.

Explanation

During the 2010–2012 triennium, the Standing Commission on Ecumenical and Interreligious Relations worked on the implementation of Resolution 2009-A074 of the 76th General Convention, which commended to the Church interreligious “dialogue for building relationships,” particularly the Statement on Interreligious Relations. The Resolution and the Statement have been posted in English, Spanish, and French on The Episcopal Church’s website. The Standing Commission on Ecumenical and Interreligious Relations will gather information on interreligious practices and experiences from the Church and disseminate such information along with other materials to help deepen the Church’s involvement in interreligious relations and dialogue.

Resolution A036 Further Dialogue with the Evangelical Lutheran Church in America

Resolved, the House of _____ concurring, That the 77th General Convention give thanks for the full communion agreement between The Episcopal Church and the Evangelical Lutheran Church in America (ELCA), which celebrated its tenth anniversary in 2011; and be it further

Resolved, That the Church acknowledge that there exist areas of theological divergence that hinder the fullest degree of communion possible; and be it further

Resolved, That the Church commit itself to address those areas that hinder this relationship, including but not limited to the diaconate and lay presidency of the Eucharist; and be it further

Resolved, That the Church invite the ELCA to a new season of bilateral dialogue to discuss and address these matters; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$60,000 for the implementation of this resolution.

Explanation

The document “Called to Common Mission,” which initiated full communion between The Episcopal Church and The Evangelical Lutheran Church in America, left some issues unresolved, as evidenced by the interpretations put forth by the Conference of Bishops of the ELCA in August 1999 and the Mind of the House resolution passed by the House of Bishops of the Episcopal Church on April 3, 2000. Resolution of these issues is beyond the purview of the Lutheran Episcopal Coordinating Committee, and these issues have the potential for undermining our full communion relationship if not discussed, explored, and resolved.

Resolution A037 Approve and Commend Guidelines for Ecumenical Shared Ministries

Resolved, the House of Deputies _____, That the 77th General Convention commend the following guidelines developed by the Standing Commission on Ecumenical and Interreligious Relations to the Ecclesiastical Authorities of the Dioceses of this Church in which there is a need to establish or participate in local ecumenical shared ministries.

Guidelines for Local Ecumenical Shared Ministries

I. Introduction

These guidelines are by intention permissive rather than prescriptive, while requiring intentional participation in their local adaptation by the local Ecclesiastical Authority, the judicatories of other cooperating Churches, clergy, and congregational leadership.

These guidelines do not preclude the adoption of diocesan Canons to govern particular circumstances if the local Ecclesiastical Authority deems it in the best interests of the mission of the Church or the well-being of the clergy of the diocese to do so, provided always that any local Canons do not conflict with the Canons and Constitution of the Episcopal Church.

Nothing in these guidelines is to be interpreted as abrogating the responsibilities of the local Ecclesiastical Authority with respect to the discipline of particular clergy of this Church under the Canons.

II. Guidelines

1. Local ecumenical shared ministries in which the partnering Church is in full communion with The Episcopal Church are to be organized and administered under the provisions of the respective agreement of full communion between The Episcopal Church and the Church concerned, along with any additional guidelines or policies developed by the Coordinating Committees that oversee those full communion relationships.

2. Local ecumenical shared ministries in which the partnering Church is one with which The Episcopal Church is in a relationship of interim Eucharistic sharing or any other formal ecumenical agreement approved by General Convention are to be organized and administered under the provisions of the respective agreement between The Episcopal Church and the Church concerned, along with any guidelines developed by the bilateral dialogue team with that Church. In addition, local judicatories are encouraged to be as flexible as possible within the bound of our current Canons to be responsive to opportunities for collaborative ministries with these Churches.

3. Where there is no relation of full communion or an interim agreement, the Standing Commission on Ecumenical and Interreligious Relations recommends the following:

- The Standing Commission on Ecumenical and Interreligious Relations emphasizes the fundamental principle that the Church must always be able to proclaim the Gospel afresh in each generation and place, celebrate the Eucharist, and administer the sacraments of the New Covenant, by which the reconciling love of Christ is lived and proclaimed and the baptized are equipped for ministry in God's world. Therefore, the Standing Commission on Ecumenical and Interreligious Relations recognizes that there are many circumstances in which a local ecumenical shared ministry with a Church or Churches with which we do not yet share formal full or interim agreements may be either helpful or necessary to this mission. At a minimum, agreement on the first three points of the Chicago-Lambeth Quadrilateral and a commitment to discuss the fourth point would be a theological foundation for such work.
- Consequently, the Standing Commission on Ecumenical and Interreligious Relations advises a period of discernment, involving, but not limited to, questions of mission strategy and/or the needs of Episcopalians in a particular place, which will be conducted with leadership of the Church or Churches with which it is desired to share a local ecumenical ministry. Such strategy and need are likely to be at least already partially apparent, and the discernment need not be lengthy. The Standing Commission on Ecumenical and Interreligious Relations recommends that discernment in such cases follow a process that is collaborative, transparent, and

respectful of the decision-making cultures of both The Episcopal Church and the other Church(es) concerned.

- There is a range of excellent resources, including, but not limited to, the official reports of the ecumenical agreements between The Episcopal Church and other Churches, as well as documents from other ecumenical dialogues, especially the Baptism, Eucharist, and Ministry Statement from the World Council of Churches, that will be helpful in local discernment.
- Where, after due discernment, the mission strategy of the Church and/or the needs of Episcopalians warrant the establishment of a local ecumenical shared ministry, the Standing Commission on Ecumenical and Interreligious Relations advises that the local Ecclesiastical Authority set up a joint task force for the establishment of a covenant along the lines of such covenants as have been common between judicatories of The Episcopal Church and other Churches over the last 50 years. Such covenants may be specific to a particular shared ministry, or may be more general. While not wishing to multiply levels of administration and governance, the Standing Commission on Ecumenical and Interreligious Relations suggests a local body, responsible to the Ecclesiastical Authority, to advise the Ecclesiastical Authority and support any clergy who are involved in such shared ministries as necessary.
- The Standing Commission on Ecumenical and Interreligious Relations does not consider that it is within our competence to make specific provision at a national level for detailed questions of property, financial support of the ministry by or to the respective partnering Churches, deployment of clergy and lay professionals, the provision for pension and health insurance, the registration of membership, or other questions of administration, which will vary from ministry to ministry, and will require the detailed attention of the local Ecclesiastical Authority. Most of these matters are, in any case, already governed by Canon, and will require specific negotiation on a case-by-case basis. We do, however, encourage local Ecclesiastical Authorities to be as permissive as possible within the boundaries of our polity for the sake of mission and ministry.
- Where a local ecumenical shared ministry already exists, and where there is a sufficient number of members of this Church to warrant it, the Standing Commission on Ecumenical and Interreligious Relations recommends that the local Ecclesiastical Authority encourage the calling of a Priest of this Church to be the pastoral leader.
- By Canon and custom, wide discretion is afforded the Ecclesiastical Authority in providing for the worship of the Church. Local ecumenical shared ministries may well raise unique questions and open new possibilities, which it must be within the potential of dioceses to explore. The Standing Commission on Ecumenical and Interreligious Relations encourages a clear, reasoned, and

transparent process in making such decisions and provisions. Questions of liturgical practice in local shared ecumenical ministries, where there are significant numbers of Episcopalians as well as significant numbers of members of another Church or tradition, must be carefully and sensitively negotiated.

- Whether a priest of this Church may be permitted or licensed to function as a pastor of a congregation of a Church not in communion with this Church is a complicated matter. The appointment of a person in Holy Orders to be the pastor of a congregation of a Church not in full communion with this Church may or may not constitute part of an arrangement for a local shared ecumenical ministry. In any case, such an appointment must be carefully negotiated beforehand with the Ecclesiastical Authority so that various questions and issues (such as responsibility for oversight and eligibility for pensionable service) may be satisfactorily decided before commitments are made.
- Each local ecumenical shared ministry should be subject to regular review by the leadership of the congregation and the respective judicatories. The Standing Commission on Ecumenical and Interreligious Relations recommends that the local Episcopal Diocesan Ecumenical and Interreligious Officer have a role in this oversight.
- The Ecumenical and Interreligious Officer and the Standing Commission on Ecumenical and Interreligious Relations continue to be resources for assisting Ecclesiastical Authorities in exploring and establishing local ecumenical shared ministries.

Explanation

In response to Resolution 2009-D016 of the 76th General Convention, the Standing Commission on Ecumenical and Interreligious Relations suggests these guidelines for Ecclesiastical Authorities, clergy, and congregations where there is a need for local ecumenical shared ministries. Because such ministries are by definition local, the Standing Commission on Ecumenical and Interreligious Relations proposes guidelines rather than new Canons. The Standing Commission on Ecumenical and Interreligious Relations recognizes that circumstances, histories, and cultures will differ in each local ecumenical shared ministry, and the ability of the Church to respond to mission is best served by a policy that permits the widest range of responses.

Resolution A038 Removal from Ecumenical Dialogues

Resolved, the House of _____ concurring, That the 77th General Convention express its disappointment that the formal membership of representatives of The Episcopal Church in certain international ecumenical dialogues has been withdrawn by the Archbishop of Canterbury; and be it further

Resolved, That The Episcopal Church give thanks for those Episcopalians who continue to serve on the Network for Interfaith Concerns (NIFCON), the Anglican-Old Catholic International Coordinating Council (AOCICC), and the Commission on Unity, Faith, and Order; and be it further

Resolved, That The Episcopal Church remain faithfully committed to our Anglican identity, to our historic roots of seeking that unity for which all Christians long, and to mission and ministry with other Christians for the sake of the world; and be it further

Resolved, That The Episcopal Church continue to find ways to further the principles of unity outlined in the Chicago-Lambeth Quadrilateral and in the

numerous national and international agreements between Anglicans and Roman Catholics, Orthodox, Lutherans, Methodists, Reformed, and others, taking into account the increasingly globalized aspects of the ecumenical movement; and be it further

Resolved, That The Episcopal Church commit itself to work with Anglican partners as appropriate, and with the Anglican Communion Office as far as possible, and to consult with ecumenical partners who are themselves members of worldwide communions; and be it further

Resolved, That this General Convention allocate funds for continued representation in dialogue with those global bodies whose ecumenical conversations have been previously authorized by General Convention, especially but not limited to those with Roman Catholics, Methodists, Lutherans, and the Orthodox.

Explanation

The ecumenical movement, like much of modern life, has become increasingly globalized. Many member Churches of the Anglican Communion, including The Episcopal Church, have separate full communion proposals with other partners who are themselves members of global communions.