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14. The two churches will acknowledge immediately the full authenticity of each other's ordained ministries (bishops, priests, and deacons in The Episcopal Church and pastors in the Evangelical Lutheran Church in America). The creation of a common and fully interchangeable ministry of bishops in full communion will occur with the incorporation of all active bishops in the historic episcopal succession and the continuing process of collegial consultation in matters of Christian faith and life. For both churches, the relationship of full communion begins when both churches adopt this Concordat. For the Evangelical Lutheran Church in America, the characteristics of the goal of full communion—defined in its 1991 policy statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America"—will be realized at this time. For The Episcopal Church, full communion, although begun at the same time, will not be fully realized until both churches determine that in the context of a common life and mission there is a shared ministry of bishops in the historic episcopate. For both churches, life in full communion entails more than legislative decisions and shared ministries. The people of both churches have to receive and share this relationship as they grow together in full communion.

### ***B. Actions of The Episcopal Church***

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

16. To enable the full communion that is coming into being by means of this Concordat, The Episcopal Church pledges to continue the process for enacting a temporary suspension, in this case only, of the seventeenth-century restriction that "no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying-on-of-hands by bishops who are

Chicago-Lambeth Quadralateral, which has expressed the ecumenical vision of the Anglican Communion since 1888.

14. Full communion as it is understood in "Called to Common Mission" must be seen as an evolving process rather than a moment in time. This process will be completed only when the active bishops of the two church bodies share in the historic episcopate through joint services of ordination/installation. This does not imply that present ministries are not fully authentic now, however. The process of full communion also will develop as localized ministries of cooperation and mission emerge for service to the Church and the world. In the meantime, each church body recognizes in the other the pure proclamation of the Gospel and the correct celebration of the sacraments.

When the process leading to full communion is complete, the two church bodies, still autonomous in structure, will nonetheless share a common ministry.

As the process of full communion unfolds, the two church bodies will engage in the full interchangeability of ordained ministers and reciprocity of ministries in order to serve the mission of the Gospel. The exchange of ministers will be conducted within constitutional and canonical guidelines that include recognizing now the full authenticity of the ministry of the two churches. The commitment to achieve full communion is made in order to empower the churches to engage "more fully and more faithfully the mission of God in the world."

### **Actions of The Episcopal Church**

15. The Episcopal Church recognizes and affirms that bishops and pastors of the ELCA are fully authentic at the time of adoption of "Called to Common Mission." ELCA pastors will be able to serve in parishes of The Episcopal Church, if invited to do so, and if the terms of this agreement are followed faithfully.

16. The Episcopal Church amended its constitution and rules of organization and procedure (the canons) so that ELCA pastors will not be re-ordained or receive any kind of supplemental ordination in order for them to serve in parishes of The Episcopal Church. Outside this specific exception for ELCA pastors, The Episcopal Church continues to insist that only deacons and priests

themselves duly qualified to confer Holy Orders” (“Preface to the Ordination Rites,” *The Book of Common Prayer*, p. 510). The purpose of this action, to declare this restriction inapplicable to the Evangelical Lutheran Church in America, will be to permit the full interchangeability and reciprocity of all its pastors as priests or presbyters within The Episcopal Church, without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation. The purpose of temporarily suspending this restriction, which has been a constant requirement in Anglican polity since the Ordinal of 1662, is precisely in order to secure the future implementation of the ordinals’ same principle in the sharing of ordained ministries. It is for this reason that The Episcopal Church can feel confident in taking this unprecedented step with regard to the Evangelical Lutheran Church in America.

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

### ***C. Actions of the Evangelical Lutheran Church in America***

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

19. In order to receive the historic episcopate, the Evangelical Lutheran Church in America pledges that, following the adoption of this Concordat and in keeping with the collegiality and continuity

ordained by a bishop in the historic episcopate may serve parishes of The Episcopal Church. This rule, in effect since 1662 in all branches of the Anglican Communion, is suspended for clergy of the ELCA only, and makes possible, as of January 1, 2001, the service of ELCA clergy in parishes of The Episcopal Church, when invited and approved to do so.

17. The two church bodies agree to establish procedures for reviewing the ministry of bishops, possibly developed together. The purpose of this review process is to further enhance the Gospel-centered ministry of the office of bishop, and to foster the mission of the Church.

### **Actions of the Evangelical Lutheran Church in America**

18. The Evangelical Lutheran Church in America amended the rite for “Installation of a Bishop” to include a prayer for the gift of the Holy Spirit and the laying-on-of-hands by three bishops already installed in the historic episcopate. The ELCA, however, continues to assert that bishops serve in the one ordained ministry, and will cease to function as bishops when they leave that office.

19. The ELCA is demonstrating its concurrence with the *Augsburg Confession* that the office and ministry of bishops is by divine institution, when it

of ordained ministry attested as early as Canon 4 of the First Ecumenical Council (Nicaea I, A.D. 325), at least three bishops already sharing in the sign of the episcopal succession will be invited to participate in the installation of its next Presiding Bishop through prayer for the gift of the Holy Spirit and with the laying-on-of-hands. These participating bishops will be invited from churches of the Lutheran communion which share in the historic episcopate. In addition, a bishop or bishops will be invited from The Episcopal Church to participate in the same way as a symbol of the full communion now shared. Synodical bishops elected and awaiting installation may be similarly installed at the same service, if they wish. Further, all other installations of bishops in the Evangelical Lutheran Church in America will be through prayer for the gift of the Holy Spirit and with the laying-on-of-hands by other bishops, at least three of whom are to be in the historic succession (see paragraph 12 above). Its liturgical rites will reflect these provisions.

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

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

***D. Actions of Both Churches***  
***Interchangeability of Clergy: Occasional Ministry, Extended Service, Transfer***

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

says in Article 28, "According to divine right, therefore, it is the office of the bishop to preach the Gospel, forgive sins, judge doctrine and condemn doctrine that is contrary to the Gospel, and exclude from the Christian community the ungodly whose wicked conduct is manifest." Many in the Lutheran tradition interpret the interruption of the historic episcopate among most Lutherans as occasioned by events of history rather than by doctrinal decisions.

As noted above, this commitment will be demonstrated by the participation of at least three bishops already serving in the ministry of the historic episcopate in the laying-on-of-hands at the installation of newly-elected ELCA bishops. At least one bishop from The Episcopal Church will be invited to participate as a sign of full communion.

20. The Evangelical Lutheran Church in America amended its constitutions to require that only pastors who are bishops will regularly preside at the ordination of pastors, except in "unusual circumstances." Other pastors also will continue to participate in ordination services with the bishop.

21. To parallel the actions of The Episcopal Church, the Evangelical Lutheran Church in America agreed immediately to recognize the full authenticity of the ministries of bishops, priests, and deacons in The Episcopal Church.

**Actions of Both Churches**  
**Interchangeability of Clergy: Occasional Ministry, Extended Service, Transfer**

22. On the basis of the agreement in matters of faith and doctrine outlined above, the ELCA amended its constitutional requirement that only pastors who accept and adhere to the Augsburg Confession will be allowed to serve in an ELCA congregation. Priests of The Episcopal Church who wish to serve an ELCA congregation for a short period of time must be approved by the synodical bishop for such service. A bishop of The Episcopal Church also must approve the service of an ELCA pastor in an Episcopal parish. No re-ordination or supplemental ordination will be required for such persons. Pastors or priests who wish to serve a parish of the other church body on a permanent basis, however, will be required to seek approval and be "rostered" in that church body. Any service by a pastor or priest in a congregation of the other church body will be by

expected to apply for clergy transfer and to agree to the installation vow or declaration of conformity in the church to which she or he is applying to minister permanently.

### ***Joint Commission***

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

### ***Wider Context***

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

### ***Existing Relationships***

25. Each church agrees that the other church will continue to live in communion with all the churches with whom the latter is now in communion. The Evangelical Lutheran Church in America continues to be in full communion (pulpit and altar fellowship) with all member churches of the Lutheran World Federation and with three of the Reformed family of churches (Presbyterian Church [U.S.A.], Reformed Church in America, and United Church of Christ). This Concordat does not imply or inaugurate any automatic communion between The Episcopal Church and those churches with whom the Evangelical Lutheran Church in America is in full communion. The Episcopal Church continues to be in full communion with all the Provinces of the Anglican Communion, with the Old Catholic Churches of Europe, with the united churches of the Indian subcontinent, with the Mar Thoma Church, and with the Philippine Independent Church. This Concordat does not imply or inaugurate any automatic communion between the Evangelical Lutheran Church in America and those churches with whom The Episcopal Church is in full communion.

### ***Other Dialogues***

26. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both churches agree to take each other and this Concordat into account at every stage in their dialogues with other churches and traditions. Where

invitation, outlined in specific provisions governing such actions. Each church expects that persons serving in its congregations will teach and act in a manner consistent with its own traditions.

### ***Joint Commission***

23. The Lutheran-Episcopal Coordinating Committee works to identify and define specific issues that need to be referred to the appropriate decision-making bodies in each of the churches. Decision-making authority remains within the existing governing patterns of the respective churches.

### ***Wider Context***

24. "Called to Common Mission" is being shared with other church bodies as an example of how churches may cooperate with one another in their efforts to further the mission of the Gospel. In this spirit, this ecumenical endeavor is viewed as a potential gift to the entire Church of Jesus Christ.

This commentary on "Called to Common Mission" was issued after such consultation with members of the coordinating committee.

### ***Existing Relationships***

25. The present ecumenical commitments made either by the ELCA or The Episcopal Church continue. The two church bodies do promise to be in consultation as new ecumenical efforts are made (see below), but each church retains the authority to act on its own behalf, reflecting its unique commitments to ecumenical relationships. Furthermore, approval of "Called to Common Mission" does not obligate either church body to declare full communion with the churches with whom the other church shares a relationship of full communion.

### ***Other Dialogues***

26. Each church body remains ecumenically engaged with other traditions. Each will engage in joint dialogues as appropriate. Each will consult with the other church body regarding all future

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

ecumenical conversations, but each also retains commitments to other church bodies.

### ***E. Conclusion***

27. Recognizing each other as churches in which the gospel is truly preached and the holy sacraments duly administered, we receive with thanksgiving the gift of unity which is already given in Christ.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Colossians 1:15-20).

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

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

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

## Provided for Information

The Conference of Bishops of the Evangelical Lutheran Church in America adopted a resolution at Tucson, Arizona, in March 1999, now known as the “Tucson Resolution.” That resolution provided a brief summary of elements of “Called to Common Mission” and addressed implementation of the agreement within the Evangelical Lutheran Church in America.

Most of the items in the Tucson Resolution are in the official text of “Called to Common Mission.” Some of the items reflect the ELCA bylaws and policy documents. The resolution is noted in paragraph 3 of “Called to Common Mission” as having “correctly interpreted” the agreement.

Here is a listing of the sources for the Tucson Resolution:

1. Terms of ELCA bishops (Tucson Resolution, Item A.2.) are defined in the synodical constitution (§8.51) and the churchwide constitution and bylaws (10.31.05. and 13.22.). Further, paragraph 18 in “Called to Common Mission” acknowledges that tenure in office of an ELCA bishop “may be terminated by retirement, resignation, disciplinary action, or conclusion of term” (Tucson Resolution, Item A.3.).
2. The possibility within the ELCA of authorization of a lay person to preside for Holy Communion when no ordained minister is available for an extended period of time (Tucson Resolution, Item B.4.) is provided in this church’s bylaws (7.61.01.) and the sacramental practices document approved by the 1997 Churchwide Assembly of the ELCA, “The Use of the Means of Grace.”
3. The possibility of service by an ordained minister of a full-communion partner church in any ELCA congregation (Tucson Resolution, Item A.5., Item B.5., and Item B.8.) is by invitation only (paragraph 16), as specified in this church’s bylaws (8.72.12., 8.72.13., 8.72.14., 8.72.15., and 8.72.16.).
4. The declaration of no requirement that the ELCA must eventually adopt the three-fold order of ministry with ordained deacons (Tucson Resolution, Item A.1. and Item A.4.) is shown in paragraph 9 of “Called to Common Mission.”
5. There is no expectation or requirement (Tucson Resolution, Item A.6) that the ELCA adopt the Ordinal or rules that apply to ordinations in The Episcopal Church (paragraph 16 of “Called to Common Mission”).
6. An ordained minister of a full-communion partner church body serving within an ELCA setting (Tucson Resolution, Item B.5.) is to abide by the standards of this church (churchwide bylaw 8.72.16.; paragraph 16 of “Called to Common Mission,” that is, such service is “subject always to...constitutionally approved invitation,” and paragraph 22, “respecting always the internal discipline of each church”).
7. “Called to Common Mission” affirms the confessional foundation of the Evangelical Lutheran Church in America (paragraph 4) and does not represent in any way a change in this church’s confessional stance (Tucson Resolution, Item B.6.).
8. Future decisions related to the relationship of full communion (Tucson Resolution, Items B.10., B. 11., and B.12.) will be made in mutual consultation (paragraphs 23, 24, 25, and 26). The legislative processes and authority of the respective churches remain unchanged. The joint commission—known as the Lutheran-Episcopal Coordinating Committee—is a consultative group, not a legislative body. It is to be “fully accountable to the decision-making bodies of the two churches.”
9. The current pattern of confirmations in the ELCA (Tucson Resolution, Item B.13) will continue (§14.02.b.1 in the *Constitution for Synods* and \*C9.03.b.1 in the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*).
10. The pattern for ordinations (Tucson Resolution, Item B.1.) is addressed in paragraph 20, but “Called to Common Mission” contains no reference to the location of such services.
11. Recognition of other relationships of the ELCA (Tucson Resolution, Item B.2.) is contained in paragraphs 13 and 25 of “Called to Common Mission.”
12. Provision for the reception of the historic episcopate in the installation of future ELCA bishops (Tucson Resolution, Item B.3.) is indicated in paragraphs 18, 19, and 20 of “Called to Common Mission.”

## The text of the Tucson Resolution follows:

RESOLVED, that the Conference of Bishops affirm the following understandings of “Called to Common Mission”:

- A. The Conference of Bishops understands that “Called to Common Mission” contains:
  1. no requirement that the Evangelical Lutheran Church in America must eventually adopt the three-fold order of ministry. Rather, “Called to Common Mission” recognizes that the present understanding of one ordained ministry in the Evangelical Lutheran Church in America, including both pastors and bishops, may continue in effect;
  2. no requirement that ELCA bishops be elected to serve as synodical bishops for life. Rather, they will continue to be elected and installed for six-year terms, with eligibility for re-election, subject to term limits, where applicable;



3. no defined role for the presiding bishop or synodical bishops after their tenure in office is completed;
  4. no requirement that the Evangelical Lutheran Church in America establish the office of deacon, nor that they be ordained;
  5. no requirement that priests of The Episcopal Church will serve congregations of the Evangelical Lutheran Church in America without the congregation's consent;
  6. no requirement that the Ordinal (rules) of The Episcopal Church will apply to the Evangelical Lutheran Church in America;
  7. no commitment to additional constitutional amendments or liturgical revisions other than those presented to the 1999 ELCA Churchwide Assembly (ELCA constitutional provisions 8.72.10-16.; 9.21.02.; 9.90.-9.91.02.; 10.31.a.9.; 10.81.01., and parallel provisions in synodical and congregational constitutions); and further
- B. The Conference of Bishops has the expectation that:
1. ordinations of pastors will continue to be held at synodical worship services and in congregations, as is the present pattern;
  2. the Evangelical Lutheran Church in America will continue to receive onto the roster of ordained ministers, without re-ordination, pastors from other traditions, some of whom will not have been ordained by a bishop in the historic episcopate;
  3. following the adoption of "Called to Common Mission," if someone who has been received onto the roster of ordained ministers of the Evangelical Lutheran Church in America who was not ordained into the pastoral office in the historic episcopate is elected bishop and installed, he or she will be understood to be a bishop in the historic episcopate;
  4. lay persons may continue to be licensed by the synodical bishop in unusual circumstances to administer the Sacraments of Baptism and Holy Communion as is the present practice of the Evangelical Lutheran Church in America;
  5. "Definitions and Guidelines for Discipline of Ordained Ministers" will apply to priests of The Episcopal Church and ordained ministers of the Reformed churches serving ELCA congregations [under ELCA bylaw 8.72.15.b., "...to live in a manner consistent with the ministerial policy of this church."];
  6. the Evangelical Lutheran Church in America is not in any way changing its confessional stance that, "For the true unity of the Church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments" (Augsburg Confession, Article VII);
  7. The Episcopal Church accepts fully, and without reservation, present ELCA pastors and bishops who are not in the historic episcopal succession;
  8. priests of The Episcopal Church and ordained ministers of the Reformed churches will not be asked to subscribe personally to the Confession of Faith of the Lutheran Church as their personal faith. They will be expected to recognize the agreement in faith of the churches and to preach and teach in a manner consistent with the Lutheran Confessions;
  9. the Evangelical Lutheran Church in America receives the historic episcopal succession as a sign of and service to the continuity and unity of the Church and in no way as a guarantee of the faithful transmission of the faith;
  10. future decisions of the Evangelical Lutheran Church in America on matters of common concern will be made in consultation with churches with whom a relationship of full communion has been declared, but these decisions will not require their concurrence or approval;
  11. future Churchwide Assemblies of the Evangelical Lutheran Church in America will be free to make whatever decisions they deem necessary after mutual consultation on matters related to full communion;
  12. the joint commission [to which reference is made in "Called to Common Mission"] will have no authority over the appropriate decision-making bodies of the Evangelical Lutheran Church in America or The Episcopal Church; and
  13. pastors of the Evangelical Lutheran Church in America will continue to preside at confirmations.

**The Mind of the House Resolution of the House of Bishops of The Episcopal Church, which was adopted in April 2000, reads:**

Resolved that the House of Bishops of The Episcopal Church specifically acknowledges and declares that the following understandings shall govern our interpretation and acceptance of the document "Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement" within The Episcopal Church:

1. The Episcopal Church agrees that each of the two churches has the right to interpret the same document according to its own standards, as the Evangelical Lutheran Church in America has already done for itself and referenced in CCM para. 3, so long as neither church contradicts the text or spirit of the document. In full communion, "churches become interdependent while remaining autonomous" (para. 2).
2. In common with all churches of the Anglican Communion, The Episcopal Church continues to maintain, as the Preface to the Ordination Rites makes clear (Book of Common Prayer, 510), that "three distinct orders of ordained ministers," namely, bishops, priests, and deacons, are "characteristic of Christ's holy catholic church," and that "it has been, and is, the intention and purpose of this Church to maintain and continue these three orders."
3. The Episcopal Church's recognition of the full authenticity of the ministers ordained in the ELCA or its predecessor bodies (CCM para. 15) is made in view of the voted intention of that church to enter the ministry of the historic episcopate (para. 18). According to catholic tradition of which The Episcopal Church is a part, the order of the historic episcopate properly includes within itself all three of these orders.
4. In view of the firmly voted intention of the Evangelical Lutheran Church in America that "a bishop shall regularly preside and participate in the laying-on-of-hands at the ordination of all clergy" (para. 20), it is necessary to state that according to the standard of The Episcopal Church and of the Anglican Communion and of catholic Christianity it is the rule (*regula*) that no exception to Episcopal ordination can be allowed. Therefore if any ordination within the ELCA were to be carried out after full communion begins without an ELCA bishop presiding and participating in the laying-on-of-hands, it would not be acceptable for interchangeability and reciprocity in The Episcopal Church under para. 16 of CCM. In this regard The Episcopal Church welcomes the ELCA's explanation of para. 20 recorded in the minutes of its 1999 Denver Churchwide Assembly that "The use of 'regularly' establishes the ELCA's intent to adhere to the same standard of ordination by a bishop as practiced by The Episcopal Church" in the USA and the word "'regularly' does not imply the possibility of planned exceptions."
5. Although the ELCA may continue to receive onto its roster of ordained ministers, without reordination, pastors from other traditions, some of whom will not have been ordained by a bishop in the historic episcopate, only pastors ordained in the ELCA or its predecessor bodies will be considered for interchangeability with The Episcopal Church (para. 16, 22). Pastors not ordained by a bishop in historic succession who transfer into the ELCA from other traditions after passage of CCM will not be regarded as interchangeable. Rostered ELCA pastors who were not ordained in the ELCA or its predecessor bodies will not be interchangeable under the provisions of CCM.
6. Although lay persons in the ELCA may continue to be licensed by its synodical bishops in unusual circumstances on rare occasions to preside at celebrations of the sacrament of Holy Communion for specified periods of time and only in a given location, it is well known that The Episcopal Church follows the consensus of catholic Christianity in not allowing or recognizing this practice, nor is it accepted or even mentioned in the text of the CCM (cf. para. 16).