

COVER PAGE

The Archives of the Episcopal Church
Acts of Convention 2022
Source Documentation for Resolution 2022-A093

Title: A Gift to the World: Co-Laborers for the Healing of Brokenness

I. *Copyright 2022 The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*

The Acts of Convention is a digitally-encoded creation of The Archives of the Episcopal Church. All rights reserved. Limited reproduction of excerpts of documents generated by this database is permitted for personal, research, and educational activities by members and organizations of the Episcopal Church. Systematic or multiple copy reproduction; electronic retransmission or redistribution; print or electronic duplication of any material for a fee or for commercial purposes; altering or recompiling any contents of the database for electronic re-display, and all other re-publication that does not qualify as fair use are not permitted without prior written permission.

Send written requests for permission to re-publish to:

Rights and Permissions Office
The Archives of the Episcopal Church
107 Denson Drive
Austin, Texas 78752
Email: research@episcopalarchives.org
Telephone: 512-472-6816

II. *Digital Copy Note*

The following document is a custom, digital copy of text authored by The Episcopal Church and The United Methodist Church. The original source document for the attached copy was found at

https://www.episcopalchurch.org/wp-content/uploads/sites/2/2020/07/eir_a_gift_to_the_world.pdf.

1 **A Gift to the World: Co-Laborers for the Healing of Brokenness**

2 The Episcopal Church and The United Methodist Church

3 A Proposal for Full Communion

4 Edits to October 2018

5
6 *Preamble*

7
8 In the fractured human community there is a great need for the realization of the unity among the
9 followers of Christ Jesus. This proposal for full communion between The Episcopal Church and
10 The United Methodist Church is an effort to bring our churches into closer partnership in the
11 mission and witness to the love of God and thus labor together for the healing of divisions
12 among Christians and for the well-being of all. The vision of Revelation 22 is of the tree of life
13 planted on both sides of a river “and the leaves of the tree are for the healing of the nations.”
14 (Revelation 22:2) Faithful to Jesus’ prayer that his disciples be one so that the world may believe
15 (John 17: 20-23), may this proposal be an expression of God’s will for the churches.

16
17 1. *Introduction: The Nature of the Communion We Seek*

18
19 Since 2002, The Episcopal Church and The United Methodist Church have been engaged in
20 bilateral dialogue, setting full communion as the goal. We understand the relationship we seek as
21 follows:

22
23 Full communion is understood as a relationship between two distinct
24 ecclesiastical bodies in which each maintains its own autonomy while recognizing
25 the catholicity and apostolicity of the other, and believing the other to hold the
26 essentials of the Christian faith. In such a relationship, communicant members of
27 each would be able freely to communicate at the altar of the other, and ordained
28 ministers may officiate sacramentally in either church. Specifically, this includes
29 transferability of members, mutual recognition and interchangeability of
30 ministries, mutual enrichment by one another’s traditions of hymnody and
31 patterns of liturgy, freedom to participate in each other’s ordinations and
32 installations of clergy, including bishops, and structures for consultation to
33 express, strengthen, and enable our common life, witness, and service, to the
34 glory of God and the salvation of the world.

35
36 We seek to draw closer in mission and ministry, grounded in sufficient agreement in the
37 essentials of Christian faith and order and assisted by interchangeability of ordained ministries.
38 This full communion agreement is not proposing a merger of our churches. Yet we seek to live
39 into the vision given to us by Jesus, who prayed that we may all be one (John 17:21), and strive
40 for the day when we may be drawn into more visible unity for the sake of mission and ministry,
41 “so that the world may believe.” We see this relationship of full communion as a step on the
42 journey, and trust in the Holy Spirit to continue to guide us in more visible expressions of unity.
43 We are blessed in that neither of our churches, or their predecessor bodies, have officially
44 condemned one another, nor have they formally called into question the faith, the ministerial
45 orders, or the sacraments of the other church.

2. *Background: Anglican-Methodist Dialogues*

The Episcopal Church-United Methodist Church bilateral dialogue began in 2002. In 2006, The United Methodist Church and The Episcopal Church entered into a relationship of Interim Eucharistic Sharing, a step on the way towards full communion that allows for clergy of the two churches to share in the celebration of the Lord's Supper under prescribed guidelines.¹ In 2010, it issued a summary of its theological work, *A Theological Foundation for Full Communion Between The Episcopal Church and The United Methodist Church*. Both of these documents have been sent to bishops and deputies to General Convention in The Episcopal Church and to the Council of Bishops of The United Methodist Church, and should be read in conjunction with this proposal. They are available online at <https://www.episcopalarchives.org/sceir/methodist>.

The first round Dialogue Committee noted in *A Theological Foundation for Full Communion* that it sees no church dividing issues between the two churches.

The second round of bilateral dialogue commenced in 2015 to prepare the way for a full communion proposal to be presented to the General Convention of The Episcopal Church and the General Conference of The United Methodist Church, and to assist members in both churches to understand the closer relationship and its relevance to the lives of persons in local communities in which it will be lived out.

This proposal for full communion is the fruit of over fifty years of formal dialogues between our two churches. In the 1950s, there were substantive conversations between the (then) Methodist Church and the (then) Protestant Episcopal Church. However, these bilateral conversations were set aside in favor of both churches' membership in the Consultation on Church Union (COCU). For nearly forty years, The Episcopal Church and The United Methodist Church related to one another by means of our participation in COCU. Following COCU's reconstitution as Churches Uniting in Christ (CUIC) in 1999, The Episcopal Church and The United Methodist Church each decided in 2000 to commence the first direct bilateral dialogue with one another in nearly fifty years.

The United Methodist-Episcopal dialogue also benefits from the fact that we are members, through the Anglican Communion and the World Methodist Council, of an international dialogue, and are informed by the fruits of those conversations. The first round of an international dialogue mutually sponsored by the World Methodist Council and the Anglican Communion produced a theological statement, *Sharing in the Apostolic Communion*, issued in 1996. This landmark document noted that Anglicans and Methodists shared the "core doctrine" of the Christian faith, and need "no further doctrinal assurances" from one another.² Both church families inaugurated a second round of conversations in 2007, the Anglican Methodist International Consultation on Unity and Mission (AMICUM), and have issued a report, *Into All the World, Being and Becoming Apostolic Churches*.

¹ See Resolution A055 from the 2006 General Convention and Resolution 81456-IC-NonDis of the 2008 United Methodist General Conference.

² See *Sharing in the Apostolic Communion*, particularly ¶ 15-17.

89 3. *Relationship with Historically African American Methodist Churches*

90
91 We are cognizant of the fact that The United Methodist Church is one of several expressions of
92 Methodism. Our two churches have been in dialogue with historically African American
93 Methodist churches for nearly forty years. The African Methodist Episcopal Church (AME),
94 African Methodist Episcopal Church Zion (AME Zion), and Christian Methodist Episcopal
95 Church (CME) have been constituent members of COCU and CUIC along with The Episcopal
96 Church and The United Methodist Church. Through the Pan Methodist Commission, The United
97 Methodist Church, AME, AME Zion, CME, African Union Methodist Protestant Church
98 (AUMP), and Union American Methodist Episcopal Church (UAME) worked to formalize a full
99 communion agreement among these churches in 2012. The United Methodist Church and The
100 Episcopal Church have consulted with the AME, AME Zion, and CME churches (in 2006, 2008,
101 and 2009).

102
103 The United Methodist-Episcopal dialogue laments that church divisions in the US have reflected
104 racial and socioeconomic divisions. The Dialogue Committees have been adamant that
105 conversations between Anglicans and Methodists must address racism as a church dividing issue.
106 In addition to our common forebears John and Charles Wesley, we also have common forebears
107 in Richard Allen and Absalom Jones, both members of St. George's Methodist Episcopal Church
108 in Philadelphia. Due to policies of racial exclusion, Richard Allen would go on to found what
109 would become the African Methodist Episcopal Church, while Absalom Jones would become the
110 first African American priest ordained in The Episcopal Church. We recognize the lasting sin of
111 racism in our society and our churches, and affirm the need for ongoing repentance, truth telling,
112 and work for racial justice and healing.

113
114 4. *Foundational Principles*

115
116 We seek the greater unity between our two churches because we believe this is a mandate
117 grounded in Scripture. Jesus calls us into unity for the sake of mission and ministry, so that the
118 world may believe:

119
120 I ask not only on behalf of these, but also on behalf of those who
121 will believe in me through their word, that they may all be one (John
122 17:20-21a).

123
124 Our unity is also grounded in our common baptism:

125
126 There is one body and one Spirit, just as you were called to the one
127 hope of your calling, one Lord, one faith, one baptism, one God and
128 Father of all, who is above all and through all and in all (Ephesians
129 4:4-6).

130
131 The United Methodist Church engages other Christian churches on the basis of its constitutional
132 affirmation that "The church of Jesus Christ exists in and for the world, and its very dividedness
133 is a hindrance to its mission in that world" (2016 *Book of Discipline*, Constitution, Preamble).
134 The United Methodist Church understands itself "to be part of Christ's universal church when by

adoration, proclamation, and service we become conformed to Christ. We are initiated and incorporated into this community of faith by baptism” (2016 *Discipline*, ¶102, page 49). Therefore, The United Methodist Church “believes that the Lord of the church is calling Christians everywhere to strive toward unity; and therefore it will pray, seek, and work for unity at all levels of church life” (2016 *Discipline*, Constitution, Article VI, ¶6).

The United Methodist Church seeks formal full communion relationships with other Christian churches based on the following: a mutual affirmation of one another’s membership in the one, holy, catholic and apostolic church “described in the Holy Scriptures and confessed in the church’s historic creeds,” recognition of the authenticity of one another’s sacraments and Christian ministry, and a recognition of the validity of each other’s offices of ministry (2016 *Discipline*, ¶431.1). These relationships commit us to active sharing in mission and ministry as a visible witness to Christian unity.

For over a century, The Episcopal Church has engaged in dialogue with other churches on the basis of the Chicago-Lambeth Quadrilateral, taking agreement on these foundation principles as the essentials for sharing in mission and ministry with other Christian communions:

The Holy Scriptures of the Old and New Testaments, as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith.

The Apostles’ Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ’s Words of Institution, and of the elements ordained by Him.

The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into Unity.

It is important to note the term used in the Chicago-Lambeth Quadrilateral is “historic episcopate.” In its ecumenical dialogues, The Episcopal Church has made important clarifications regarding the historic episcopate, historic succession, and apostolic succession. This term is referenced in the Chicago-Lambeth Quadrilateral as “the historic episcopate,” with the two terms “historic episcopate” and “historic succession” understood synonymously.

In addition, a major ecumenical breakthrough has been acknowledging the differences between “apostolic succession” and “historic episcopate.” We understand “apostolic succession” to be succession in the apostolic faith—that is, to believe, preach, and teach the faith that the apostles’ held. Some churches have retained the apostolic succession of the faith proclaimed by the apostles as well as bishops in historic succession; others have not. The United Methodist Church and The Episcopal Church have affirmed the relationship between episcopacy and apostolic succession as described in the seminal ecumenical document *Baptism, Eucharist, and Ministry* (1982):

The primary manifestation of apostolic succession is to be found in the apostolic tradition of the Church as a whole... The orderly transmission of the ordained ministry is therefore a powerful expression of the continuity of the Church throughout history; it also underlines the calling of the ordained minister as guardian of the faith... Under the particular historical circumstances of the growing Church in the early centuries, the succession of bishops became one of the ways, together with the transmission of the Gospel and the life of the community, in which the apostolic tradition of the Church was expressed. This succession was understood as serving, symbolizing and guarding the continuity of the apostolic faith and communion.⁴

Both churches affirm the historic episcopate, in the language of the *Baptism, Eucharist and Ministry* statement, as a “sign, but not a guarantee, of the catholicity, unity, and continuity of the church;” and that the historic episcopate is always in a process of reform in the service of the Gospel.

The United Methodist Church provides episcopacy through an “itinerant general superintendency.” The Council of Bishops provides oversight to the spiritual and temporal work of the church and that bishops are elected in regional representative conferences and subject to assignment.

We declare that we recognize one another as members of the one, holy, catholic and apostolic church in which the Gospel is rightly preached and taught; and that the basic teaching of each respective church is consonant with the Gospel and is sufficiently compatible.

Affirmations

Both The United Methodist Church and The Episcopal Church affirm common doctrines and practices on the basis of our authoritative historic documents and formularies:

Our churches proclaim Jesus Christ as Lord and Savior.

Our churches worship one God as the divine Trinity of Father, Son, and Holy Spirit, and we baptize those who enter the Christian community in the name of the Father, Son, and Holy Spirit.

Our churches affirm the Holy Scriptures as “containing all things necessary for salvation,” and as the primary rule for the life of the church.

Our churches affirm and use the Nicene and Apostles’ Creeds as sufficient summaries of the Christian faith.

Our churches understand and practice the sacrament of holy baptism as initiation into the life of Christ through the Church.

⁴ *Baptism, Eucharist, and Ministry*, ¶¶ M35 and M36.

218 Our churches understand and practice the sacrament of the Eucharist
219 (the Lord's Supper, Holy Communion) as a means of divine grace
220 that sustains and deepens our faith.

221 Our churches continue to worship in ways that reflect our common
222 liturgical and sacramental roots in our authorized liturgies.

223 Our churches affirm the role of bishops as leaders of the life, work,
224 and mission of the church, as symbols of unity, and as guiding and
225 maintaining the church's apostolic faith and work.

226 Our churches affirm the gifts and ministries of all persons as
227 grounded in the grace given in baptism.

228 Our churches have worked in the last half century to restore the
229 office of deacon as a permanent order for servant ministry in the life
230 of the church.

231 Our churches affirm the need for prayer and holiness of heart and
232 life as ways of growth in the Christian faith.

233 Our churches pursue social action and justice as inherent practices
234 of Christian discipleship.

235 Our churches affirm the unity of the church as the will of Christ for
236 the sake of mission, service and evangelism.

237 Our churches affirm that the scriptures are to be understood today in
238 the light of reasoned reflection on our contemporary experience.

239 From *Theological Foundation for Full Communion*, pp. 14-15.

240 5. *The Ministry of Lay Persons*
241

242 Our churches believe that the ministry of all people is grounded in baptism, where we share in
243 Christ's eternal priesthood. We recognize one another's baptisms into the one, holy, catholic, and
244 apostolic church. In addition, over the years, we have developed a number of lay ministries.
245 From its beginning as a movement in the Church of England, Methodism has recognized the
246 central importance of lay leadership. In The United Methodist Church, every lay person is called
247 by virtue of baptism to participate in the mission of the Church (2016 *Discipline*, ¶¶126, 129).
248 The Church affirms that "the ministry of the laity flows from a commitment to Christ's
249 outreaching love. Lay members of The United Methodist Church are, by history and calling,
250 active advocates of the gospel of Jesus Christ" (2016 *Discipline*, ¶127). Lay leaders serve at
251 congregational, district, and conference levels. Lay persons may be trained and certified as lay
252 servants, lay speakers, lay missionaries, lay ministers and as Deaconesses and Home Missioners.
253

254 The Catechism of The Episcopal Church states that "The ministers of the Church are lay persons,
255 bishops, priests, and deacons" (*Book of Common Prayer*, p.855). Baptism is understood as
256 foundation for the ministry of all the baptized, as the people pray that the newly baptized
257 "Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal

priesthood” (*BCP*, p. 308). In the Episcopal Church, persons may be trained and licensed as a Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, and Catechist. The Episcopal Church and The United Methodist Church acknowledge the interchangeability of one another’s lay ministries, always according to the standards and polity of the Book of Discipline and the Constitution and Canons of the Episcopal Church.

6. *The Ministry of Deacons*

The Episcopal Church and The United Methodist Church have witnessed a revival of the office of deacon. There are persons ordained to a ministry of Word and Service, serving as icons of the servant ministry of Jesus Christ. As a result of the actions taken by both churches in ¶ 9, we affirm the mutual interchangeability of deacons, always according to the standards and polity of each church. We also note that The Episcopal Church has retained the office of deacon for those persons called to the priesthood, while The United Methodist Church no longer ordains persons called to be elders as deacons.

7. *The Ministry of Presbyters/Elders*

Both of our churches ordain persons to the office of presbyter to exercise a ministry of Word and Sacrament. In The Episcopal Church, the terms presbyter and priest are most commonly used. In The United Methodist Church the synonymous term elder is used (though presbyter is used by some member churches of the World Methodist Council). The Episcopal Church speaks of clergy “in good standing,” either canonically resident in a diocese or licensed to preside in a particular diocese. The United Methodist Church speaks of elders “in full connection.” We affirm the mutual interchangeability of priests/presbyters in good standing and elders in full connection, always according to the standards and polity of each church.

8. *The Ministry of Bishops*

We acknowledge and recognize that both churches have adapted the episcopacy to particular circumstances of mission, ministry, and witness. Following the American Revolution, The Episcopal Church adapted the office of bishop to its new missional context: bishops were elected by representative bodies (Diocesan Conventions) and exercised oversight in conjunction with clergy and laypersons. After the American Revolution, Methodists also adapted the episcopal office to the missional needs of their ministerial circumstances and settings. Early Methodism adapted the office of bishop as an itinerant general superintendency, and the name of the largest Methodist body incorporated the word: Methodist Episcopal Church, reflecting this choice of episcopal governance. The United Methodist Church includes among its antecedent denominations the Methodist Protestant Church resulting from a merger in 1939. The Methodist Protestant Church incorporated the Methodist episcopacy at that time as it did not have the office of bishop in its structure. In 1968, The United Methodist Church was created through the merger of the Methodist Church with the Evangelical United Brethren Church, which also had bishops, at which time the churches’ episcopacies were brought together into a unified whole.

In The Episcopal Church and The United Methodist Church, bishops are consecrated by other bishops and ordain presbyters/elders and deacons. They exercise oversight in a specific

geographic area—the diocese or annual conference—and in conjunction with clergy and lay persons.

We affirm the ministry of bishops in The United Methodist Church and The Episcopal Church to be adaptations of the episcopate to the needs and concerns of the post-Revolutionary missional context. We recognize the ministries of our bishops as fully valid and authentic.⁵

We lament any ways, whether intentionally or unintentionally, explicitly or implicitly, that Episcopalians may have considered the ministerial orders of the United Methodist Church or its predecessor bodies to be lacking God’s grace.

It is our hope and prayer that in this full communion proposal we may heal these divisions, right the sin of separation from the 1780s, and share in these mutual adaptations of the episcopate for the greater unity of the church in mission and ministry.

9. *Actions of Both Churches*

Action concerning elders and deacons in full connection of The United Methodist Church

Having affirmed in this proposal the full authenticity of existing ordained ministries in The United Methodist Church, having reached sufficient agreement in faith with the same Church, having declared one another to be members of the one, holy, catholic and apostolic church (A055, 2006 General Convention), and having agreed that the threefold ministry of Bishops, Presbyters, and Deacons in historic succession will be the future pattern of the one ordained ministry shared corporately within the two Churches in full communion, The Episcopal Church authorizes service of United Methodist deacons and elders as permitted under Article VIII of the Constitution, which permits the service of clergy not ordained by bishops authorized to confer holy orders that are “designated as part of the Covenant or Instrument by which full communion was established, shall be eligible to officiate under this Article.” By sharing in the historic episcopate, we will have fulfilled all four elements of the Chicago-Lambeth Quadrilateral. The purpose of this action will be to recognize the authenticity of elders and deacons in The United Methodist Church and to permit the full interchangeability and reciprocity of all United Methodist elders in full connection as priests and all United Methodist deacons in full connection as deacons in the Episcopal Church without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation.⁶

⁵ *Into All the World*, the 2014 report of the international Anglican-Methodist dialogue, includes an extensive discussion of the distinct exercise of *episcopé* in the Anglican and Methodist traditions (§§75-127), concluding that “in light of everything that we have learned about each other...there are no church dividing differences between us in faith, in ordered ministry, in the succession of such ministries, and in the value of episcopacy.... To be plain, only one thing remains for churches in our two traditions in order to manifest our unity in Jesus Christ through the interchangeability of ordained ministry, namely for Methodists and Anglicans to come together under the sign of the historic episcopate, for that represents the larger history of transmission of which Methodist Churches are already a part” (§§123-124).

⁶ Authorized through Article VIII of the Constitution, this recognition is based on acceptance of all points of the Chicago-Lambeth Quadrilateral, including sharing in the historic episcopate, and is consistent with

340
341 *Action concerning priests and deacons of the Episcopal Church*
342

343 Upon adoption of this agreement by the General Convention of the Episcopal Church and the
344 General Conference of The United Methodist Church, all priests and deacons of the Episcopal
345 Church are granted full interchangeability and reciprocity as elders and deacons, respectively, in
346 The United Methodist Church without any further action, subject always to canonically or
347 constitutionally approved invitation. There are no restrictions requiring a temporary suspension.
348

349 The two churches pledge to draw closer together by mutually honoring their respective
350 adaptations of the episcopate according to the following pattern:
351

352 *Actions concerning bishops of both churches.*
353

354 To share in our mutual adaptations of the episcopate, to embody our conviction that our
355 ministries of bishops are fully valid and authentic, and to broaden and deepen our ecumenical
356 partnerships, both churches commit to the following actions:
357

358 The United Methodist Church pledges that, effective January 1, 2022,⁷ consecrations of United
359 Methodist bishops will include at least three bishops drawn from common full communion
360 partners with The Episcopal Church (the Moravian Church and the Evangelical Lutheran Church
361 in America). One of these three shall be a bishop in the Episcopal Church. These bishops will be
362 present and participate in the laying on of hands.
363

364 The Episcopal Church pledges that, effective January 1, 2022, ordinations and consecrations of
365 Episcopal bishops will include at least three bishops drawn from common full communion
366 partners with The United Methodist Church (the Moravian Church and the Evangelical Lutheran
367 Church in America) and with at least one United Methodist bishop present. These bishops will be
368 present and participate in the laying on of hands.
369

370 10. *Joint Commission*
371

372 To assist in joint planning for mission, both churches will authorize the establishment of a joint
373 commission, fully accountable to the decision-making bodies of the two churches.
374

375 This Commission will be charged with planning an appropriate liturgy to celebrate the full
376 communion inaugurated by this agreement. This liturgy will acknowledge the pain of division,
377 call for reconciliation and forgiveness for any sins of the past, and look with hope to celebrate

broader Anglican practice. Furthermore, in 2014, the Church of Ireland recognized Methodist presbyters (elders) as eligible for service as part of a process of sharing in the historic episcopate adopted by the Methodist Church in Ireland, and the Church of England is proposing recognition of Methodist presbyters (elders) as part of sharing in the historic episcopate with the Methodist Church of Great Britain.

⁷ This date assumes an affirmative vote at the 2021 General Convention of The Episcopal Church and 2020 General Conference of The United Methodist Church. It may need to be adjusted to reflect the year of the actual endorsement and acceptance of this proposal by General Convention and General Conference.

the common mission and witness to which we commit ourselves.

Its purpose will also 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.

11. Other Relationships

The United Methodist Church and The Episcopal Church agree to cultivate and maintain active partnership and consultation with one another in the promotion of unity with other churches and closer relations with other faith traditions. Ecumenical and interreligious agreements entered into by one church represented in this agreement with another church or religious group shall not be understood to impose or imply any formal relationship with the other.

12. Conclusion

We give thanks for the gift of unity that is given us through the love of Christ Jesus. We rejoice that this relationship will empower us to more authentically witness to the gospel.

Charles Wesley, a priest in the Church of England, and co-leader with his brother John in the Methodist movement in eighteenth-century England, wrote:

Blest be the dear uniting love
that will not let us part;
our bodies may far off remove,
we still are one in heart.

We all are one who him receive,
and each with each agree,
in him the One, the Truth we live,
blest point of unity!

Partakers of the Savior's grace,
the same in mind and heart,
nor joy, nor grief, nor time, nor place,
nor life, nor death can part.