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

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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.
46

47 2. *Background: Anglican-Methodist Dialogues*
48

49 The Episcopal Church-United Methodist Church bilateral dialogue began in 2002. In 2006, The
50 United Methodist Church and The Episcopal Church entered into a relationship of Interim
51 Eucharistic Sharing, a step on the way towards full communion that allows for clergy of the two
52 churches to share in the celebration of the Lord's Supper under prescribed guidelines.¹ In 2010, it
53 issued a summary of its theological work, *A Theological Foundation for Full Communion*
54 *Between The Episcopal Church and The United Methodist Church*. Both of these documents
55 have been sent to bishops and deputies to General Convention in The Episcopal Church and to
56 the Council of Bishops of The United Methodist Church, and should be read in conjunction with
57 this proposal. They are available online at <https://www.episcopalarchives.org/sceir/methodist>.
58

59 The first round Dialogue Committee noted in *A Theological Foundation for Full Communion*
60 that it sees no church dividing issues between the two churches.
61

62 The second round of bilateral dialogue commenced in 2015 to prepare the way for a full
63 communion proposal to be presented to the General Convention of The Episcopal Church and
64 the General Conference of The United Methodist Church, and to assist members in both
65 churches to understand the closer relationship and its relevance to the lives of persons in local
66 communities in which it will be lived out.
67

68 This proposal for full communion is the fruit of over fifty years of formal dialogues between our
69 two churches. In the 1950s, there were substantive conversations between the (then) Methodist
70 Church and the (then) Protestant Episcopal Church. However, these bilateral conversations were
71 set aside in favor of both churches' membership in the Consultation on Church Union (COCU).
72 For nearly forty years, The Episcopal Church and The United Methodist Church related to one
73 another by means of our participation in COCU. Following COCU's reconstitution as Churches
74 Uniting in Christ (CUIC) in 1999, The Episcopal Church and The United Methodist Church each
75 decided in 2000 to commence the first direct bilateral dialogue with one another in nearly fifty
76 years.
77

78 The United Methodist-Episcopal dialogue also benefits from the fact that we are members,
79 through the Anglican Communion and the World Methodist Council, of an international
80 dialogue, and are informed by the fruits of those conversations. The first round of an
81 international dialogue mutually sponsored by the World Methodist Council and the Anglican
82 Communion produced a theological statement, *Sharing in the Apostolic Communion*, issued in
83 1996. This landmark document noted that Anglicans and Methodists shared the "core doctrine"
84 of the Christian faith, and need "no further doctrinal assurances" from one another.² Both church
85 families inaugurated a second round of conversations in 2007, the Anglican Methodist
86 International Consultation on Unity and Mission (AMICUM), and have issued a report, *Into All*
87 *the World, Being and Becoming Apostolic Churches*.
88

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

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

140
141 The United Methodist Church seeks formal full communion relationships with other Christian
142 churches based on the following: a mutual affirmation of one another’s membership in the one,
143 holy, catholic and apostolic church “described in the Holy Scriptures and confessed in the
144 church’s historic creeds,” recognition of the authenticity of one another’s sacraments and
145 Christian ministry, and a recognition of the validity of each other’s offices of ministry (2016
146 *Discipline*, ¶431.1). These relationships commit us to active sharing in mission and ministry as a
147 visible witness to Christian unity.

148
149 For over a century, The Episcopal Church has engaged in dialogue with other churches on the
150 basis of the Chicago-Lambeth Quadrilateral, taking agreement on these foundation principles as
151 the essentials for sharing in mission and ministry with other Christian communions:

152
153 The Holy Scriptures of the Old and New Testaments, as “containing all things necessary
154 to salvation,” and as being the rule and ultimate standard of faith.

155
156 The Apostles’ Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient
157 statement of the Christian faith.

158
159 The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord
160 — ministered with unfailing use of Christ’s Words of Institution, and of the elements
161 ordained by Him.

162
163 The Historic Episcopate, locally adapted in the methods of its administration to the
164 varying needs of the nations and peoples called of God into Unity.

165
166 It is important to note the term used in the Chicago-Lambeth Quadrilateral is “historic
167 episcopate.” In its ecumenical dialogues, The Episcopal Church has made important
168 clarifications regarding the historic episcopate, historic succession, and apostolic succession.
169 This term is referenced in the Chicago-Lambeth Quadrilateral as “the historic episcopate,” with
170 the two terms “historic episcopate” and “historic succession” understood synonymously.

171
172 In addition, a major ecumenical breakthrough has been acknowledging the differences between
173 “apostolic succession” and “historic episcopate.” We understand “apostolic succession” to be
174 succession in the apostolic faith—that is, to believe, preach, and teach the faith that the apostles’
175 held. Some churches have retained the apostolic succession of the faith proclaimed by the
176 apostles as well as bishops in historic succession; others have not. The United Methodist Church
177 and The Episcopal Church have affirmed the relationship between episcopacy and apostolic
178 succession as described in the seminal ecumenical document *Baptism, Eucharist, and Ministry*
179 (1982):

180
181 The primary manifestation of apostolic succession is to be found in the apostolic tradition of
182 the Church as a whole...The orderly transmission of the ordained ministry is therefore a
183 powerful expression of the continuity of the Church throughout history; it also underlines the
184 calling of the ordained minister as guardian of the faith... Under the particular historical
185 circumstances of the growing Church in the early centuries, the succession of bishops
186 became one of the ways, together with the transmission of the Gospel and the life of the
187 community, in which the apostolic tradition of the Church was expressed. This succession
188 was understood as serving, symbolizing and guarding the continuity of the apostolic faith and
189 communion.⁴

190
191 Both churches affirm the historic episcopate, in the language of the *Baptism, Eucharist and*
192 *Ministry* statement, as a “sign, but not a guarantee, of the catholicity, unity, and continuity of the
193 church;” and that the historic episcopate is always in a process of reform in the service of the
194 Gospel.

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

198
199 We declare that we recognize one another as members of the one, holy, catholic and apostolic
200 church in which the Gospel is rightly preached and taught; and that the basic teaching of each
201 respective church is consonant with the Gospel and is sufficiently compatible.

202 Affirmations

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

206
207 Our churches proclaim Jesus Christ as Lord and Savior.

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

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

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

216 Our churches understand and practice the sacrament of holy baptism
217 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

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

263

264 6. *The Ministry of Deacons*

265

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

273

274 7. *The Ministry of Presbyters/Elders*

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

284

285 8. *The Ministry of Bishops*

286

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

301

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

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

306
307 We affirm the ministry of bishops in The United Methodist Church and The Episcopal Church to
308 be adaptations of the episcopate to the needs and concerns of the post-Revolutionary missional
309 context. We recognize the ministries of our bishops as fully valid and authentic.⁵

310
311 We lament any ways, whether intentionally or unintentionally, explicitly or implicitly, that
312 Episcopalians may have considered the ministerial orders of the United Methodist Church or its
313 predecessor bodies to be lacking God’s grace.

314
315 It is our hope and prayer that in this full communion proposal we may heal these divisions, right
316 the sin of separation from the 1780s, and share in these mutual adaptations of the episcopate for
317 the greater unity of the church in mission and ministry.

318
319 9. *Actions of Both Churches*

320
321 *Action concerning elders and deacons in full connection of The United Methodist Church*

322
323 Having affirmed in this proposal the full authenticity of existing ordained ministries in The
324 United Methodist Church, having reached sufficient agreement in faith with the same Church,
325 having declared one another to be members of the one, holy, catholic and apostolic church
326 (A055, 2006 General Convention), and having agreed that the threefold ministry of Bishops,
327 Presbyters, and Deacons in historic succession will be the future pattern of the one ordained
328 ministry shared corporately within the two Churches in full communion, The Episcopal Church
329 authorizes service of United Methodist deacons and elders as permitted under Article VIII of the
330 Constitution, which permits the service of clergy not ordained by bishops authorized to confer
331 holy orders that are “designated as part of the Covenant or Instrument by which full communion
332 was established, shall be eligible to officiate under this Article.” By sharing in the historic
333 episcopate, we will have fulfilled all four elements of the Chicago-Lambeth Quadrilateral. The
334 purpose of this action will be to recognize the authenticity of elders and deacons in The United
335 Methodist Church and to permit the full interchangeability and reciprocity of all United
336 Methodist elders in full connection as priests and all United Methodist deacons in full connection
337 as deacons in the Episcopal Church without any further ordination or re-ordination or
338 supplemental ordination whatsoever, subject always to canonically or constitutionally approved
339 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

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Action concerning priests and deacons of the Episcopal Church

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

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

Actions concerning bishops of both churches.

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

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

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

10. *Joint Commission*

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

This Commission will be charged with planning an appropriate liturgy to celebrate the full communion inaugurated by this agreement. This liturgy will acknowledge the pain of division, 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.

378 the common mission and witness to which we commit ourselves.

379

380 Its purpose will also be consultative, to facilitate mutual support and advice as well as common
381 decision making through appropriate channels in fundamental matters that the churches may face
382 together in the future. The joint commission will work with the appropriate boards, committees,
383 commissions, and staff of the two churches concerning such ecumenical, doctrinal, pastoral, and
384 liturgical matters as may arise, always subject to approval by the appropriate decision-making
385 bodies of the two churches.

386

387 *11. Other Relationships*

388

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

394

395 *12. Conclusion*

396

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

399

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

402

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

407

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

412

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