

The Standing Commission on Ecumenical Relations

DEFINITION OF THE TASK

“ . . . to develop a comprehensive and co-ordinated policy and strategy on relations between this Church and other churches, to make recommendations to General Convention concerning inter-church co-operation and unity, and to carry out such instructions on ecumenical matters as may be given it from time to time by the General Convention. It shall also nominate persons to serve on the governing bodies of ecumenical organizations to which this Church belongs by action of the General Convention and to major conferences convened by such organizations . . . ”

The Constitution and Canons of the Episcopal Church I.1., Section 2 (j)

TABLE OF CONTENTS

	Page
Introduction	AA-34
A. The National Ecumenical Consultation	AA-35
B. The Visible Unity We Seek	AA-35
SCER Resolution #1(A—35) — The Nature of Visible Unity	AA-36
C. Principles of Unity	AA-36
SCER Resolution #2(A—36) — Principles of Unity	AA-37
D. Anglican-Roman Catholic Dialogue	AA-38
SCER Resolution #3(A—37) — Affirmation of Agreed Statements	AA-39
SCER Resolution #4(A—38) — The Purpose of the Church	AA-39
SCER Resolution #5(A—39) — Proposed Conference of Episcopal and Roman Catholic Leaders	AA-39
E. The Consultation on Church Union	AA-40
SCER Resolution #6(A—40) — Recognition of COCU and Theological Study	AA-43
SCER Resolution #7(A—41) — Authorization of COCU Liturgies	AA-43
F. Anglican-Orthodox Theological Consultation	AA-44
G. Lutheran-Episcopal Dialogue	AA-45
SCER Resolution #8(A—42) — Intensified Dialogue with Lutherans	AA-45
H. Episcopal-Baptist Dialogue	AA-45
I. Wider Episcopal Fellowship	AA-46
J. Councils of Churches: National and World and EDEO	AA-46
K. Eucharistic Sharing	AA-47
SCER Resolution #9(A—43) — Eucharistic Sharing	AA-48
L. Christian-Jewish Relations	AA-49
SCER Resolution #10(A—44) — Christian-Jewish Relations	AA-49
M. Financing the Coming Triennium	AA-49
SCER Resolution #11(A—45) — Financing the New Triennium	AA-50

APPENDICES

N. The 1977-79 Membership of SCER	AA-50
ANNEX A	AA-51
The Agreed Statement on Eucharistic Doctrine (Windsor)	
ANNEX B	AA-53
The Agreed Statements on Ministry and Ordination (Canterbury)	
ANNEX C	AA-58
Elucidations on Canterbury and Windsor Statements	
ANNEX D	AA-64
The Agreed Statement on the Purpose of the Church	
ANNEX E	AA-76
Eucharistic Prayers in <i>Word, Bread, Cup</i>	
ANNEX F	AA-80
Commentary on Eucharistic Sharing	
ANNEX G	AA-82
Financial Report SCER	
ANNEX H	AA-83
Participants in the Consultations	

INTRODUCTION

“Lord Jesus, whose will it is to fold thy flock and to make us all one in thee, behold our earnestness to be gathered into the peace and unity of thy appointment. Guide us who have lost our way into the path leading to thee and thy purpose. Enable us each and all to find one another. Bless our efforts to follow thy counsels and in love to reason together concerning the things that separate, to the end that, misunderstanding and self-seeking and prejudice being dispelled, we may see clearly the blessed goal and in passionate devotion pray and seek and knock until we know as we are known and love as we are loved. Amen.”

— Charles Henry Brent 1862-1929

This Triennial Report of the Standing Commission on Ecumenical Relations is dedicated to the memory of Bishop Charles Henry Brent, sometime Bishop of the Philippines and later Bishop of Western New York, who was the pre-eminent ecumenical pioneer of the Episcopal Church and who died just 50 years ago on March 27, 1929. He is buried in Lausanne, Switzerland, the scene of the First World Conference on Faith and Order, over which he presided as President.

The proposals which follow in this S.C.E.R. report are urged in the hope that the 66th General Convention will keep faith with the ecumenical vision to which Bishop Brent and those “who followed in his train” have pointed us.

A divided church is an insult to Jesus Christ. Thus, the only adequate ecumenical motivation is that of being honest with Christ. The question of ecumenism is not primarily one of good will or of generous involvement, but it is a Christological question — what does true acknowledgement of the Lordship of Jesus Christ signify for my relation to other Christians?

So has spoken Father Jean Tillard, eminent Roman Catholic theologian and one of the Special Consultants who assisted the Standing Commission on

Ecumenical Relations at a precedent-setting National Ecumenical Consultation sponsored by S.C.E.R during the recent triennium and held in Farmington, Michigan, November 5-9, 1978. His challenge, couched in the spirit of Bishop Brent, bespeaks the continuing sense of urgency which underlies all the work the Commission undertook these past three years.

A. The National Ecumenical Consultation

The National Ecumenical Consultation was mandated by a resolution of the 1966 General Convention which directed the Standing Commission on Ecumenical Relations to

undertake, through the convening of regional meetings culminating in a special national conference . . . to assess this Church's present ecumenical posture and involvement, to suggest restatement, where necessary, of those essentials to which the Episcopal Church is committed, and to formulate those priorities and goals which can guide our ecumenical activities in the future.

Preparations for the Consultation began in nearly all of the dioceses of the Episcopal Church in 1977 as EDEO (The Episcopal Diocesan Ecumenical Officers Association), then chaired by the Rev. John Bonner of Chattanooga, Tennessee, surveyed the state of local and regional interchurch involvement and collated opinions on what ought to constitute ecumenical priorities for the Episcopal Church in the 80s. This diocesan data was then analyzed at a series of workshops involving the bishops and ecumenical officers of each Province.

Paralleling this preparation, a series of theological papers were solicited (a) from theologians in several other communions describing "The Vision of Visible Unity We Seek," each from the perspective of his or her own tradition, and (b) from selected theologians within our own communion, focusing on the major theological issues we face ecumenically. It is planned that the principal papers, together with the N.E.C. findings will be published by Seabury Press in a volume, "A Communion of Communions," edited by Professor J. Robert Wright of the General Theological Seminary.

Of the 67 participants who came to the Consultation in Detroit, 57 represented a cross section of Episcopalians working for unity in different contexts, while 10 were from other churches currently in dialogue with our communion. The main presentations in Plenary Sessions were by non-Episcopalians, complementing the basic agenda reports and papers from the Standing Commission, from EDEO (now chaired by the Rev. William Lawson of Lynn, Massachusetts) and from the Executive Council.

B. The Visible Unity We Seek

Delegates to the N.E.C. gave their highest priority to drafting a fresh statement which they feel summarizes fairly a working definition of how Episcopalians would today describe the "Nature of the Unity We Seek." The Episcopal Church, with other churches of the Anglican Communion, has long been publicly committed to a goal of the visible unity of the Church. Back in 1897, the Lambeth Conference resolved "that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation." And the Proposed Book of Common Prayer affirms the same truth: "The mission of the Church is to restore all people to unity with God and with each other in Christ."

APPENDICES

Yet a fresh and more detailed statement of just how the Episcopal Church conceives of "visible unity" today seems needed. The N.E.C. draft, somewhat amended and clarified by S.C.E.R. editing, is now recommended to the 1979 General Convention for adoption:

Resolution # A—35

The Nature of the Unity We Seek

Resolved, the House of _____ concurring, that this 66th General Convention declares:

The visible unity we seek is one eucharistic fellowship. As an expression of and a means toward this goal, the uniting church will recognize itself as a communion of communions, based upon acknowledgement of catholicity and apostolicity. In this organic relationship all will recognize each other's members and ministries. All will share the bread and the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All will serve the needs of humankind with mutual trust and dedication. And for these ends all will plan and decide together in assemblies constituted by authorized representatives whenever and wherever there is need.

We do not yet see the shape of that collegiality, conciliarity, authority and primacy which need to be present and active in the diocese with its parishes as well as nationally, regionally, universally; but we recognize that some ecclesial structure will be necessary to bring about the expressions of our unity in the Body of Christ described above.

We do not yet know how the particular traditions of each of the communions will be maintained and developed for the enrichment of the whole church. We do not see how the church will be shaped by the particular histories and cultures within which she is called to fulfill her mission.

All Christians are challenged to express more fully among themselves the Biblical call to mutual responsibility and interdependence. We believe ways can now be found to express this call in a communion of the churches in the body of Christ. As the churches become partners in mission they will move from present interrelatedness to interdependence.

C. Principles of Unity

The National Ecumenical Consultation also gave attention to a review of the "Principles of Unity" which can guide the Episcopal Church along the road to visible unity.

For almost a century that search has been guided by the bold vision of our forefathers, set forth in what we know as the Chicago-Lambeth Quadrilateral of 1886-1888. It has been and remains the major criterion by which our ecumenical conversations have been established and pursued.

Episcopalians today are grateful for the pioneer leadership which has helped us enter this ecumenical age. We are also repentant for our failure to appreciate and seize earlier opportunities that could have hastened and advanced this movement.

Now fresh developments and growth in theological understanding and an increased range of opportunities (which include the new openness of the Roman

Catholic Church and the catholic and liturgical movements and influences in the evangelical and reformed churches) suggest the desirability of an expansion and enrichment of the principles inherent in the Chicago-Lambeth Quadrilateral.

It is the desire of the N.E.C. to re-affirm the spirit expressed by the bishops of this Church in the preamble to the Chicago-Lambeth Quadrilateral as a continuing source of guidance in our quest for deeper unity. In this same spirit, S.C.E.R. now proposes to the 66th General Convention an acceptance of the N.E.C. enrichments of these principles, designed, we believe, to speak to issues arising out of current ecumenical dialogue:

Resolution #A-36
Principles of Unity

Resolved, the House of _____ concurring, that the 66th General Convention of the Episcopal Church affirm as principles on which our own unity is established, and as principles for unity with other churches;

(1) A mutual recognition that the Holy Scriptures of the Old and New Testament are the word of God as they witness to God's action in Jesus Christ and the continuing presence of His Holy Spirit in the Church. They are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal tradition of the Gospel. Therefore, we declare that they contain all things necessary for salvation.

(2) A mutual recognition that the Apostles' and Nicene Creeds are the form through which the Christian Church, early in its history in the World, under the guidance of the Holy Spirit, understood, interpreted and expressed its faith in the Triune God. The continuing doctrinal tradition is the form through which the Church seeks to understand, interpret and express its faith in continuity with these ancient creeds and in its awareness of the world to which the Word of God must be preached.

(3) A mutual recognition that the Church is the sacrament of God's presence to the world and the sign of the Kingdom for which we hope. That presence and hope are made active and real in the Church and in Christian men and women through the preaching of the Word of God, through the Gospel sacraments of Baptism and Eucharist, and through our apostolate to the world in order that it may become the Kingdom of our God and of his Christ.

(4) A mutual recognition that apostolicity is evidenced in continuity with the teaching, the ministry, and the mission of the apostles. Apostolic *teaching* must be founded upon the Holy Scriptures and the ancient fathers and creeds, drawing its proclamation of Jesus Christ and His Gospel for each new age from those sources, not merely reproducing them in a transmission of verbal identity. Apostolic *ministry* exists to promote, safeguard and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead and enable this ministry, some are set apart and ordained in the historic orders of Bishop, Presbyter and Deacon. We understand the historic episcopate as central to this apostolic ministry and to the reunion of Christendom, even as we acknowledge "the spiritual reality of the ministries of those Communions which do not possess the Episcopate" (Lambeth Appeal 1920, Section 7). Apostolic *mission* is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service.

APPENDICES

D. Anglican-Roman Catholic Dialogue

Consultations with the Roman Catholic Church at both the national and international levels have continued well into a second decade during the last triennium.

SCER is the Anglican sponsor of the discussions within the United States and SCER member Bishop Arthur Vogel of West Missouri is an official member of the international discussions. At the national level, the most significant development was the production and release of "The Twelve-Year Report." The Report was a Challenge for the Future as well as a summary of past activities. Believing that "a significant and substantial unity of faith" has been discovered between the two Churches involved, the Consultation asked its sponsoring bodies to approve Joint Task Forces in certain areas, in order to manifest the unity we already share, and to approve future agenda items.

The immediate agenda now set for the Consultation is Christian Anthropology; in it the roles of men and women in the Bible and Tradition, the ordination of women, the role of Mary in the church, and related topics will be investigated.

Proposals for Possible Action include Task Forces on world hunger, evangelism, a survey of covenants, the pastoral role of bishops, and prayer and spirituality. The first of a series of conferences on the pastoral role of bishops, involving seven or eight bishops from each Church, will already have been held by the time of General Convention. Ecumenical Officers are presently surveying covenants within the dioceses of the Churches; cooperation in the area of world hunger now exists to a large extent; and steps to initiate joint activities in the other areas have been taken.

The International Commission issued an Agreed Statement on *Authority in the Church* in 1976. The Statement deals with the nature of Christian authority, how that authority is made manifest in the Church, and how the relations of conciliarity and primacy have evolved in the life of the church. Although the Statement expresses the consensus of the Commission members as far as it goes, acknowledgement is made that more must be said about the use of Petrine texts, the role of the Bishop of Rome in a united church, the interpretation of the infallibility of the church, and the status of the recent Marian dogmas proclaimed by the Roman Catholic Church.

A major problem for the Episcopal Church focuses in a lack within the Roman Catholic Church of discernible lay voice for proper discernment of the Spirit by and for the whole people of God and the lack of clear synodical forms of Church decision-making which seem to Episcopalians serious deficiencies in the Roman Catholic Church. The Commission hopes that this and other remaining questions can be dealt with in no more than two or three additional meetings. Then its assigned agenda will be completed, and the judgment of the Churches on all of its work can be expected.

The decision by our General Convention in 1976 to permit the ordination of women to both priesthood and the episcopate in the Episcopal Church, while gravely disquieting to the leadership of the Roman Catholic Church, may, during the next triennium, enable a full and continuing dialogue with Rome and with other communions that moves beyond the obvious issues of tradition to a consideration of the doctrines of God and Christian anthropology which this decision illuminates.

In January 1979, the International Commission completed two clarifications or "elucidations" on the Agreed Statements on *Eucharistic Doctrine* (1971) and *Ministry and Ordination* (1973). The elucidations are the response of the Commission to the evaluation and comment it has received from around the world to the Statements. The elucidations offer clarification on certain aspects of the Statements, and they express the unanimous view of the Commission on the intention and meaning of the documents. The elucidations are ready as a commentary to the Statements for the Convention. (See Annex C)

To continue the forward thrust of these dialogues, to affirm the achievements already reached and to create a new forum for witnessing to the elements of unity we have already achieved with the Roman Catholic Church, our Commission proposes the three following resolutions:

Resolution #A—37

Affirmation of Agreed Statements

Whereas, the Archbishop of Canterbury, Dr. Michael Ramsay, and Pope Paul VI met in 1966, and an International Commission from the Anglican and Roman Catholic Churches was established as a result of the meeting for "serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed," and

Whereas, the General Conventions of 1967 and 1970 stated that the purpose of our official dialogue with the Roman Catholic Church is full communion and organic unity with that Church, and

Whereas, the International Commission has now issued completed statements on Eucharistic Doctrine (1971) and Ministry and Ordination (1973) from the agenda assigned to it, to which reactions have been gathered from around the world, and in view of such reactions, to which further elucidations have been issued by the Commission; and

Whereas, the Common Declaration signed in Rome on April 29, 1977, by Pope Paul VI and the Archbishop of Canterbury, Dr. Donald Coggan, stated that "the moment will shortly come when the respective authorities [of both churches] must evaluate the conclusions [of the Agreed Statements] . . . through procedures appropriate to our respective Communion, so that both of them may be led along the path towards unity;" be it

Resolved, the House of _____ concurring, that this 66th General Convention of the Episcopal Church affirms that the documents on *Eucharistic Doctrine* and *Ministry and Ordination* provide a statement of the faith of this Church in the matters concerned and form a basis upon which to proceed in furthering the growth towards unity of the Episcopal Church with the Catholic Church.

(See Annex A and Annex B for the documents to which reference is made).

Resolution #A—38

The Purpose of the Church

Whereas, there has been a National Consultation of the Episcopal and Roman Catholic Churches in the U.S.A. since 1965, and

Whereas, that Consultation has produced a statement on *The Purpose of the Church* (1975), drawn from eucharistic texts and other documentation of the two churches; be it

Resolved, the House of _____ concurring, that the 66th General Convention of the Episcopal Church affirm and adopt the statement on *The Purpose of the Church* as a description of the mandate this Church has received to proclaim the Gospel of our Lord Jesus Christ.

(See Appendix D for the document to which reference is made.)

Resolution #A—39

Conference of Episcopal and Roman Catholic Leaders

APPENDICES

Whereas, the preface of the Twelve Year Report of the Anglican-Roman Catholic Consultation in the U.S.A. speaks of "a unity which demands visible expression and testimony now"; and,

Whereas, the report of the provincial consultation held by the Episcopal Diocesan Ecumenical Officers (EDEO) reflects such an overwhelming interest in visible unity with the Roman Catholic Church; be it

***Resolved*, the House of _____ concurring, that the General Convention request the Standing Commission on Ecumenical Relations to issue an invitation to the Bishops' Commission on Ecumenical and Inter-religious Affairs of the Roman Catholic Church to sponsor a conference of Episcopal and Roman Catholic leaders in the United States to consider the practical implications of the first two Agreed Statements of the International Commission and the statement on the Purpose of the Church of the National Consultation, and what can be done to implement them in the life of the Church as the next step in the process toward visible unity.**

E. The Consultation on Church Union

Since 1962, the principal forum in which the Episcopal Church has explored the basis for visible unity among churches in the United States that share with us a protestant or reformed heritage has been the Consultation on Church Union.

The Consultation of "COCU", as it is popularly called, was initiated by the Episcopal Church and the United Presbyterian Church, acting jointly to invite other church bodies to participate with them in seeking to create a uniting or united church that would be "truly catholic, truly evangelical and truly reformed." The additional partners now include the United Methodist Church, the United Church of Christ, the Christian Church (Disciples of Christ), the Presbyterian Church in the United States, the Christian Methodist Episcopal Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the National Council of Community Churches — ten in all.

Though the Roman Catholic Church is not a participating member of COCU, the Consultation is regarded by some leaders of the Roman Catholic Church as one of the most important ecumenical endeavors of the current time. Both Roman Catholic and Lutheran scholars are full participants in the preparation of COCU's theological and liturgical documents. Moreover, since the Roman Catholic Church in the U.S.A. is not an autonomous national church, it may be said to rely upon the Episcopal Church as its "sister church" in this country to interpret the catholic experience to the Consultation.

Since 1973, the churches in COCU have stressed the importance of "living their way toward union." This process is experienced in several ways: (1) Interim Eucharistic Fellowships, which have brought the local churches together in common prayer and sacramental sharing; (2) Generating Communities, which are somewhat similar to the Anglican-Roman Catholic covenanting parishes, but which also have a eucharistic dimension; (3) Clusters of local churches, most of which include not only the COCU churches but others who share the still undefined vision of a Church of Christ Uniting. Episcopalian participation in these relationships has been sanctioned by successive General Conventions and on the authority of the House of Bishops.

At the General Convention of 1976, the Episcopal Church ratified (with several added footnotes) a COCU proposal "Towards the Mutual Recognition of Members: An Affirmation." The other nine partners in the Consultation have now taken similar action. The meaning of this for the Episcopal Church is that we officially accept, as valid initiation into the Body of Christ, the rite of Holy Baptism (by water in the name of the Father and of the Son and of the Holy Spirit) when performed in any of the other participating churches.

At the 1979 COCU Plenary, the Episcopal delegation, led by the Rt. Rev. John M. Krumm of Southern Ohio, joined with delegates from the other COCU churches in commending the following "Creative Actions" as a way by which all of the participating churches might move beyond Affirmation. The delegation acted in response to a 1966 General Convention resolution which asked for guidance on how the COCU Mutual Recognition Affirmation might be implemented. The COCU document, printed here for information and study, reads:

AS AN OUTGROWTH OF OUR ACCEPTANCE OF THE "AFFIRMATION OF MUTUAL RECOGNITION OF MEMBERS," AND TO MAKE VISIBLE OUR UNITY IN CHRIST, WE AGREE:

(A). To declare that the . . . Church will seek in specific ways to secure the representation of other COCU churches in particular and important occasions in our church's life, such as:

1. participation in services of baptism/confirmation and ordination;
2. joint development of common materials related to baptism/confirmation, such as preparatory materials for church membership, and a common baptismal certificate;
3. participation of representatives of other churches in services of the Lord's Supper;
4. participation, with voice and vote, of representatives of other COCU churches at our national and regional legislative assemblies;
5. the exchange of executive staff in various work areas of our church.

In these ways we shall seek to live together in our policy-making and festive events so that unity becomes a self-evident sign not only of our proclamations but also of our actual workings as churches. The gifts of the whole people of God will find expression in the life of each particular church.

(B.) To declare that the . . . Church commits itself to explore specific measures whereby congregations and judicatories of COCU churches can visibly express the Mutual Recognition of Members through a united commitment to racial and social injustice.

The range of concerns that might well be addressed cooperatively by the churches includes institutionalized racism in both church and society and all structures that prevent persons from realizing the fullest expression of their life in Christ because of race, class, sex, age or disability.

Specific measures might well include:

1. sharing the experiences and talents of church members;
2. sharing church facilities for cooperative programs addressed to areas of deprivation, discrimination, or social disintegration;
3. joint worship wherever the integrity of a church or churches is being threatened by social or racial injustice;
4. sharing of loan funds and other resources in programs like the Ecumenical Cooperative Development Fund of the World Council of Churches;
5. particularly in transitional neighborhoods, encouraging joint church development and social ministry in such a way as to strengthen congregational life for clear and uncompromising Christian witness.

Through such ways of giving and receiving redemptive ministry in an imperfect society, our unity will be experienced and we shall give more tangible expression to the intimate fellowship given us in one baptism.

(C.) To declare that the . . . Church will identify and consciously work to overcome those views and practices which impede the recognition of baptised persons in other churches and ours as full members of the one Church of Jesus Christ. We resolve in particular to remove any attitudinal or physical barriers which prevent persons with disabilities from enjoying complete fellowship with other Christians.

To avoid offense to sisters and brothers of other traditions we will accurately explain practices still peculiar and necessary to our heritage, and we will remove other practices contradictory to COCU's Mutual Recognition of Members, such as:

APPENDICES

1. the increase of the membership of our congregations at the expense of other Christian churches;
2. the practice of rebaptism of persons who have previously received Christian baptism in the name of the Father, Son, and Holy Spirit;
3. the requirement of another rite of Christian initiation for those coming from other churches as members in good standing when such a rite throws doubt on the person's church membership established by baptism/confirmation.

Through these correctives we mean to practice more inclusively the meaning of common membership in the Body of Christ and to enhance the reconciling witness of the whole people of God.

(D.) To declare that the . . . Church commits itself to undertake ventures in common with other COCU churches, such as:

1. attempting to practice comity with other churches by consulting with COCU and other judicatories in a particular area before planning and establishing new congregations;
2. cultivating an appreciation for diverse experiences of worship which exist among the COCU churches, thereby testifying to our unity in Christian worship;
3. developing working relations among congregations of various churches that will facilitate a growing life of service and mission together;
4. encouraging regional or state consultations of middle judicatory and local leaders of the ten churches (and of other interested church bodies) to study together the Mutual Recognition of Members Affirmation, and to consider specific ways to implement—ecumenically if at all possible—within that region or state the steps proposed in this document; or other concrete measures like them;
5. uniting neighboring congregations of different churches where such a step enhances the identity and mission in Christ of the people involved and is consistent with their respective polities;
6. promoting theological education which is ecumenical in content as well as representative of students and faculty;
7. joining together, on national, middle judicatory, and congregational levels, in the reaffirmation of existing forms and the creation of new expressions of shared educational and youth ministries;
8. exploring the benefits and disadvantages of simultaneous membership in more than one congregation of different COCU churches.

In these ways we are seeking to set before our people the urgency of developing a deep sense of belonging to the same Lord and the same church.

These declarations are frontiers of our growing together in unity: they challenge us to be more manifestly one in Christ, and to allow our commitment to the Mutual Recognition of Members to become a deeper reality even now. The compulsion of the Gospel of reconciliation and the harsh signs of our fragmented times will not let us be content until we have moved forward in these days to give meaning to our pilgrimage toward a united church.

Another achievement of COCU during the past triennium was ratification of the first six chapters of a theological consensus statement entitled, "In Quest of a Church of Christ Uniting." Since 1962 COCU has been occupied with this theological task. The first fruits of its work appeared in the "Principles of Church Union" (1966) and "A Plan of Union" (1970). With the publication of "In Quest of a Church of Christ Uniting," another stage in the search for unity is being reached.

The first six chapters represent amazing theological agreements among the ten churches and appear to S.C.E.R. to satisfy fully the concerns of the Chicago-Lambeth Quadrilateral. We urge that wide study be given to them.

Chapter 7 of "In Quest" deals with the nature and form of Ministry. It has already been through two drafts but will not be ready for ratification until a COCU Plenary early in 1980. It seems certain, however, that the final draft will affirm quite clearly the three ordained orders of bishop, presbyter and deacon as central — thereby also meeting the provisions of the Quadrilateral.

SCER would remind Episcopalians that multi-lateral dialogue of the type in which we are engaged through COCU poses issues of greater complexity than we

ordinarily face in bi-lateral discussions. It is in COCU, for example, that we encounter the black churches, the special theological concerns of women and the sensitivities of the handicapped. We also note that an Episcopalian presence in COCU appears to be crucial if high visibility to certain elements of the catholic heritage in Christianity is to be maintained.

We offer the following resolutions:

Resolution # A—40

Recognition of COCU and Theological Study of "In Quest of a Church of Christ Uniting"

Resolved, the House of _____ concurring, that this 66th General Convention of the Episcopal Church hereby recognizes the Consultation on Church Union as the primary place in which Episcopalians are called upon and enabled to engage in serious dialogue with the nine constituent church bodies, both predominantly black and predominantly white, which make up such an important segment of our pluralistic American scene; and be it further

Resolved, the House of _____ concurring, that this 66th General Convention receive with thanks the first six chapters of the document, "In Quest of a Church of Christ Uniting," dealing with such issues as the nature of Christian Unity, the Church as Reformed, Evangelical and Catholic, Church membership, Scripture, Tradition, Creeds, and Worship, including the sacraments of Baptism and the Lord's Supper, and commend these Chapters to the theological schools, diocesan ecumenical commissions and selected parishes for a two year study, asking the Standing Commission on Ecumenical Relations to receive and collate reports from these groups and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union.

During the past triennium, the COCU Commission on Worship has been creatively at work refining several eucharistic liturgies intended for use by churches in the Consultation on ecumenical occasions. Two Episcopalians, Canon Charles M. Guilbert, Custodian of the Book of Common Prayer, and the Rev. W. James Walker of the Diocese of Missouri, have ably represented our Church in the drafting process. "Word, Bread, Cup," as the new COCU liturgy document is named, contains four eucharistic texts: Prayer I is taken from "An Order of Worship" published by COCU in 1968 and was authorized for use by several previous General Conventions; Prayer II is fresher in language and expresses a reaching out by the Church toward fulfillment in the coming kingdom; Prayer III echoes the liturgy of St. Basil and shows a close relationship to one of the prayers approved for the Roman Catholic Mass; and Prayer IV has been developed by the Inter-Lutheran Commission on Worship in the United States and Canada. A fifth eucharistic order suggests a form similar to the third Order for Eucharist on page 400 of the Proposed Book of Common Prayer. We propose, contingent upon a review of these liturgies by the Prayer Book Committee of both Houses, the following resolution:

Resolution # A—41

Authorization of COCU Liturgies

Whereas, the 1976 General Convention authorized for use on ecumenical occasions that certain document entitled "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper" published by the Forward Movement Publications and copyright 1968 by the Executive Committee of Consultation on Church Union; and

APPENDICES

Whereas, the participation of Episcopalians in eucharistic sharing has proved to be helpful as we seek to "grow our way toward unity"; therefore, be it

Resolved, the House of _____ concurring, that this 66th General Convention authorize, subject to the approval of the diocesan bishop, for trial use in special circumstances of ecumenical worship or for use in special study sessions that certain document entitled "Word, Bread, Cup," published by the Forward Movement Publications and copyright 1978 by the Executive Committee of the Consultation on Church Union: provided that an ordained priest of this Church is the celebrant, or one of the celebrants at a con-celebrated service; provided the Elements used would be those used by our Lord himself; and provided further that there be a reverent disposition of any of the blessed Elements remaining at the end of the service; and be it further

Resolved, that the action of the 1976 General Convention authorizing that certain document "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper" be reaffirmed under the conditions cited above.
(For the text of the COCU liturgies see Annex E)

F. Anglican-Orthodox Theological Consultation

The focus of dialogue between the Episcopal Church and the Eastern Churches during the recent triennium has been upon the distress of the Orthodox over the 1976 General Convention action authorizing the ordination of women to the priesthood and the episcopate.

Late in 1976, the Episcopalian members sent word to their Orthodox counterparts proposing the continuation of the dialogues, noting that a key element in the discussions should be Tradition, its place in decision-making and criteria for judging development in it. As a result, the Consultation of February 1978 considered a paper by Professor James Griffiss on "History, Tradition and Experience" as well as a paper by Father Paul Schneirla presenting some Orthodox reactions to our Proposed Book of Common Prayer. There was also an informal exchange of information on the ordination of women.

On the international level the main achievement was the Moscow Statement of 1976 and the pre-Lambeth Athens Consultation on the ordination of women in the summer of 1978. In 1977, the Presiding Bishop, John M. Allin, paid an official visit to His Holiness Pimen, Patriarch of Moscow and all Russia, and to His Holiness Vasken I, Supreme Patriarch and Catholicos of all Armenians. An official delegation from the Moscow Patriarchate will visit the Episcopal Church in October of 1979.

The Orthodox Churches in America are presently engaged in reconstituting the membership of their representation in the Consultation, with a bishop as head of the delegation. The strengthening of their delegation gives promise of more fruitful activity by the Consultation in the years ahead. The Episcopal delegations will request our Orthodox colleagues to share with us their evaluation of documents produced by our ecumenical dialogues with other churches. In this way the whole ecumenical effort may be enriched by the insights available in the Orthodox tradition, while the study of these documents will stimulate and clarify the Anglican-Orthodox discussions.

The Episcopal delegation must also seek to encourage that responsible consideration of the Filioque clause called for by the international Anglican-Orthodox meeting and by the Lambeth Conference. There is reason to expect in the years ahead more vigorous and productive meetings of the national Anglican-Orthodox Consultation. Bishop Donald Parsons chairs the S.C.E.R. Council on Eastern Churches which guides these discussions.

G. Lutheran-Episcopal Dialogue

In the past three years, six sessions have been held by the participants in the Lutheran-Episcopal Dialogue. As in the previous triennium, representatives from the Lutheran Church in America, the American Lutheran Church and the Lutheran Church-Missouri Synod participated. At the September 1978 meeting, the Lutheran participants were increased by the addition of one representative from the Association of Evangelical Lutheran Churches, bringing the total of four Lutheran Church bodies represented in the Dialogue.

The goals of our present series are threefold:

1. The theological exploration of the themes suggested to us by the Anglican-Lutheran joint working group and SCER;
2. The furthering of mutual understanding of each other on a parish level (to this end the Lutherans have brought in a church publication man and we have had frequent discussions concerning how our work might be more directly helpful on the parish level);
3. The possible reiteration or refinement of the recommendations made in Lutheran-Episcopal Dialogue: A Progress Report (1972).

The dialogue during the past triennium has addressed the subject of: "What is the Gospel?;" "The Office of Bishop in Anglicanism and Lutheranism;" "Apostolic Succession in the New Testament;" "Justification by Faith;" "'Apostle' in the New Testament;" "Apostolic Succession and the Historic Episcopate;" "The Authority of Scripture for Anglicanism and Lutheranism;" and "Eucharistic Presence."

At the fifth session in September of 1978, the participants released an agreed statement on "Justification." The Episcopal delegation has been headed by Bishop William G. Weinbauer of Western North Carolina.

To advance our discussions with the Lutherans, the following action is proposed

Resolution # A-42

Intensified Dialogue with Lutherans

Resolved, the House of _____ concurring, that this 66th General Convention direct the Standing Commission on Ecumenical Relations to intensify dialogue with the Lutherans, as called for in Resolution #31 of the 1978 Lambeth Conference when it urged that Anglicans "give special attention to our ecclesial recognition of the Lutheran Church on the basis of . . . reports and resolutions" of the Anglican Consultative Council in Dublin and Trinidad as well as in the Pullach Report of 1972; and report appropriate recommendations to the 67th General Convention.

H. Baptist-Episcopal Dialogue

Discussions with Baptists were initiated for the first time during the triennium now concluded and were commenced at a local rather than at a national level. Two identical meetings were held with representatives from the Southern Baptist Convention in two different areas of North Carolina, with twelve persons at each of the two gatherings. The Episcopal conferees were headed by Bishop William G. Weinbauer of Western North Carolina.

The focus was on involving local clergy for mutual study, the initial theme being "The Gospel Mandate for Mission."

The challenge before the Episcopal-Southern Baptist Dialogue is whether (1) it can stimulate other clusters and meetings in other states; (2) it can involve other Baptist groups including the American Baptist Churches in the U.S.A. and the three major black Conventions; the National Baptist Convention, U.S.A., Inc., the Progressive

APPENDICES

National Baptist Convention, Inc. and the National Baptist Convention of America; and (3) it can stimulate ever deepening doctrinal discussions, which build on earlier dialogue.

I. The Wider Episcopal Fellowship

The Wider Episcopal Fellowship Committee has the special responsibility for developing, maintaining and monitoring relationships between the Episcopal Church and those churches with whom this church has an official agreement of intercommunion. There is a considerable diversity among these churches from the Old Catholics of Europe to the Mar Thoma Syrian Church in India, and it is simply not possible for this one committee to be in close relationship with all at the same time. It has been necessary to focus the energies of Committee members on a few areas at a time.

During the past triennium, the Committee has had special concern with the termination of intercommunion on the part of the Polish National Catholic Church, which came as a result of the 1976 General Convention decision to permit the ordination of women to the priesthood. The Committee looks hopefully to the day when that relationship may be restored, since the essentials of Christian faith and order are still shared by our two churches.

The Partners in Mission Consultation involving the two Iberian Churches was a matter of great interest to this Committee.

The relationship with the Philippine Independent Church both in the Philippines and through developing Filipino congregations in this country continues to make this the most active and direct expression of the Wider Episcopal Fellowship for Episcopalians.

Possibilities for strengthening our long standing ties with the Old Catholic Churches of Europe are currently being explored.

The Bishop of Kentucky, the Rt. Rev. David Reed, chairs this section of S.C.E.R.

J. Councils of Churches and Regional and Local Ecumenism

1. National Council of Churches of Christ

In this past triennium significant steps were taken to relate the Episcopal Church's participation in the National Council of Churches programmatic and policy-making bodies more directly and effectively to our own Church's life and work. Reports from NCCC program units and resolutions from NCCC Governing Board meetings were reviewed and responded to by Executive Council. Participation of Executive Council program staff in NCCC units is being reviewed and assessed by the Presiding Bishop's office on a regular basis. This increased coordination was noted in the Executive Council's "Ecumenical Report," along with a call for a review of the role and purposes of the National Council of Churches in the wide spectrum of ecumenical networks and activity today.

The SCER has worked closely with the Presiding Bishop and his administrative group in recommending appointments to our NCCC Governing Board delegation, seeking always to select a balanced representation in terms of geographical, race, sex, age, clergy and lay distribution, and leadership distribution.

The SCER Chairman, Bishop Burt, The Very Rev. Elton Smith (who chairs this section of the Commission) and Mrs. Jean Jackson were appointed by the Presiding Bishop, along with board members of the Presiding Bishop's Fund for World Relief and Executive Council, to develop a better working relationship between the Episcopal Church and Church World Service, an arm of NCCC. Significant progress resulted from this study and work.

2. *World Council of Churches*

Controversy around a 1978 grant to the Patriotic Front of Zimbabwe (Rhodesia), by the World Council of Churches from special funds in its Program to Combat Racism, has spotlighted unusual and perhaps unbalanced attention on this body, formed in 1948 with significant Anglican initiative and leadership. Dr. Cynthia Wedel, an American Episcopalian and one of the six presidents of WCC, is now chairing a committee to review all programs and operation of the WCC to provide even better accountability and communication with all member Churches. Presiding Bishop Allin, a member of the WCC Central Committee, has said, "The World Council has no valid life apart from the member Churches and is meant to assist all of them in their Christian mission." In furtherance of that goal, WCC is sponsoring significant international conferences on "Faith, Science, and the Future" (1979), "World Mission and Evangelism" (1980), and a World Youth Conference in 1981.

In February 1979, our Church's Executive Council responded affirmatively to the request by Lambeth Conference that all Churches of the Anglican Communion "reaffirm their support and strengthen their understanding of (WCC), which is not only the most comprehensive expression of the ecumenical movement, but also the chief vehicle of worldwide ecumenical cooperation and service."

3. *Regional and Local Ecumenism*

Reference has been made earlier in this report to the work of the Episcopal Diocesan Ecumenical Officers (EDEO) in organizing provincial conferences preparatory to the "Detroit Consultation," and collating the findings from these conferences. This is a notable example of the many ways that EDEO continues to grow in effectiveness in bringing concerns and issues emanating at the local level before our whole Church, and in providing local interpretation and implementation for ecumenical dialogue and program initiated at the international and national level.

EDEO, along with the Standing Commission and Executive Council, has been asked by the "Detroit Consultation" to pursue a number of tasks at the local level, and has also worked with the Commission and Council in preparation of materials for this General Convention.

A key concern of EDEO now is to bring the ecumenical dimension into diocesan planning for every area of the Church's life and mission. This effort is one of the most effective ways to make the "Lund Principle" a visible reality at the local level.

Dean Elton Smith, Chairman of this committee of the Standing Commission, is a member of the EDEO executive committee, and EDEO's current President, The Rev. William Lawson, serves as a consultant to the Commission. This committee, with EDEO, will be working in the next triennium to respond to Executive Council's request that the Commission "consider attention to the development of study of the local church and its relationship with the Church universal."

K. *Eucharistic Sharing*

Nowhere in our week by week church life within the United States does the sin of division in the Body of Christ weigh so heavily upon Episcopalians as when the Holy Eucharist is celebrated. For it was Christ's intent that Holy Communion should be engaged in as a "sacrament of unity." Yet our separateness is that which is often more loudly proclaimed, as various communions, including our own, erect barriers against those who visit from other communions.

Full unity of Christ's church must, of course, await the Spirit's refashioning of His church "in one faith and in one eucharistic fellowship." Meantime, however, we can nourish those circumstances when the eucharistic hospitality of Episcopalian altars can be extended to those whose Christian affiliation may be in other traditions.

APPENDICES

To facilitate these opportunities of "growing together toward unity," we propose the following resolution:

Resolution # A—43 **Eucharistic Sharing**

Whereas, the Holy Communion must be seen in its proper context as the fellowship of committed Christians in the household of the Apostolic faith, to which we are admitted through Baptism; and

Whereas, in the Apostolic tradition which the Episcopal Church maintains and practices, the normative condition of the church is a union in one fellowship of faith, of hearing and proclaiming the Word, of sacramental practice, of personal relations and of church order; and

Whereas, since the General Convention of 1967 adopted a Statement of Communion Discipline, several developments have occurred that affect the practice in this church of admitting members of other churches to partake of the Lord's Supper at altars in the Episcopal Church, to wit:

- (a) the admission of children not yet confirmed has put the focus on Baptism within our tradition and communion of faith as the sacramental prerequisite for receiving Holy Communion.
- (b) The Proposed Book of Common Prayer locates the Eucharist in a central place in the life of the Christian family. All rites in the new book are placed in the context of the Eucharist.
- (c) The positive response to the Anglican-Roman Catholic International Commission's Agreed Statement on the Eucharist (Windsor 1971) undergirds the strong agreement in this church on the Eucharist as a mystery offered by God to his gathered church, and the recognition of Christ's real presence in this sacrament.
- (d) Ecumenical practice increasingly calls for mutual participation in the sacrament of the Lord's Supper as a means to unity and not just a sign of unity.
- (e) Inasmuch as the sharing in Christ's Body and Blood is a sign of and a means toward a growing unity in Him, a certain openness to eucharistic sharing with those of other communions should be maintained. This stance, however, requires a real sensitivity to the constraints of conscience on those whose churches officially do not approve of this sacramental participation. Therefore be it

Resolved, the House of _____ concurring, that the following standard be adopted for those of other churches who desire to receive the Holy Communion in the Episcopal Church:

- a. They shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit, and shall have previously been admitted to the Holy Communion within the church to which they belong.
- b. They shall examine their lives, repent of their sins, and be in love and charity with all people, as this church in its catechism (PBCP p. 860) says is required of all those who come to the Eucharist.
- c. They shall approach the Holy Communion as an expression of the real presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.
- d. They shall find in this Communion the means to strengthen their life within the Christian family "through the forgiveness of (their) sins, the strengthening of

(their) union with Christ and one another, and the foretaste of the heavenly banquet. . . ." (PBCP p. 859-60).

And be it further

Resolved, that the Commentary on Eucharistic Sharing which has been recommended by the Standing Commission on Ecumenical Relations and is appended to this official Report to the 66th Convention be hereby commended as a pastoral context for the interpretation of these standards.

(The Commentary referred to above will be found as Annex F to this Report)

L. Christian-Jewish Relations

Although the arena of Christian-Jewish relationships is not on the assigned agenda of SCER, we take note in our Report of the important role which the Presiding Bishop's Advisory Committee on Christian-Jewish Relations, chaired by Dr. Cynthia Wedel, plays in our ecclesial life.

Interfaith relationships interlock with ecumenical relations in many American communities, especially those with a significant Jewish population. Moreover, the common treasure of the Old Testament Scriptures, which Jews and Christians share, creates a bond which can strengthen a united witness for God's will in society.

The memory of virulent anti-semitism let loose again and again during the long history of the church should always warn us against taking good Christian-Jewish relations for granted.

The Episcopal Church today supports both morally and financially the Office of Christian-Jewish Relations in the National Council of Churches. We are grateful for the leadership of its first director, the Rev. William Weiler, himself an Episcopalian.

On behalf of the Advisory Committee, we are happy to propose and endorse the following resolution:

Resolution # A-44 Christian-Jewish Relations

Whereas, Christians through the ages have embraced as their Saviour one whom God raised up as a Jew; and

Whereas, the New Covenant in which Christians participate can only be fairly understood and experienced as it emerges out of the Old Covenant — the God and Father of Jesus Christ being the same as the God of Abraham, Isaac and Jacob; and

Whereas, a denial of or an ignorance of their Judaic roots by Christians has, more often than not, provided fertile ground for the festering of anti-semitism even among leaders of the Church of Jesus Christ — the Holocaust in Hitler's Germany being of recent and ghastly memory; therefore, be it

Resolved, the House of _____ concurring, that this 66th General Convention call anew upon the leadership of our Church, both clergy and lay, to deepen their commitment to Christian-Jewish dialogue and to interfaith cooperation in local community; and, wherever appropriate, to seek exposure to contemporary Jewish scholarship so as better to comprehend the Scriptures on which and the faith in which Jesus of Nazareth was weaned; and to appreciate more fully the religious experience of our neighbors in the Jewish community.

M. Financing the Coming Triennium

During the coming triennium, the Standing Commission on Ecumenical Relations believes it is vital for this Church to continue in active dialogue with other Christian

APPENDICES

bodies across a broad inter-church front. This task can only be accomplished if sufficient funding is provided by action of the 66th General Convention to make possible the maintenance of a two member ecumenical staff at the Church Center and if appropriate financial resources are made available through the General Church Program Budget for our ecumenical programmatic commitments.

The Commission itself will require funding based upon our experience of the past triennium (see Annex C). And toward this end, we propose the following for 1980 through 1982:

Plenary meetings of SCER (four to be held)	\$23,101
Executive Committee Meetings (including annual consultations with the Anglican Church of Canada, the exchange of reference materials and reports)	5,608
Council on Eastern Churches	6,893
Committee on Relations with the Roman Catholic Church	9,917
Committee on Unity Consultations (COCU) - includes two plenaries: 1980 and 1982	10,457
Lutheran-Episcopal Dialogue	7,574
Baptist-Episcopal Dialogue	1,909
Wider Episcopal Fellowship	3,888
Councils of Churches	1,516
Theology Committee	3,521
Regional and Local Ecumenism (including EDEO)	4,457
Anglican-Roman Catholic Leaders Conference	2,660
Unanticipated contingencies	900
	<hr/>
	\$82,401

Estimates for the expenses of the SCER plenary meetings, the work of its Executive Committee and the six sub-committees which carry on dialogues with other church bodies in a variety of ways are based on the actual expenses incurred during the 1977-1979 triennium, slightly increased to meet rising costs and, in some cases, new and/or intensified activity.

We propose the following resolution:

Resolution # A-45

Financing the New Triennium

Resolved, the House of _____ concurring, that the 66th General Convention appropriate for the work of the Standing Commission on Ecumenical Relations the sum of \$82,401 to cover the expenses of its work during the 1980-82 triennium.

THE 1977-1979 MEMBERSHIP OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS

Bishops

The Rt. Rev. John H. Burt, <i>chairman</i>	Ohio
The Rt. Rev. John M. Krumm	Southern Ohio
The Rt. Rev. H. Irving Mayson	Michigan
The Rt. Rev. Donald J. Parsons	Quincy
The Rt. Rev. David B. Reed	Kentucky
The Rt. Rev. Arthur A. Vogel	West Missouri

ECUMENICAL RELATIONS

The Rt. Rev. William C. Weinbauer Western North Carolina
The Rt. Rev. Robert Terwilliger Dallas

Presbyters

The Rev. John H. Backus Olympia
The Rev. James E. Carroll San Diego
The Rev. Julian M. Clark Virgin Islands
The Very Rev. John Rodgers Pittsburgh
The Very Rev. Elton O. Smith Western New York
The Rev. C. Allen Spicer, Jr. Easton
The Rev. William J. Walker Missouri
The Rev. J. Robert Wright New York

Lay Persons

Harold J. Berman Massachusetts
Jose Ramiro Chavez El Salvador
William Dornemann Western Michigan
Mrs. Alex (Patti) Drapes Montana
John T. Fisher (resigned) Tennessee
Lawrence C. Howard Pittsburgh
Mrs. John S. (Jean) Jackson Oregon
John Kitagawa (resigned) New York
Mrs. Robert (Sarah) Steptoe West Virginia

Ex-officio

The Rev. Rev. John M. Allin, Presiding Bishop
Dr. Charles Lawrence, President House of Deputies
The Rev. James Gundrum, Secretary, General Convention

Consultants

The Rev. William B. Lawson, President EDEO
The Rev. John H. Bonner, President EDEO to 1978

Assisting Staff

Dr. Peter Day
The Rev. William A. Norgren

ANNEX A AGREED STATEMENT ON EUCHARISTIC DOCTRINE (ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION) - WINDSOR STATEMENT —

1. In the course of the Church's history, several traditions have developed in expressing Christian understanding of the Eucharist. (For example, various names have become customary as descriptions of the Eucharist: Lord's Supper, Liturgy, Holy Mysteries, Synaxis, Mass, Holy Communion. The Eucharist has become the most universally accepted term.) An important stage in progress towards organic unity is a substantial consensus on the purpose and meaning of the Eucharist. Our intention has been to seek a deeper understanding of the reality of the Eucharist which is consonant with biblical teaching and with the tradition of our common inheritance, and to express in this document the consensus we have reached.

APPENDICES

2. Through the life, death, and resurrection of Jesus Christ, God has reconciled men to himself, and in Christ he offers unity to all mankind. By his word, God calls us into a new relationship with himself as our Father and with one another as his children—a relationship inaugurated by baptism into Christ through the Holy Spirit, nurtured and deepened through the Eucharist, and expressed in a confession of one faith and a common life of loving service.

I. The Mystery of the Eucharist

3. When his people are gathered at the Eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving, and self-surrender. Christ through the Holy Spirit in the Eucharist builds up the life of the Church, strengthens its fellowship and furthers its mission. The identity of the Church as the Body of Christ is both expressed and effectively proclaimed by its being centered in, and partaking of, his Body and Blood. In the whole action of the Eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the Eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom, when "The Son also himself [shall] be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). When we gather around the same table in this communal meal at the invitation of the same Lord and when we "partake of the one loaf", we are one in commitment, not only to Christ and to one another, but also to the mission of the Church in the world.

II. The Eucharist and the Sacrifice of Christ

5. Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the Eucharist must not obscure this fundamental fact of the Christian faith. Yet God has given the Eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church. The notion of *memorial* as understood in the Passover celebration at the time of Christ — *i.e.*, the making effective in the present of an event in the past—has opened the way to a clearer understanding of the relationship between Christ's sacrifice and the Eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts. Christ instituted the Eucharist as a memorial (*anamnesis*) of the totality of God's reconciling action in him. In the eucharistic prayer, the Church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his Passion on behalf of the whole Church, participate in these benefits, and enter into the movement of his self-offering.

III. The Presence of Christ

6. Communion with Christ in the Eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood. The real presence of his Body and Blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and, in himself, reconciliation, peace, and life, to his own. On the one hand, the eucharistic gift springs

out of the Paschal Mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the Church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active, in various ways, in the entire eucharistic celebration. It is the same Lord who, through the proclaimed Word, invites his people to his table; who, through his minister, presides at that table; and who gives himself sacramentally in the Body and Blood of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his Church, in the eucharistic signs, the special gift of himself.

8. The sacramental Body and Blood of the Savior are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a lifegiving encounter results. Through faith, Christ's presence—which does not depend on the individual's faith in order to be the Lord's real gift of himself to his Church—becomes no longer just a presence *for* the believer, but also a presence *with* him. Thus, in considering the mystery of the eucharistic presence, we must recognize both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the Last Supper, "Take and eat; this is my body", do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's Body and Blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy, the consecratory prayer (*anaphora*) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the Body and Blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

12. We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our eucharistic faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our Communion. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that, in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

ANNEX B
AGREED STATEMENT ON MINISTRY AND ORDINATION:

A STATEMENT ON THE DOCTRINE OF THE MINISTRY (ANGLICAN/ROMAN CATHOLIC INTERNATIONAL COMMISSION) - THE CANTERBURY STATEMENT -

Introduction

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

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

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

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

5. All ministries are used by the Holy Spirit for the building up of the Church to be this reconciling community for the glory of God and the salvation of men (Eph. 4.11-13). Within the New Testament ministerial actions are varied and functions not precisely defined. Explicit emphasis is given to the proclamation of the Word and the preservation of apostolic doctrine, the care of the flock, and the example of Christian living. At least by the time of the Pastoral Epistles and 1 Peter, some ministerial functions are discernible in a more exact form. The evidence suggests that with the growth of the Church the importance of certain functions led to their being located in specific officers of the community. Since the Church is built up by the Holy Spirit primarily but not exclusively through these ministerial functions, some form of recognition and authorization is already required in the New Testament period for those who exercise them in the name of Christ. Here we can see elements which will remain at the heart of what today we call ordination.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of

this kind is part of God's design for his people. Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (e.g. Mark 10:43-5; Acts 20:28; 1 Tim. 4.12-16; 1 Pet. 5.1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that "bishops" and 'presbyters' were appointed everywhere in the primitive period. The terms 'bishop' and 'presbyter' could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

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

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

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

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

APPENDICES

of the Church but also for the whole of creation, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf. Acts 6.4).

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

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

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

Vocation and Ordination

14. Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another.

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

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

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

Conclusion

17. We are fully aware of the issues raised by the judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communion regarding the nature of the Church and of the Ordained Ministry, as represented in our Statement, has, we consider, put these issues in a new context. Agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.

APPENDICES

ANNEX C THE ELUCIDATIONS

Introduction

1. When each of the Agreed Statements was published, the Commission invited and has received comment and criticism. These *Elucidations* are an attempt to expand and explain to those who have responded some points raised in connection with *Eucharistic Doctrine* (Windſor 1971) and *Ministry and Ordination* (Canterbury 1973).

I EUCHARISTIC DOCTRINE

Substantial Agreement

The Commission was not asked to produce a comprehensive treatise on the eucharist, but only to examine differences which in the controversies of the past divided our two communions. The aim of the Commission has been to see whether we can today discover substantial agreement in faith on the eucharist. Questions have been asked about the meaning of *substantial* agreement. It means that the document represents not only the judgment of all its members—i.e. it is an agreement—but their unanimous agreement 'on essential matters where it considers that doctrine admits no divergence' (*Ministry and Ordination* Paragraph 17)—i.e. it is a substantial agreement. Members of the Commission are united in their conviction 'that if there are any remaining points of disagreement they can be resolved on the principles here established' (*Eucharistic Doctrine* Paragraph 12).

Comments and Criticisms

3. The following comments and criticisms are representative of the many received and are considered by the Commission to be of particular importance.

In spite of the firm assertion made in the Agreed Statement of the 'once for all' nature of Christ's sacrifice, some have still been anxious that the term *anamnesis* may conceal the reintroduction of the theory of a repeated immolation. Others have suspected that the word refers not only to the historical events of salvation but also to an eternal sacrifice in heaven. Others again have doubted whether *anamnesis* sufficiently implies the reality indicated by traditional sacrificial language concerning the eucharist. Moreover, the accuracy and adequacy of the Commission's exegesis of *anamnesis* have been questioned.

Some critics have been unhappy about the realistic language used in this Agreed Statement, and have questioned such words as *become* and *change*. Others have wondered whether the permanence of Christ's eucharistic presence has been sufficiently acknowledged, with a consequent request for a discussion of the reserved sacrament and devotions associated with it. Similarly there have been requests for clarification of the Commission's attitude to receptionism.

Behind these criticism there lies a profound but often unarticulated anxiety that the Commission has been using new theological language which evades unresolved differences. Related to this anxiety is the further question as to the nature of the agreement claimed by the Commission. Does the language of the Commission conceal an ambiguity (either intentional or unintentional) in language which enables members of the two churches to see their own faith in the Agreed Statement without having in fact reached a genuine consensus?

Anamnesis and Sacrifice

5. The Commission has been criticized for its use of the term *anamnesis*. It chose the word used in New Testament accounts of the institution of the Eucharist at the Last Supper:

‘Do this as a memorial (*anamnesin*) of me.’
(*1 Cor. 11 24-25; Lk. 22 19*) (JB, NEB)

The word is also to be found in Justin Martyr in the second century. Recalling the Last Supper he writes:

“Jesus, taking bread and having given thanks said, ‘Do this for my memorial (*anamnesin*): This is my body’; and likewise, taking the cup, and giving thanks, he said, ‘This is my blood’.” (*First Apology 66. Cf. Dialogue with Trypho 117.*)

From this time onwards the term is found at the very heart of the eucharistic prayers of both East and West, not only in the institution narrative but also in the prayer which follows and elsewhere. (Cf. e.g. *The Liturgy of St. John Chrysostom; Eucharistic Prayer I — The Roman Missal; The Order of the Administration of the Lord’s Supper or Holy Communion — The Book of Common Prayer (1662) and An Order for Holy Communion — Alternative Services Series 3.*)

The word is also found in patristic and later theology. The Council of Trent in explaining the relation between the sacrifice of the cross and the eucharist uses the words *commemoratio* and *memoria* (*Session 22, ch. 1*); and in the *Book of Common Prayer* (1662) the Catechism states that the sacrament of the Lord’s Supper was ordained ‘for the continual *remembrance* of the sacrifice of the death of Christ, and of the benefits which we receive thereby’. The frequent use of the term in contemporary theology is illustrated by *One Baptism/One Eucharist and a Mutually Recognised Ministry* (Faith and Order Commission Paper No. 73), as well as by the *General Instruction on the Roman Missal* (1970).

The Commission believes that the traditional understanding of sacramental reality, in which the once-for-all event of salvation becomes effective in the present through the action of the Holy Spirit is well expressed by the word *anamnesis*. We accept this use of the word which seems to do full justice to the semitic background. Furthermore it enables us to affirm a strong conviction of sacramental realism and to reject mere symbolism. However the selection of this word by the Commission does not mean that our common eucharistic faith may not be expressed in other terms.

In the exposition of the Christian doctrine of redemption the word *sacrifice* has been used in two intimately associated ways. In the New Testament sacrificial language refers primarily to the historical events of Christ’s saving work for us. The tradition of the Church, as evidenced for example in its liturgies, used similar language to designate in the eucharistic celebration the *anamnesis* of this historical event. Therefore it is possible to say at the same time that there is only one unrepeatable sacrifice in the historical sense, but that the eucharist is a sacrifice in the sacramental sense, provided that it is clear that this is not a repetition of the historical sacrifice.

There is therefore one, historical, unrepeatable sacrifice, offered once for all by Christ and accepted once for all by the Father. In the celebration of the memorial Christ in the Holy Spirit unites his people with himself in a sacramental way so that the Church enters into the movement of his self-offering. In consequence, even though the Church is active in this celebration, this adds nothing to the efficacy of Christ’s sacrifice upon the cross, because the action is itself the fruit of this sacrifice. The Church in celebrating the Eucharist gives thanks for the gift of Christ’s sacrifice and identifies itself with the will of Christ who has offered himself to the Father on behalf of all mankind.

APPENDICES

Christ's Presence in the Eucharist

6. Criticism has been evoked by the statement that the bread and wine become the body and blood of Christ in the eucharist (*Eucharistic Doctrine* Paragraph 10). The word *become* has been suspected of expressing a materialistic conception of Christ's presence and this has seemed to some to be confirmed in the footnote on the word *transubstantiation* which also speaks of *change*. It is feared that this suggests that Christ's presence in the eucharist is confined to the elements, and that the Real Presence involves a physical change in them.

In order to respond to these comments the Commission recalls that the *Agreed Statement on Eucharistic Doctrine* affirmed that:

- (a) It is the glorified Lord himself whom the community of the faithful encounters in the eucharistic celebration through the preaching of the word, in the fellowship of the Lord's supper, in the heart of the believer, and, in a sacramental way, through the gifts of his body and blood, already given on the cross for their salvation.
- (b) His body and blood are given through the action of the Holy Spirit, appropriating bread and wine so that they become the food of the new creation already inaugurated by the coming of Christ.² (Cf. paras. 7, 10, 11.)

Becoming does not here imply material change. Nor does the liturgical use of the word imply that the bread and wine become Christ's body and blood in such a way that in the eucharistic celebration his presence is limited to the consecrated elements. It does not imply that Christ becomes present in the eucharist in the same manner that he was present in his earthly life. It does not imply that this *becoming* follows the physical laws of this world. What is here affirmed is a sacramental presence in which God uses realities of this world to convey the realities of the new creation: bread for this life becomes the bread of eternal life. Before the Eucharistic Prayer, to the question: 'What is that?', the believer answers: 'It is bread.' After the Eucharistic Prayer, to the same question he answers: 'It is truly the body of Christ, the Bread of Life.'

In the sacramental order the realities of faith become present in visible and tangible signs, enabling Christians to avail themselves of the fruits of the once-for-all redemption. In the eucharist the human person encounters in faith the person of Christ in his sacramental body and blood. This is the sense in which the community, the Body of Christ, by partaking of the sacramental body of the risen Lord, grows into the unity God intends for his Church. The ultimate change intended by God is the transformation of human beings into the likeness of Christ. The bread and wine *become* the sacramental body and blood of Christ in order that the Christian community may *become* more truly what it already is, the Body of Christ.

Gift and Reception

7. This transformation into the likeness of Christ requires that the eucharistic gifts be received in faith. In the mystery of the eucharist we discern not one but two complementary movements within an indissoluble unity: Christ giving his body and blood and the communicants feeding upon them in their hearts by faith. Some traditions have placed a special emphasis on the association of Christ's presence with the consecrated elements; others have emphasized Christ's presence in the heart of the believer through reception by faith. In the past acute difficulties have arisen when one or other of these emphases has become almost exclusive. In the opinion of the Commission neither emphasis is incompatible with eucharistic faith, provided that the complementary movement emphasized by the other position is not denied. Eucharistic doctrine must hold together these two movements since in the eucharist, the sacrament of the New Covenant, Christ gives himself to his people so that they may receive him through faith.

Reservation

8. The practice of reserving the sacrament for reception after the congregation has dispersed is known to date back to the second century (Cf. Justin Martyr *First Apology*, 65 and 67). Insofar as it maintains the complementary movements already referred to (as for example, when communion is taken to the sick) this practice clearly accords with the purpose of the institution of the eucharist. But later there developed a tendency to stress the veneration of Christ's presence in the consecrated elements. In some places this tendency became so pronounced that the original purpose of reservation was in danger of becoming totally obscured. If veneration is wholly dissociated from the eucharistic celebration of the community it contradicts the true doctrine of the eucharist.

Consideration of this question requires clarification of the understanding of the eucharist. Adoration in the celebration of the eucharist is first and foremost offered to the Father. It is to lead us to the Father that Christ unites us to himself through our receiving of his body and blood. The Christ whom we adore in the eucharist is Christ glorifying his Father. The movement of all our adoration is to the Father, through, with, and in Christ, in the power of the Spirit.

The whole eucharistic action is a continuous movement in which Christ offers himself in his sacramental body and blood to his people and in which they receive him in faith and thanksgiving. Consequently communion administered from the reserved sacrament to those unable to attend the eucharistic celebration is rightly understood as an extension of that celebration. Differences arise between those who would practise reservation for this reason only, and those who would also regard it as a means of eucharistic devotion. For the latter, adoration of Christ in the reserved sacrament should be regarded as an extension of eucharistic worship, even though it does not include immediate sacramental reception, which remains the primary purpose of reservation.¹ Any dissociation of such devotion from this primary purpose, which is communion in Christ of all his members, is a distortion in eucharistic practice.

9. In spite of this clarification, others still find any kind of adoration of Christ in the reserved sacrament unacceptable. They believe that it is in fact impossible in such a practice truly to hold together the two movements of which we have spoken: and that this devotion can hardly fail to produce such an emphasis upon the association of Christ's sacramental presence with the consecrated bread and wine as to suggest too static and localised a presence that disrupts the movement as well as the balance of the whole eucharistic action.²

That there can be a divergence in matters of practice and in theological judgments relating to them, without destroying a common eucharistic faith, illustrates what we mean by *substantial* agreement. Differences of theology and practice may well co-exist with a real consensus on the essentials of eucharistic faith — as in fact they do within each of our communions.

Other Issues

10. Concern has been expressed that we have said nothing about intercommunion, though claiming to have attained a substantial agreement on eucharistic faith. The reason is that we are agreed that a responsible judgment on this matter cannot be made on the basis of the *Agreed Statement on Eucharistic Doctrine* alone, because inter-

¹Cf. the Instruction *Eucharistic Mysteries* m. 49, of the Sacred Congregation of Rites (AAS 59, 1967).

²Cf. art. XXVIII of the *Articles of Religion*.

APPENDICES

communion also involves issues relating to authority and to the mutual recognition of ministry. There are other important issues, such as the eschatological dimension of the eucharist and its relation to contemporary questions of human liberation and social justice which we have either not fully developed or not explicitly treated. These are matters which call for the common attention of our Churches, but they are not a source of division between us and are therefore outside our mandate.

II MINISTRY AND ORDINATION

Comments and Criticisms

11. After the publication of the Canterbury Statement on *Ministry and Ordination* the Commission received comments and criticisms, among which it judged the following to be of special concern.

It has been suggested that in the discussion of ministry insufficient attention was given to the priesthood of the whole people of God, so that the document seemed to have too clerical an emphasis. In this connection it has also been said that the distinction between this priesthood of all the faithful and the priesthood of the ordained ministry was not clearly enough explained. Questions have also been raised about the Commission's treatment of the origins and historical development of the ordained ministry and its threefold form; about its comparison of that development with the emergence of the canon of scripture; and about its views on the place of episcopacy within *episcopate* as it is outlined in the Statement (paragraph 9).

Some have wondered whether the Statement adequately expressed the sacramental nature of the rite of ordination, others whether this aspect has been overemphasized. The Commission has been asked to consider the implications of the Statement for the question of the ordination of women. There have also been enquiries about the bearing of the Agreed Statement upon the problem of recognising the validity of Anglican Orders.

Priesthood

12. In common Christian usage the term *priesthood* is employed in three distinct ways: the priesthood of Christ, the priesthood of the people of God, the priesthood of the ordained ministry.

The priesthood of Christ is unique. He is our High Priest who has reconciled mankind with the Father. All other priesthood derives from his and is wholly dependent upon it.

The priesthood of the whole people of God (*1 Peter 2:5*) is the consequence of incorporation by baptism into Christ. This priesthood of all the faithful, dealt with in *Ministry and Ordination* (paragraph 7), is not a matter of disagreement between us. In a document primarily concerned with the ordained ministry, the Commission did not consider it necessary to develop the subject further than it has already done in the Statement. Here the ordained ministry is firmly placed in the context of the ministry of the whole Church and exists for the service of all the faithful.

The Agreed Statement (paragraph 13) explains that the ordained ministry is called priestly principally because it has a particular sacramental relationship with Christ as High Priest. At the eucharist Christ's people do what he commanded in memory of himself and Christ unites them sacramentally with himself in his self-offering. But in this action it is only the ordained minister who presides at the eucharist in which, in the name of Christ and on behalf of his Church, he recites the narrative of the institution of the Last Supper, and invokes the Holy Spirit upon the gifts.

The word *priesthood* is used by way of analogy when it is applied to the people of God and to the ordained ministry. These are two distinct realities which relate, each in its own way, to the high priesthood of Christ, the unique priesthood of the new covenant, which is their source and model. These considerations should be borne in mind throughout paragraph 13, and in particular they indicate the significance of the statement that the ordained ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit.

In this as in other cases the early Church found it necessary for its understanding and exposition of the faith to employ terminology in ways in which it was not used in the New Testament. Today in seeking to give an account of our faith both our communions, in the interpretation of the Scriptures, take cognisance of the Church's growing understanding of Christian truth (cf. *Authority in the Church* paragraphs 2, 3 and 15).

Sacramentality of Ordination

13. The phrase *in the sacramental act* in paragraph 15 has caused anxiety on two different counts: that this phrase seems to give the sacrament of ordination the same status as the two 'sacraments of the Gospel'; and that it does not adequately express the full sacramentality of ordination.

Both traditions agree that a sacramental rite is a visible sign through which the grace of God is given by the Holy Spirit in the Church. The rite of ordination is one of these sacramental rites. Those who are ordained by prayer and the laying on of hands receive their ministry from Christ through those designated in the Church to hand it on; together with the office they are given the grace needed for its fulfillment. (cf. *Ministry and Ordination* Paragraph 14). Since New Testament times the Church has required such recognition and authorisation for those who are to exercise the principal functions of *episcopate* in the name of Christ. This is what both traditions mean by the sacramental rite of ordination.

Both traditions affirm the pre-eminence of baptism and the eucharist as sacraments 'necessary to salvation'. This does not diminish their understanding of the sacramental nature of ordination, as to which there is no significant disagreement between them.

Origins and Development of the Ordained Ministry

14. Our treatment of the origins of the ordained ministry has been criticised. While the evidence leaves ground for differences of interpretation, it is enough for our purpose to recall that, from the beginning of the Christian Church, there existed *episcopate* in the community, however its various responsibilities were distributed and described, and whatever the names given to those who exercised it (cf. paragraphs 8, 9 and especially 6). It is generally agreed that within the first century evidence of ordination such as we have described above is provided by the *First Epistle of Clement*, chapters 40-44, commonly dated 95 A.D. Some New Testament passages appear to imply the same conclusion, e.g. *Acts* 14:23. Early in the second century, the pattern of a threefold ministry centered on episcopacy was already discernible, and probably widely found. (Cf. the *Epistle of Ignatius to the Ephesians*, 4; *Magnesians*, 13; *Trallians*, 2; *Philadelphians*, 2; *Smyrneans*, 8.) It was recognized that such ministry must be in continuity not only with the apostolic faith but also with the commission given to the apostles (cf. *The First Epistle of Clement*, 42).

Our intention in drawing a parallel between this emergence of the threefold ministry and the formation of the New Testament canon was to point to comparable processes of gradual development without determining whether the comparison could be carried further (cf. *Ministry and Ordination* Paragraph 6). The threefold ministry remained

APPENDICES

universal until the divisions of western Christianity in the sixteenth century. However, both our communions have retained it.

We both maintain that *episcopate* must be exercised by ministers ordained in the apostolic succession (cf. paragraph 16). Both our communions have retained and remained faithful to the threefold ministry centred on episcopacy as the form in which this *episcopate* is to be exercised. Because our task was limited to examining relations between our two communions, we did not enter into the question whether there is any other form in which this *episcopate* can be realized.

Ordination of Women

15. Since the publication of the *Agreed Statement on Ministry and Ordination* there have been rapid developments with regard to the ordination of women. In those churches of the Anglican Communion where canonical ordinations of women have taken place, the bishops concerned believe that their action implies no departure from the traditional doctrine of the ordained ministry (as expounded, for instance, in the *Agreed Statement*). While the Commission realizes that the ordination of women has created for the Roman Catholic Church a new and grave obstacle to the reconciliation of our Communions,¹ it believes that the principles upon which its doctrinal agreement rests are not affected by such ordinations; for it was concerned with the origin and nature of the ordained ministry and not with the question who can or cannot be ordained. Objections, however substantial, to the ordination of women are of a different kind from objections raised in the past against the validity of Anglican Orders in general.

Anglican Orders

16. In answer to the questions concerning the significance of the *Agreed Statements* for the mutual recognition of ministry, the Commission has affirmed that a consensus has been reached that places the questions in a new context. (cf. *Ministry and Ordination* Paragraph 17). It believes that our agreement on the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the eucharist, and on the nature and purpose of priesthood, ordination and apostolic succession, is the new context in which the questions should now be discussed. This calls for a reappraisal of the verdict on Anglican Orders in *Apostolicae Curiae* (1896).

Mutual recognition presupposes acceptance of the apostolicity of each other's ministry. The Commission believes that its *Agreements* have demonstrated a consensus in faith on eucharist and ministry which has brought closer the possibility of such acceptance. It hopes that its own conviction will be shared by the members of both our communions; but mutual recognition can only be achieved by the decision of our authorities. It has been our mandate to offer to them the basis upon which they may make this decision.

ANNEX D

ANGLICAN/ROMAN CATHOLIC COMMISSION IN THE U.S.A. AGREED STATEMENT ON THE PURPOSE OF THE CHURCH

I Introduction

1. As Roman Catholics and Episcopalians living in the United States today, we have been charged by our churches to explore the possibility that there is a fundamental unity

¹Cf. Letter of Pope Paul VI to the Archbishop of Canterbury, 23 March 1976.

between us on the deepest levels of Christian faith and life. Roman Catholics and Episcopalians believe that there is but one Church of Christ,¹ yet we find ourselves living in separate churches.

2. Those who went before us in the faith lived in one communion for many centuries. This fellowship was broken in the sixteenth century, yet our two churches continue to share "many elements of sanctification and truth" which "possess an inner dynamism toward Catholic unity."² We follow one Lord; we profess the ancient Creeds and confess one Baptism; we hear God's Word in the Scriptures; we revere the Fathers and the ancient Councils; we cherish similar structures of worship and episcopal succession. Thus, our estrangement of four centuries has been far from complete. In fact, recent authoritative statements and liturgical texts of both our churches which we have examined³ show a remarkable convergence in their answers to fundamental questions such as these:

Where does the Church come from and why does it exist?

Where is the Church going and what should it be doing here and now? In short, what is the *purpose* of the Church?

3. Since the prayer of the Church is the most intense expression of our faith in God and commitment to his purpose for the world, and since the Eucharist is seen in both our churches as bringing us into a new relationship of union with Christ and with one another in his sacramental Body and Blood,⁴ we have decided together to write our common belief about the Church's purpose or mission, in answer to the above questions, in a context interwoven with prayers from our contemporary Eucharistic liturgies. We invite the reader to reflect upon this relationship between prayer and belief in the statement that follows. In the parallel passages that we quote, liturgical texts used in the Episcopal and Roman Catholic Churches are placed, respectively, in the left and right hand columns.

II. Where Does the Church Come From and Why Does It Exist?

4. Both our churches witness to the fact that the Church comes from God who sent Jesus Christ his Son in the power of the Spirit to accomplish the mystery of salvation and redemption. Christ announced the Kingdom and proclaimed the Good News. The Church is that community of persons called by the Holy Spirit to continue Christ's saving work of reconciliation.⁶ As Christ proclaimed the Kingdom, so the Church serves the Kingdom, so that "the entire world may become the people of God, the Body of the Lord, and the Temple of the Holy Spirit, that in, by, and through Christ there may be rendered to God the Creator and Father of the universe all honor and glory."⁷

*God of all power, Ruler of the Universe,
you are worthy of glory and praise,
Glory to you for ever and ever.*

(Episcopal)

*At your command all things came to be,
the vast expanse of interstellar space,
galaxies, suns, the planets in their courses,
and this fragile earth, our island home:
By your will they were created and have
their being.*

*From the primal elements you have brought
forth the race of man,*

APPENDICES

*and blessed us with memory, reason, and
skill;
you made us the rulers of creation.*

*Therefore, we praise you,
joining with the heavenly chorus,
with prophets, apostles, and martyrs,
and with men of every generation who
have looked to you in hope:
to proclaim with them your glory,
in their unending hymn:*

**(Roman
Catholic)**

*Father in heaven, it is right that we should
give you thanks and glory:
you alone are God, living and true.
Through all eternity you live in
unapproachable light.*

*Source of life and goodness, you have
created all things, to fill your creatures
with every blessing and lead all men to
the joyful vision of your light.*

*Countless hosts of angels stand before
you to do your will;
they look upon your splendor
and praise you night and day
United with them, and in the name of every
creature under heaven,
we too praise your glory as we sing:*

(Both)

*Holy, holy, holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

III. Where Is the Church Going and What Should It Be Doing Here and Now?

5. Many in our churches ask the questions, "Where is the Church going?" and "What should it be doing here and now?" Some feel the Church is engaged in a fruitless, self-serving enterprise which fails to come to grips with the challenges posed by the world today. Others ask in bewilderment whether the Church has abandoned its spiritual calling. We find this restlessness and bewilderment among clergy and laity in both our churches. On the one hand, this situation is partially rooted in the churches' awareness of "the cry of those who suffer violence and are oppressed by unjust systems and structures (in a world whose) perversity contradicts the plan of its Creator."⁷⁸ On the other hand, it is partially produced by movements of renewal and new responses to the Spirit within our churches, such as the charismatic movement, the liturgical movement, new forms of piety, and developments in biblical study and catechesis.

6. In the midst of the long history of human selfishness and sin, we hear the story of

God's redeeming action for us and all mankind calling us to re-examine our faithfulness to our mission.

*Holy and gracious Father,
in your infinite love you made us for
yourself;
and when we fell into sin
and became subject to evil and death,
you, in your mercy, sent Jesus Christ,
your only and eternal Son,
to share our human nature,
to live and die as one of us
to reconcile us to you,
the God and Father of all.*

(Episcopal)

**(Roman
Catholic)**

*Father, we acknowledge your greatness:
all your actions show your wisdom and love.
You formed man in your own likeness
and set him over the whole world
to serve you, his creator,
and to rule over all creatures.
Even when he disobeyed you and lost your
friendship
you did not abandon him to the power of
death,
but helped all men to seek and find you.
Again and again you offered a covenant to man,
and through the prophets taught him to hope
for salvation.*

7. In our re-examination, we need to be constantly reminded that "the Church is not a man-made society of like-minded people who are trying to live Christian lives and to exert some kind of Christian influence upon the world."⁹ Rather, it is a community created and called by God. Its task is evangelization and salvation: to be an instrument of God's work in the world focused in the saving and liberating mission of Jesus Christ. It must, therefore, look to him for the example and style of its mission and to the Holy Spirit for the power to accomplish it.¹⁰

8. Our churches have understood that this mission of witness to Jesus Christ is to be carried out by the proclamation of the Good News, the praise of God's Name, and service to all people. This mission is carried out in the context of the fellowship of believers, and it is the responsibility of all — not just some — of the Church's members.¹¹ The corporate character of this witness springs from the nature of the Church as the Body of Christ.

9. The witness which the Church is called upon to give must first find expression in the lives of its individual members and in the Church's regulation of its own structures and agencies. Only then can it become a light to the world¹² and find expression in the structures of society.

*Almighty and everliving God, you
have fed us with the spiritual food
of the most precious Body and*

(Episcopal)

APPENDICES

*Blood of your Son, our Saviour
Jesus Christ;*

*You have assured us, in these Holy
Mysteries, that we are living
members of the Body of your Son,
and heirs of your eternal kingdom.*

*And now, Father, send us out to do
the work you have given us to do,
to love and serve you as faithful
witnesses of Christ our Lord.*

*To him, to you, and to the Holy Spirit,
be honor and glory now and for
ever. Amen.*

**(Roman
Catholic)**

*Lord Jesus Christ,
we worship you living among us in
the sacrament of your Body and Blood.
May we offer to our Father in heaven a
solemn pledge of undivided love.
May we offer to our brothers and
sisters a life poured out in loving
service of that kingdom
where you live with the Father and
the Holy Spirit,
one God for ever and ever.*

A. Proclamation of the Gospel

10. The first thing the Church should be doing here and now is proclaiming the Gospel. The original Gospel was not only a message preached but also a life lived, and for this reason our proclamation today must involve not only preaching in words but also witness in deeds.¹³ The Church proclaims Jesus as Lord and Savior, both in its preaching and in its witness, and the response it asks is a following in both word and deed. The task of proclamation and likewise the necessity of response, moreover, are an obligation not only for individuals but also for the Church as a whole.

*Therefore, O Lord and Holy Father,
we your people
celebrate here before your Divine
Majesty,
with these holy Gifts which we offer
to you,
the memorial of the blessed Passion
and precious Death of your dear Son,
his mighty Resurrection and glorious
Ascension,
looking for his Coming again in
power and great glory.
And with these Gifts, O Lord, we
offer to you ourselves,
for this is our duty and service.*

(Episcopal)

*And we pray you, in your goodness
and mercy, to accept,
through the eternal mediation of our
Savior Jesus Christ, this our sacrifice
of praise and thanksgiving.
Gracious Father, in your almighty
power,
bless and sanctify us and these holy
Mysteries
with your Life-giving Word and Holy
Spirit;
fill with your grace all who partake
of the Body and Blood of our Lord
Jesus Christ;
make us one Body that he may dwell
in us and we in him.
And grant that with boldness
we may confess your Name in
constancy of faith,
and at the last Day enter with all your
Saints
into the joy of your eternal kingdom.*

**(Roman
Catholic)**

*Father, calling to mind the death your
Son endured for our Salvation, his
glorious resurrection and ascension
into heaven, and ready to greet
him when he comes again,
we offer you in thanksgiving this holy
and living sacrifice.*

*Look with favor on your Church's
offering, and see the Victim whose
death has reconciled us to yourself.
Grant that we, who are nourished by
his body and blood, may be filled
with his Holy Spirit, and become
one body,
one spirit in Christ.*

*May he make us an everlasting gift to
you and enable us to share in the
inheritance of your saints,
with Mary, the virgin mother of God;
with the apostles, the martyrs, and
all your saints, on whose constant
intercession we rely for help.*

*Lord, may this sacrifice, which has
made our peace with you, advance
the peace and salvation of all the
world.*

11. Both in proclaiming the Gospel and in responding to it, the Church remembers

APPENDICES

with its Lord the words of the prophet as recorded in the Good News according to St. Luke (4:18-19): "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." These words of Scripture, we believe, as well as the words of our Eucharistic liturgies, lead us to affirm that "action on behalf of justice and participation in the transformation of the world" are fully a "constitutive dimension of the preaching of the Gospel."¹⁴ This is to say, the Gospel as a word of reconciliation must be embodied in efforts to bring about social justice,¹⁵ and in particular the Church must address itself to the questions posed by technological change. Such change, which is inevitable in the modern world, adds urgency and brings new opportunities for Christian mission. To the negative effects of technology, the Church must proclaim a word of challenge and even, at times, confrontation, whereas the positive effects of technology should receive the Church's active promotion: in both cases, however, the Church must seek to evaluate these effects and then make its voice heard. The imperative of evangelism, therefore, has many dimensions.¹⁶

B. Worship

12. The Church which proclaims God's Word expresses its own life most fully when it gathers as a community for worship, especially the celebration of the Eucharist, which is the summit and source of its mission.¹⁷ Worship, indeed, is part of the mission of the Church, for it testifies to the dependence of all people upon God and it affirms God's action for humanity in the death and resurrection of Jesus Christ, in the promise of the gift of the Spirit, and in our ultimate destiny of union with the Father.

*He stretched out his arms upon the
Cross,
and offered himself, in obedience to
your will,
a perfect sacrifice for all mankind.*

(Episcopal)

*On the night he was handed over to
suffering and death,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his
disciples,
and said, "Take this and eat it:
This is my Body, which is given for
you.
Do this for the remembrance of me."
After supper he took the cup of wine;
and when he had given thanks, he
gave it to them,
and said, "Drink this, all of you:
This is my Blood of the new Covenant,
which is shed for you and for many
for the forgiveness of sins.*

*Whenever you drink it, do this for the
remembrance of me."*

*Therefore, Father, we recall the
mystery of faith:*

**(Roman
Catholic)**

*Father, you are holy indeed,
and all creation rightly gives you
praise.
All life, all holiness comes from you
through your Son, Jesus Christ our
Lord,
by the working of the Holy Spirit.
From age to age you gather a people
to yourself,
so that from east to west
a perfect offering may be made
to the glory of your name.*

*And so, Father, we bring you these
gifts.
We ask you to make them holy by
the power of your Spirit,
that they may become the body and
blood
of your Son, our Lord Jesus Christ
at whose command we celebrate this
eucharist.*

*On the night he was betrayed,
he took bread and gave you thanks
and praise.*

*He broke the bread, gave it to his
disciples, and said:
Take this, all of you, and eat it;
This is my body which will be given
up for you.*

*When supper was ended, he took the
cup.*

*Again he gave you thanks and praise,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it;
This is the cup of my blood,
The blood of the new and everlasting
covenant.*

*It will be shed for you and for all men
So that sins may be forgiven.*

*Do this in memory of me.
Let us proclaim the mystery of faith:*

(Both)

*Christ has died,
Christ is risen,
Christ will come again.*

13. To many contemporary Christians; moreover, the witness of worship is only fully complete when it results in a commitment to service.

APPENDICES

C. Service

14. The imperative of viewing the Church's purpose in the context of "Service" (*diakonia*) has deep roots both in Holy Scripture and in the documents of our respective traditions.¹⁸ While this call to serve others and to place our resources at the service of others is recognized and widely discussed in each of our churches, we must confess that it does not appear that either of us has yet found the means to carry out this aspect of mission as successfully as we might. This presents a particular problem as well as a special opportunity to those Church members who find themselves among the affluent, for they possess, under God, particular means whereby the Church may become more fully a servant people, a sign of hope on mankind's way.¹⁹ One of the major challenges facing our churches is the cultivation of an awareness of "unjust systems and structures" that oppress human freedom, maintain situations of gross inequality, and facilitate individual selfishness.²⁰ Forms of Christian service which do not take these structures into account are not adequate for the complexities of our day.

*Lord God of our Fathers,
God of Abraham, Isaac, and Jacob,
God and Father of our Lord Jesus*

(Episcopal)

*Christ;
open our eyes to see your hand at
work in the world about us.
Deliver us from the presumption of
coming to this Table
for solace only, and not for strength;
for pardon only, and not for renewal.
Let the grace of this Holy Communion
make us one body, one spirit in Christ,
that we may worthily serve the world
in his name.
Risen Lord, be known to us in the
breaking of the Bread.*

**(Roman
Catholic)**

*Father, you so loved the world
that in the fullness of time you sent
your only Son to be our Savior.
He was conceived through the power
of the Holy Spirit, and born of the
Virgin Mary,
a man like us in all things but sin.
To the poor he proclaimed the good
news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.
In fulfillment of your will
he gave himself up to death;
but by rising from the dead,
he destroyed death and restored life.*

15. Our contemporary re-examination of mission has emphasized the call of the Church to serve as an agent and forerunner, in this world, of God's Kingdom of justice and peace. "Mindful of the Lord's saying, 'By this will all men know you are my disciples, if you have love for one another' (John 13:35) Christians cannot yearn for anything

more ardently than to serve the men of the modern world ever more generously and effectively. Therefore, holding faithfully to the Gospel and benefitting from its resources, and united with every man who loves and practices justice, Christians have shouldered a gigantic task demanding fulfillment in this world. Concerning this task they must give a reckoning to Him who will judge every man on the last day. Not everyone who cries, 'Lord, Lord,' will enter into the kingdom of heaven, but those who do the Father's will and take a strong grip on the work at hand. Now, the Father wills that in all men we recognize Christ our brother and love Him effectively in word and in deed."²¹

16. Human liberation, we agree, is that aspect of the Church's mission of service which is most challenging for our time. We agree, also, with the context in which Pope Paul VI has recently placed it: [Human liberation] "forms part of that love which Christians owe to their brethren. But the totality of salvation is not to be confused with one or other aspect of liberation, and the Good News must preserve all of its own originality: that of a God who saves us from sin and death and brings us to divine life."²²

IV. What Is the Purpose of the Church?

Conclusion

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

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

*But chiefly are we bound to praise you
for the glorious Resurrection of
your Son Jesus Christ our Lord, for
he is the Paschal Lamb who by his
death has overcome death, and by
his rising to life again has opened to
us the way of everlasting life.*

(Episcopal)

*Accept these prayers and praises,
Father, through Jesus Christ, our
great High Priest, to whom with you
and the Holy Spirit, your Church
gives honor, glory, and worship,
from generation to generation.
Amen.*

**(Roman
Catholic)**

*Father, in your mercy grant to us, your
children,
to enter into our heavenly inheritance*

APPENDICES

*in the company of the Virgin Mary,
the Mother of God,
and your apostles and saints.*

*Then, in your kingdom, freed from
the corruption of sin and death,
we shall sing your glory with every
creature through Christ our Lord,
through whom you give us
everything that is good.*

*Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.
Amen.*

19. We, as Roman Catholics and Episcopalians charged by our churches to explore the possibility that there is a fundamental unity between us, find that we are in substantial agreement about the purpose or mission of the Church as we have set it forth above. We have uncovered no essential points on which we differ. And we know, also, that insofar as the Church appears visibly divided, its purpose is obscured, its mission impeded, and its witness weakened. We yearn, therefore, for a restoration of the unity that will serve our common purpose.²³ Listening to the signs of the times, we seek guidance from the Spirit, so that through our common witness all may acknowledge that Jesus is the Lord, to the glory of God the Father, and that, in this faith, all may have life and have it abundantly. We conclude with a prayer common to both our traditions:²⁴

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery. By the tranquil operation of your providence, carry out the work of man's salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being renewed to the perfection of him through whom all things were made, your Son our Lord Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever, Amen.

NOTES

¹Constitution of the Episcopal Church, preamble; Vatican Council II, Dogmatic Constitution on the Church *Lumen Gentium*, 5 and 8, ed. Walter M. Abbott, S.J., pp. 17-18, 22-23.

²Vatican II, *Lumen Gentium*, 8; Decree on Ecumenism: *Unitatis Redintegratio*, 3 and 13; ed. Abbott, pp. 23, 345-46, 356.

³At these meetings: ARC XIII, Cincinnati, Ohio, March 19-22, 1973; ARC XIV, Vicksburg, Miss., January 6-10, 1974; and ARC XV, Cincinnati, November 10-13, 1974. The following papers, among others, were considered: Charles H. Helmsing, "Some Reflections on the Mission of the Church"; George H. Tavard, "The Church as Eucharistic Communion"; and J. Robert Wright, "The Purpose or Mission of the Church as seen by the Episcopal Church." The documentation for this present statement has been largely drawn from these papers, which were themselves documented from authoritative statements and liturgical texts of both our churches.

⁴Anglican/Roman Catholic International Commission, Windsor Statement on Eucharistic Doctrine, paras. 2-4.

⁵Episcopal texts are taken from *Service for Trial Use* (1971) and *Authorized Services* (1973). Roman Catholic texts are taken from *The Roman Missal: The Sacramentary* (Liturgical Press 1974). The aim of ARC in this statement has been to describe the Church's purpose or mission as it is seen in the present faith of our two churches, and in our selection of texts we have not intended to urge the superiority of any one particular form of liturgical expression over another. It is acknowledged that liturgical revision is still in process in both our churches.

⁶ARCIC, Canterbury Statement on Ministry and Ordination, paras. 3-5, 12, 17.

⁷Vatican II, *Lumen Gentium*, 17; cf. Decree on the Ministry and Life of Priests: *Presbyterorum Ordinis*, 1; ed. Abbott, pp. 36-37, 532-33.

⁸Roman Catholic Church, Second General Assembly of the Synod of Bishops, *Justice in the World* (1971), introduction; cf. Lambeth Conference 1948, pp. 26-28.

⁹Lambeth Conference 1948, p. 26.

¹⁰Vatican II, Pastoral Constitution on the Church in the Modern World: *Gaudium et Spes*, 3 and 21; ed. Abbott, pp. 201, 219. *The Book of Common Prayer* (Episcopal Church), p. 38 (Prayer for Missions). Cf. General Convention of the Episcopal Church, 1973, definition of evangelism: "The presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to believe in him as Savior and follow him as Lord, within the fellowship of his Church."

¹¹Episcopal Church, canon 1.3, article 1: membership of the Domestic and Foreign Missionary Society comprises "all persons who are members of the Church." Cf. Vatican II, Decree on the Church's Missionary Activity: *Ad gentes*, 1, 11, 15, 20, 21, 35, ed. Abbott, pp. 585, 597, 602, 609-11, 623.

¹²Vatican II, *Lumen Gentium*, 1; ed. Abbott, pp. 14-15.

¹³*Book of Common Prayer*, p. 83; Lambeth Conference 1968, p. 24; Anglican Congress 1954, p. 199; Episcopal Church, House of Bishops, Pastoral Letters, November 12, 1953, and November 12-17, 1960; cf. Vatican II, *Lumen Gentium*, 25; ed. Abbott, p. 47.

¹⁴*Justice in the World*, introduction; cf. Episcopal Church, Position Statement of the Executive Council on Empowerment, February 22, 1972.

¹⁵Cf. *Justice in the World*, part III.

¹⁶*Book of Common Prayer*, pp. 47-48 (Bidding Prayer), 74-75 (Prayer for Whole State); Lambeth Conference 1968, p. 77; Anglican Congress 1954, p. 44. Vatican II, *Lumen Gentium*, 8; ed. Abbott, pp. 22-24.

¹⁷Vatican II, Constitution on the Sacred Liturgy: *Sacrosanctum Concilium*, 2 and 10; ed. Abbott, pp. 137, 142; Anglican Congress 1954, pp. 197-98. Cf. *Book of Common Prayer*, p. 291 (Second Office of Instruction, Bounded Duty).

¹⁸*Interpreter's Dictionary of the Bible* (1962), vol. 3, pp. 386 ff. ("Ministry," *diakonia*, by M. H. Shepherd, Jr.); Robert C. Dentan, *The Holy Scriptures* ("The Church's Teaching Series," Protestant Episcopal Church, 1949), pp. 167-69; Augustin Cardinal Bea, *We Who Serve* (1969), esp. pp. 171-184; Lambeth Conference 1968, p. 24; Anglican Congress 1963, p. 264; Vatican II, *Lumen Gentium*, 18; *Gaudium et Spes*, 3 and 45; ed. Abbott, pp. 37, 201, 247.

¹⁹Vatican II, *Gaudium et Spes*, 8, 9, and 10; ed. Abbott, pp. 205-9; Lambeth Conference 1968, p. 74. *Book of Common Prayer*, pp. 18, 32 (Prayer for All Conditions), p. 44 (Prayer for Social Justice).

²⁰Cf. *Justice in the World*, introduction; *Book of Common Prayer*, pp. 298-9, 579-80 (Duty Towards Neighbor).

²¹Vatican II, *Gaudium et Spes*, 93; ed. Abbott, p. 307; cf. Episcopal Church, Actions of General Convention 1967, pp. 303-7; Summary of General Convention Actions 1970, pp. 3-6; Position Statement of the Executive Council on Empowerment, February 22, 1972.

²²*L'Osservatore Romano*, English edition, November 7, 1974, p. 9.

²³Cf. John 17.

²⁴In the Episcopal Church: *Services for Trial Use*, in Eucharistic Intercessions form VI, and in the Solemn Collects for Good Friday. In the Roman Catholic Church: prayer following Reading VII in the Easter Vigil.

ANNEX E

IV. ILLUSTRATIVE TEXTS

This final section of *WORD BREAD CUP* has been shaped by two principles. The first is that we include those texts that will encourage and facilitate ecumenical services of Christian worship. The second principle is that we make available a few resources for worship that are not readily available to persons who will use this Book. These two principles have led us to provide (1) a set of eucharistic prayers; (2) a Table of Psalms for the Sundays of the year; and (3) a contemporary translation of certain classical texts used in worship.

A. Eucharistic Prayers

The churches have been developing a large number of prayers for the Great Thanksgiving, some following ancient models and others built according to new criteria. We have decided not to publish in *WORD BREAD CUP* eucharistic prayers currently available in the worship books and directories of the churches in the Consultation. Instead, we are presenting here certain texts that reach out toward an ever-broader range of Christian experience.

Prayers I and II have been developed by the Commission on Worship. Prayer I appeared in *An Order of Worship*, has been widely used, and continues to be a significant text for eucharistic worship. Prayer II has resulted from the desire to develop a prayer that is fresher in language and expresses the Church's reaching out toward fulfillment in the coming kingdom. Prayer III, developed by an ecumenical commission of Protestant and Catholic scholars, shows the close relationship to one of the prayers approved for the Roman Catholic Mass, and echoes the liturgy of St. Basil of the Eastern tradition. Prayer IV is a text that has been developed by the Inter-Lutheran Commission on Worship in the United States and Canada. A prayer from this same source has already been authorized by the Commission on Worship for publication in the Armed Forces Hymnal, as an alternative prayer for use in *An Order of Worship*. Five (V) is not a prayer, but directions for offering the eucharistic prayer extemporaneously, and reaches toward a substantial part of the American church that traditionally assigns responsibility for the words of the prayer to those who preside at the Table.

Eucharistic Prayer I

Minister: The Lord be with you.

People: And also with you.

Minister: Lift up your hearts.

People: We lift them to the Lord.

Minister: Let us give thanks to the Lord our God.

People: It is right to give him thanks and praise.

Minister: We give you thanks, holy Father, almighty and eternal God, always and everywhere, through Jesus Christ your Son our Lord, by whom you made the world and all things living and beautiful.

We bless you for your continual love and care for every creature. We praise you for forming us in your image and calling us to be your people.

Though we rebelled against your love, you did not abandon us in our sin, but sent to us prophets and teachers to lead us into the way of salvation.

Above all, we give you thanks for the gift of Jesus your only Son, who is the way, the truth, and the life.

In the fullness of time he took upon himself our nature; and by the obedience of his life, his suffering upon the cross, and his resurrection from the dead, he has delivered us from the way of sin and death.

We praise you that he now reigns with you in glory and ever lives to pray for us.

We thank you for the Holy Spirit who leads us into truth, defends us in adversity, and unites us out of every people in one holy Church.

Therefore with the whole company of saints in heaven and on earth, we worship and glorify you, God most holy, and we sing with joy:

*Minister
and*

People:

Holy, holy, holy Lord God of hosts, heaven and earth are full of your glory. Glory be to you, O Lord most high.

Minister:

Holy Father, most glorious and gracious God, we give you thanks that our Savior Jesus Christ, before he suffered, gave us this memorial of his sacrifice, until his coming again:

For in the night when he was betrayed, he took bread. And when he had given thanks to you, he broke it, and gave it to his disciples, and said:

“Take eat: This is my body which is given for you. Do this in remembrance of me.”

In the same way also after supper, he took the cup. And when he had given you thanks, he gave it to them and said:

“Drink this, all of you: This is my blood of of the New Covenant, which is poured out for you and many, for the forgiveness of sins. Do this as often as you drink it, in remembrance of me.”

*Minister
and*

People:

His death, O God, we proclaim.
His resurrection we declare.
His coming we await.

Glory be to you, O Lord.

Minister:

Heavenly Father, show forth among us the presence of your life-giving Word and Holy Spirit, to sanctify us and your whole Church through these holy mysteries. Grant that all who share the communion of the Body and Blood of our Savior Jesus Christ may be one in him, and remain faithful in love and hope until that perfect feast with him in joy in his eternal Kingdom.

*Minister
and*

People:

Gracious Father, accept with favor this our sacrifice of praise, which we now present with these holy gifts. We offer to you ourselves, giving you thanks for calling us to your service, as your own people through the perfect offering of your Son Jesus our Lord; By whom and with

APPENDICES

whom and in whom, in the unity of the Holy Spirit, all honor and glory be to you. Father almighty, now and forever.

AMEN.

Eucharistic Prayer II

Minister: The Lord be with you.

People: And also with you.

Minister: Lift up your hearts.

People: We lift them to the Lord.

Minister: Let us give thanks to the Lord our God.

People: It is right to give him thanks and praise.

Minister: It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing (say),*

Minister and People: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

People: Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Minister: We remember with joy the grace by which you created all things and made us in your own image.

We rejoice that you called a people in covenant to be a light to the nations.

Yet we rebelled against your will.

In spite of prophets and pastors sent forth to us, we continued to break your covenant.

In the fullness of time, you sent your only son to save us.

Incaruate by the Holy Spirit,

born of your favored one, Mary,

sharing our life, he reconciled us to your love.

At the Jordan your Spirit descended upon him, anointing him to preach the good news of your reign.

*Local congregations and eucharistic communities are encouraged to make their own decisions about the content and style of this portion of the prayer, focusing on general themes stressing the creation, the season or day in the Church year, or a local occasion. The preface of "A Common Eucharistic Prayer" is included here as an example.

He healed the sick and fed the hungry, manifesting the power of your compassion. He sought out the lost and broke bread with sinners, witnessing the fullness of your grace. We beheld his glory.

On the night before he died for us, Jesus took bread; giving thanks to you, he broke the bread and offered it to his disciples, saying:

“Take this and eat; this is my body which is given for you, do this in remembrance of me.”

Taking a cup, again he gave thanks to you, shared the cup with his disciples and said:

“This is the cup of the new covenant in my blood. Drink from this, all of you.

This is poured out for you and for many, for the forgiveness of sins.”

After the meal our Lord was arrested, abandoned by his followers and beaten. He stood trial and was put to death on a cross. Having emptied himself in the form of a servant, and being obedient even to death, He was raised from the dead and exalted as Lord of heaven and earth.

Through him you bestow the gift of your Spirit, uniting your Church, empowering its mission, and leading us into the new creation you have promised. Gracious God, we celebrate with joy the redemption won for us in Jesus Christ. Grant that in praise and thanksgiving we may be a living sacrifice, holy and acceptable in your sight, that our lives may proclaim the mystery of faith:

Minister and People: Christ has died,
Christ is risen,
Christ will come again.

Minister: Loving God,
pour out your Holy Spirit upon us and upon these gifts,
that they may be for us the body and blood of our Savior Jesus Christ.
Grant that we may be for the world the body of Christ,
redeemed through his blood, serving and reconciling all people to you.

Remember your church, scattered upon the face of the earth;
gather it in unity and preserve it in truth.

Remember the saints who have gone before us
[especially _____ and _____ (here may occur special names)].

In communion with them and with all creation, we worship
and glorify you always;

Through your Son Jesus Christ,
with the Holy Spirit in your Holy Church,
all glory and honor is yours, Almighty God,
now and forever.

AMEN.

ANNEX F COMMENTARY ON EUCHARISTIC SHARING

A. Fundamental Understandings

The Holy Communion is a sacramental event in the life of God's people. It is a special offering of thanksgiving by those who are united by a common faith, responsive to the Word proclaimed in their midst and recalling in Eucharistic Liturgy the sacrifice of Jesus Christ, their common Lord. It is a sacrament of unity for God's people, as it is the divine presence of the one and undivided Lord, and serves to bind into a common body those whose differences He has reconciled.

There is a very special relationship between the Holy Communion and the *koinonia*, or community in which it is celebrated. That community is in some way always related to a larger community of the Holy Catholic Church. Yet each Eucharistic community must have a life of its own as well — faith, fellowship, and response to the Word of God. Since each individual Eucharistic *koinonia* is an expression of a larger community, it is subject to the regulation and direction expressed, however imperfectly, by that larger community.

B. The Present Reality

1. Normative Practice

We are constantly faced with the anomaly of celebrating the Sacrament of unity within the pain of incompleteness caused by divisions within the Body of Christ. This is less apparent when the gathered community is united in faith and order, as is the case when only Episcopalians are in attendance at a celebration presided over by an Episcopal priest or bishop. Eucharistic sacrifice is but a single offering. But at least the norms, standards, and disciplines of the Episcopal Church apply equally to all who are present. (Where there is a concordat of intercommunion with another church, freedom of access to the Holy Communion of both bodies is generally offered to all members in good standing in their own church.) Increasingly this church must face the reality of exceptional cases and special circumstances wherein these conditions do not all prevail and for which some consistent standards are necessary as a basis for Eucharistic sharing.

2. Exceptional Cases

The exceptional case of an individual under circumstances of *emergency needs*, spiritual and pastoral, is widely recognized within the catholic church. Emergency needs of this kind are so exceptional that there is no way to regulate the occasional act of shared communion by a Christian of another church who requests the Sacrament of Our Lord's Body and Blood, out of a deep need for grace.

3. Special Circumstances

By far the greater concern for communion involving persons of other churches is presented by those special cases where some but not all of the elements normally required for the church's Holy Communion are present. It is the bishop of each diocese who shall be ultimately responsible for interpreting the extent of participation by non-Episcopalians in such special cases, according to the criteria of this commentary.

4. Respect for Church Discipline

Whatever provision is made for Eucharistic sharing under these *special circumstances* needs to be done in such a way that the receiving of communion strengthens and sustains the responsible participation of a Christian in the ecclesial body to which

he belongs. Certainly his own conscience must always be respected as must the right of his own church to determine the sacramental discipline of those who, by their own choice, make that their spiritual home.

C. Receiving Communion in a Church Other Than That of Membership

When non-Anglicans attend a Holy Communion Service where an Episcopal bishop or priest is presiding, their reception of the elements of the Communion is appropriate when these four conditions are applicable:

- a. They shall have been baptized with water in the name of the Father, Son, and Holy Ghost, and have been admitted to the Holy Communion within the Church to which they belong.
- b. They shall "examine (their) lives, repent of (their) sins, and be in love and charity with all people," as this church in its catechism, (PBCP, p. 860), says is required of all those who come to the Eucharist.
- c. They shall approach the Holy Communion as an expression of the Real Presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.
- d. They shall find in this Communion the means to strengthen their life within the Christian family through the forgiveness of (their) sins, the strengthening of (their) union with Christ and one another and the foretaste of the heavenly banquet . . . (PBCP p. 859-60).

If local circumstances present a pastoral need for a public invitation, it should not in any way be coercive, nor should it be in terms of an "open Communion" applied indiscriminately to anyone desiring to receive Communion.

Serious attention needs to be given to the repeated practice of communicating in an Episcopal Church on the part of someone who holds nominal membership in another church even to the exclusion of worship in his own communion. It is no service to the unity of Christ's Church when one group contributes to the weakening of loyalty and undermining of discipline of another. Dealing honestly with the problems raised in such a case is a pastoral responsibility of the church and frequently becomes the occasion for a renewed Christian commitment and a more responsive decision about church membership within the Body of Christ.

All of these considerations naturally raise the question which faces a member of the Episcopal Church who is present when the Holy Communion is celebrated in another Christian Church. In general the same standards which should apply for those who intend to receive Communion at Episcopal altars should be present. It is important that church members respect the teaching and discipline of the church by whose authorization the Sacrament is celebrated as well as those of their own church. In cases of doubt the counsel and direction of the ordinary and/or the parish priest should be sought to give guidance. Once again the ultimate guide of conscience informed by the teachings of the Church will be expected to determine the individual decision. The action of receiving the Holy Communion in a church other than one's own should be the consequence of an intentional decision for the unity of Christ's Body as well as a response to personal spiritual need. It should not be an avoidance of coming to terms with difficulties, an act of convenience, a cover for embarrassment at being different, or the avoidance of coming to terms with difficulties in one's own church. To communicate at the altar of another church is a solemn act of faith and unity within a divided church, and can only be justified if it builds for the unity of God's people.

D. Pain of Broken Communion

What about those times when Christians cannot communicate at the same altar

APPENDICES

because of church doctrine, discipline or reasons of conscience? One of the realities of life within a divided Church is this very brokenness at the Table of the Lord. There is great temptation to pretend that this is not true or to believe that we as individuals can do what denominations still feel should not be done. This is an experience of the Cross in a sinful world. Often it is more appropriate to bear the pain and give testimony to the integrity of faith and discipline in one's church than to act as though full unity existed where it does not. For centuries individual Christians have found both blessing and pain in a kind of spiritual communion which is possible on occasions when it is inappropriate to participate in the Breaking of Bread with other Christians. The spiritual communion is in itself a participation in the presence of Him who died upon the Cross to the end that full unity might one day be restored. Both the blessing and the pain to those who have such spiritual communion together, when Eucharistic sharing is not possible, give added incentive to work for the full and complete unity within the Body of Christ.

ANNEX G FINANCIAL REPORT OF THE STANDING COMMISSION ON ECUMENICAL RELATIONS

Authorized by the 1976 General
Convention for the 1977-1979 Triennium: \$66,000.00

Revised annual budgets for triennium
by the Joint Standing Committee on
Program, Budget & Finance on rec-
ommendation of its General Con-
vention Expense Section (1977 & 1978
are actual expenditures)

1977	\$17,292.00
1978	21,980.00
1979	<u>22,350.00</u>

TOTAL BUDGET FOR TRIENNIUM AS REVISED

SPECIAL REPORT: National Ecumenical Consultation,
November 5-9, 1979, Farmington
Hills, Michigan

Source of Funds:

Grant from Episcopal Church Foundation	\$ 9,000.00
Personal Contributions	2,461.00
From Triennium Budget	6,066.00
	<u>\$17,527.00</u>

Expenditure of Funds:

Cost of National Ecumenical Consultation	\$17,503.00
Balance	\$ 24.00

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APPENDICES

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