

# The Standing Commission on Ecumenical Relations

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### A. MEMBERSHIP

#### Bishops

The Rt. Rev. David B. Reed, *Chairman*, Louisville, Kentucky  
The Rt. Rev. Donald J. Parsons, Peoria, Illinois  
The Rt. Rev. Robert E. Terwilliger, Dallas, Texas  
The Rt. Rev. William G. Weinhauer, Black Mountain, North Carolina  
The Rt. Rev. Frank S. Cerveny, Jacksonville, Florida  
The Rt. Rev. Edward W. Jones, *Treasurer*, Indianapolis, Indiana  
The Rt. Rev. Harold Robinson, Buffalo, New York  
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#### Presbyters

The Rev. James E. Carroll, *Vice-Chairman*, San Diego, California  
The Very Rev. Elton O. Smith, Buffalo, New York  
The Rev. William James Walker, St. Louis, Missouri  
The Rev. J. Robert Wright, New York, New York  
The Rev. John H. Backus, Everett, Washington  
The Rev. Janet K. Brown, Essex Junction, Vermont (Resigned January 1982)  
The Rev. John H. Bonner, Chattanooga, Tennessee  
The Rev. John E. Kitagawa, New Haven, Connecticut

#### Lay Persons

Dr. Harold J. Berman, Cambridge, Massachusetts  
Charles M. Crump, Esq., Memphis, Tennessee  
Dr. William Dornemann, *Secretary*, Holland, Michigan  
Mrs. Jean Jackson, Lake Oswego, Oregon  
Mrs. Phebe Hoff, Richmond, Virginia  
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Miss Carol Ochoa, Cali, Colombia  
Mrs. Bette Winchester, Germantown, Tennessee

#### Ex Officio

The Rt. 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. Charles H. Long, Jr.

#### Assisting Staff

The Rev. William A. Norgren

### B. INTRODUCTION

The duties of the Standing Commission on Ecumenical Relations are described in the following way in the Canons of the Church:

- To develop a comprehensive and coordinated policy and strategy on relations between this Church and other Churches,
- To make recommendations to General Convention concerning interchurch cooperation and unity,
- To carry out such instructions on ecumenical affairs as may be given it from time to time by the General Convention,
- To nominate persons to serve on governing bodies of ecumenical organizations. . . .

It is indeed the coordination of such diverse relationships in a manner that promotes this Church's declared commitment to Christian unity and is at the same time consistent with the doctrine, discipline, and worship of this Church that has made this triennium exciting and complex. On many fronts relations between Churches are maturing, developing deep theological roots, and are challenging the Episcopal Church to demonstrate its commitment to the lofty phrases set forth in the original Chicago Quadrilateral (*BCP*, pp. 876-7). This General Convention is being asked to make some significant decisions which will move forward the cause of unity in the Body of Christ.

Resolutions appropriate to each facet of this report will accompany that portion of the text in order that the explanatory material will be available with the resolution itself. But the first of the resolutions to be proposed reflects the absolute centrality of Christian unity in the life of this Church and the manner in which ecumenical dialogues have focused and clarified this Church's understanding of itself.

**Resolution #A—36.**

Amend Canon III.5.1.

*Whereas*, this Church historically has made numerous commitments to the cause of Christian unity; and

*Whereas*, the major dialogues in which our Church has been engaged have offered new insights to and understandings of the ministry and mission of this Church; and

*Whereas*, the standards for training the ordained ministry of this Church need to reflect basic concerns of the whole Church; therefore, be it

**Resolved**, the House of \_\_\_\_\_ concurring, **That Title III, Canon 5, Section 1(a), Item 2 be amended to read as follows:**

Church History, *including the Ecumenical Movement;*  
**and be it further**

**Resolved**, **That Title III, Canon 5, Section 1(a), Item 3 be amended to read as follows:**

Christian Theology, *including those points of Doctrine, Discipline, Polity and Worship in which this Church agrees with and differs from those of other Communion;*

**C. OFFICIAL DIALOGUES AND CONVERSATIONS**

The heart of the Standing Commission's work is conducted by specially chosen teams from this Church that are engaged in discussion with representatives of other Christian bodies. While the vision of visible unity is always held out, these conversations are all at different levels of understanding and agreement and must be dealt with individually at the same time that there is an overall coordination.

### Lutheran—Episcopal Dialogue

After nine meetings spread over a period of five years, Lutheran-Episcopal Dialogue, Series Two, was concluded in late 1980, and *Lutheran-Episcopal Dialogue, Report and Recommendations* was published by Forward Movement Publications in 1981. Series Two took place against a background of recommendations from Lutheran-Episcopal Dialogue, Series One, of 1969-1972, and the *Report of the Anglican-Lutheran International Conversations of 1970-1972*. Participating in the Second Series were the American Lutheran Church, Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Episcopal Church (the Association of Evangelical Lutheran Churches joined in 1978).

The Episcopal Chairman submitted the *Report and Recommendations* to the 1981 meeting of the Standing Commission. Included were joint statements on Justification, the Gospel, Eucharistic Presence, Authority of Scripture, and Apostolicity. It was noted that both Lutheranism and Anglicanism are liturgical traditions, and that the similarities between the 1978 *Lutheran Book of Worship* and the 1979 *Book of Common Prayer* should be neither forgotten nor minimized.

The Standing Commission requested that the association of Episcopal Diocesan Ecumenical Officers (EDEO) conduct a survey of selected parishes and dioceses regarding the *Report and Recommendations* and report the results to the 1982 meeting of the Standing Commission. Then, early in 1982 representatives from the ecumenical commissions of the Episcopal Church, the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church, met to refine the LED II recommendations and to frame a common resolution to be submitted to their respective national legislative conventions meeting at approximately the same time, though in different parts of the country, in September of 1982. The Standing Commission at its February meeting considered this common resolution in the light of the report from the EDEO survey. After discussion and some minor modifications, it was unanimously voted to forward this common resolution, which markedly refines the original recommendations of LED II, to General Convention for action.

The Standing Commission is convinced this is a solid and responsible step forward that can and should now be made. These Lutheran Churches are markedly similar to our own in many respects, but with them we have had no major disagreements in the past. We believe that the following resolution will move us one stage closer to ecumenical reunion and full communion with the Lutherans while at the same time safeguarding the traditional catholic doctrine of the Episcopal Church. We are convinced that the doctrine of this proposal is faithful to and consonant with the Chicago-Lambeth Quadrilateral (*BCP*, pp. 868-9) and the statement of "The Visible Unity We Seek" adopted by the 1979 General Convention (*Journal C-46*), as well as being consistent with the position we have maintained in our bilateral dialogues, especially with the Roman Catholics.

The identical text (except for substitution of the particular clauses referring to the legislative action of each Church) is also being proposed by the three Lutheran ecumenical commissions for vote in their Churches' conventions, and in this way it is hoped to avoid the confusion that might come from unilateral resolutions saying different things. It is probable that at least two, if not all three, of the Lutheran conventions will have already voted upon the text of this same resolution before it comes to a vote in our own. The Standing Commission and the three corresponding Lutheran commissions have worked very hard to produce *one* agreed text that can be understood and discussed, and, hopefully, accepted by *all*. The Standing Commission therefore recommends the adoption of the following resolution:

**Resolution #A—37.****Lutheran-Episcopal Relations.**

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church:

1) Welcome and rejoice in the substantial progress of the Lutheran-Episcopal Dialogues (LED) I and II and of the Anglican-Lutheran International Conversations, looking forward to the day when full communion is established between the Anglican and Lutheran Churches;

2) Recognize now the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church as Churches in which the Gospel is preached and taught;

3) Encourage the development of common Christian life throughout the respective Churches by such means as the following:

a) Mutual prayer and mutual support, including parochial/congregational and diocesan/synodical covenants or agreements,

b) Common study of the Holy Scriptures, the histories and theological traditions of each Church, and the materials of LED I and II,

c) Joint programs of religious education, theological discussion, mission, evangelism, and social action,

d) Joint use of physical facilities;

4) Affirm now on the basis of studies of LED I and LED II and of the Anglican-Lutheran International Conversations that the basic teaching of each redemptive Church is consonant with the Gospel and is sufficiently compatible with the teaching of this Church that a relationship of Interim Sharing of the Eucharist is hereby established between these Churches in the U.S.A. under the following guidelines:

a) The Episcopal Church extends a special welcome to members of these three Lutheran Churches to receive Holy Communion in it under the Standard for Occasional Eucharist Sharing of its 1979 General Convention. This welcome constitutes a mutual recognition of Eucharistic teaching sufficient for Interim Sharing of the Eucharist, although this does not intend to signify that final recognition of each other's Eucharists or ministries has yet been achieved.

b) Bishops of Dioceses of the Episcopal Church and Bishops/Presidents of the Lutheran Districts and Synods may by mutual agreement extend the regulations of Church discipline to permit common, joint celebration of the Eucharist within their jurisdictions. This is appropriate in particular situations where the said authorities deem that local conditions are appropriate for the sharing of worship jointly by congregations of the respective Churches. The presence of an ordained minister of each participating Church at the altar in this way reflects the presence of two or more Churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either Church's Eucharist or ministry. In such circumstances the eucharistic prayer will be one from the *Lutheran Book of Worship* or the *Book of Common Prayer* as authorized jointly by the Bishop of the Episcopal Diocese and the Bishops/Presidents of the corresponding Lutheran Districts/Synods.

c) This resolution and experience of Interim Sharing of the Eucharist will be communicated at regular intervals to the other Churches of the Lutheran and Anglican Communion throughout the world, as well as to the various ecumenical dialogues in which Anglicans and Lutherans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships of full communion respected;

**5) Authorize and establish now a third series of Lutheran-Episcopal Dialogues for the discussion of any other outstanding questions that must be resolved before full communion (*communio in sacris*/altar and pulpit fellowship) can be established between the respective Churches, e.g., implications of the Gospel, historic episcopate, and ordering of ministry (Bishops, Priests, and Deacons) in the total context of apostolicity.**

*Commentary*

In a general way we trust that the text for the foregoing resolution is self-explanatory and self-authenticating, but for the sake of subsidiary questions that might be raised we offer the following comments on paragraphs 2-5.

Para. 2. For the Lutherans, recognition as “a Church in which the Gospel is preached and taught” is of paramount importance. Episcopalians, although they would perhaps attach less weight than the Lutherans to such a description, have never before officially accorded such recognition to any other Church save for those already in full communion.

Para. 3. It has been well said that “Ecumenism is not real if it is not local,” and we hope that both Episcopalians and Lutherans will concur and act accordingly.

Para. 4. This, we believe, is the major ecumenical advance proposed in the resolution. It is a proposal for “interim sharing of the Eucharist” (a new term used to describe a new relationship) based upon a mutual recognition of eucharistic teaching sufficient for this purpose, “although this does not intend to signify that final recognition of each other’s Eucharists or ministries has yet been achieved.” At first this wording may sound slightly negative, but the Episcopal and Lutheran ecumenical commissions think it best to be clear as to what the proposal is and is not. In effect, for Episcopalians this (Para. 4a) will mean an extension of our 1979 General Convention’s Standard for Occasional Eucharistic Sharing (*Journal C-49*) (which was intended for individuals, “guests,” who are baptized and previously admitted to communion in their own Churches, repentant of their sins, and approach the Holy Communion as an expression of the real presence of Jesus Christ) to one entire group, the members of these three Lutheran Churches, on the basis of a recognition of their eucharistic teaching as consonant with the Gospel and sufficiently compatible with our own eucharistic teaching. If approved by Lutherans, the proposal will mean a corresponding welcome to ourselves on the basis of their 1978 Statement on Communion Practices. For neither Episcopalians nor Lutherans is this necessarily a complete recognition of every point of the other’s eucharistic teaching, but a recognition deemed to be sufficient for the purpose intended.

Because final recognition of each other’s Eucharists or ministries has not yet been achieved, however, the proposed text does not constitute what otherwise might be called “reciprocal intercommunion.” Individual members of each Church are left to make their own decisions about whether to accept the invitation from the other. Neither Episcopalians nor Lutherans *as Churches* declare here that they reciprocally *accept* on behalf of their members this invitation. It should also be noted that both the Anglican and the Lutheran traditions have consistently refused to legislate in such a way as to *exclude* their members categorically from the Eucharists of other Churches.

Many hope, of course, that further steps can be taken so that further stages of unity (such as reciprocal intercommunion itself, final recognition of each other’s Eucharists and ministries, even full communion) will be reached in the not too distant future. For the present, however, we are convinced that mutual recognition of each other’s *teaching* to the extent proposed can and now should be made, and if done it will constitute the first time that the Episcopal Church or these Lutheran Churches have mutually recognized the Eucharistic teaching of another Church in this way. This, we believe, will be a significant

and responsible step towards unity. It will also be unique, a new relationship described by a new term, and not the same as other previous arrangements such as with the Consultation on Church Union. We dare to hope (Para. 4c) that this may serve also as a model for other ecumenical relationships in the future.

The resolution also proposes that this new relationship, "interim sharing of the Eucharist," can be realized and actualized in another way, which is described in Para. 4b as "common, joint celebration of the Eucharist." When done in the way prescribed, subject to the bishop's regulation, with an ordained minister of each participating Church at the altar, with the use of a eucharistic prayer authorized jointly, many Episcopalians will recognize this as a "concelebration" in which ordained clergy of both churches appropriately join together "in the consecration of the gifts, in breaking the bread, and in distributing Communion" (*BCP*, pp. 322, 354). Such a "common, joint celebration of the Eucharist" should not be taken to imply either rejection or final recognition of either Church's Eucharist or ministry, however, since it simply does in fact "reflect the presence of two or more Churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome." Clearly, then, neither Church's ministry is here *rejected*, but neither is it yet finally *recognized*. Final recognition itself could only follow upon resolution of the subjects proposed for further discussion in Para. 5. Nonetheless, it may be said, if the proposed resolution is approved, that the Episcopal Church and these Lutheran Churches are now within these limits willing for their ordained clergy symbolically to *stand together* at the altar, although not yet *in place of each other* there. This too, we believe, will be a significant and responsible step on the way.

It should be added that the Standing Commission has asked the Theology Committee of the House of Bishops whether it can confirm the Standing Commission's own positive evaluation as to the suitability of the Lutheran eucharistic prayers of consecration for use in this way. Also, this provision for "common, joint celebration of the Eucharist," if approved, would come under the general regulations for priests and bishops participating as celebrants or concelebrants in all such ecumenical events with all other churches in the future being proposed in Resolution #A-44.

The provision of Para. 4c safeguards a concern expressed at the 1981 meeting of the Anglican Consultative Council, that before any one part of the Anglican Communion moves to its own full recognition of the Lutheran (and, by implication, of any other Church's) ministry, broad consultation should be taken.

Para. 5. Obviously, the questions here noted (as well as others suggested by the LED II participants) must be resolved before the stage of full communion can be reached, but the ecumenical commissions of the Episcopal and Lutheran Churches are convinced that by God's grace this is possible.

#### Anglican—Roman Catholic Consultation

The most significant achievement in Anglican-Roman Catholic relations during the last triennium was the release of the *Final Report*, after twelve years of work, by the Anglican-Roman Catholic International Commission, published by Forward Movement Publications. The consensus stated in the Report is the first of its kind produced in the last 400 years of western Church history and includes, besides the earlier Statements on Eucharistic Doctrine, Ministry and Ordination, and the first part of the Statement on Authority in the Church, an introduction to all of the Statements, Elucidations of the previous Statement on Authority, and a conclusion.

**Resolution #A—38.**  
ARCIC Final Report.

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention

- 1) receive with appreciation the *Final Report* of the Anglican-Roman Catholic International Commission;
- 2) commend it for study in this Church, and where possible in shared meetings of cognate groups from the Roman Catholic Church; and
- 3) direct the Standing Commission on Ecumenical Relations to organize and conduct this study and to report to the next General Convention.

*Commentary*

The Introduction discusses the concept of "communion," or *koinonia*, the context and underlying theme of all of the Statements. The International Commission believes that the Statements show, if they are accepted by the Churches, sufficient agreement in Faith to allow the mutual recognition of the Anglican and Roman Catholic Churches as sister Churches in the Catholic communion, essentially one in belief, sacraments, and ministry, although sometimes bringing different theological vocabularies and spiritual heritage to the enrichment of the other. On the basis of the convergence found in the Statements, the Commission suggests that a new relationship between the Churches is called for as a next stage in the journey towards organic unity.

The national Anglican-Roman Catholic Consultation in the United States is nearing the conclusion of its work on Theological Anthropology, an investigation begun in 1978 upon the recommendation of the Twelve-Year Report of the Consultation. Investigations have been made into Jesus Christ as the image of the invisible God, how human beings image God, and how the human imaging of God is and should be found in the Church. The nature and role of human sexuality has been a special concern of the Consultation throughout these investigations, and the Consultation hopes that within a year it can issue a summary of its work to act as a context within which to approach many of the difficult questions facing the Churches today.

For a two-year period, beginning in 1979, a group of eight Episcopal bishops and eight Roman Catholic bishops held a series of four meetings called "Shared Reflections on the Episcopate." A spirit of camaraderie and fraternity quickly developed among the participants; common experiences were discovered in the exercise of the apostolic office in the two communions, and a new awareness of the need for unity in the Church was shared by the participants. All hoped that the experience of the sixteen bishops might be duplicated many times over.

The 66th General Convention resolved that "the Standing Commission on Ecumenical Relations 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 ARCIC Statements and the Statement on the Purpose of the Church prepared by ARC-USA and adopted by the 66th General Convention. That Conference was held from June 9 to 12, 1981, at the College of Preachers in Washington, D.C. Thirteen Roman Catholics and thirteen Episcopalians met, and the number included national lay leadership, diocesan bishops, members of religious communities in both Churches, and high officials of ecumenical bodies within the two Churches.

The final recommendations of the Conference will be found as the Appendix A of this report. Both the Presiding Bishop of the Episcopal Church and the President of the National Conference of Catholic Bishops were present, and, among other significant suggestions, it was recommended that the *Final Report* of ARCIC be considered by shared meetings of cognate groups designated in each Church.

The national Consultation has also appointed a Preparatory Committee to draw up plans and an agenda for a Joint Task Force on Prayer and Spirituality. It is hoped that such a program to support the quest for visible unity between the two Churches will be operative long before the 1985 General Convention.

It is appropriate that this General Convention follow up on one of the specific recommendations made by the Anglican-Roman Catholic Leaders' Conference in June of 1981. This is in an area that has proved pastorally troublesome for many years. The opportunity to come to terms with it at a national level will certainly be of help to bishops and clergy and individual jurisdictions of this Church.

**Resolution #A—39.**

Commission on Episcopal-Roman Catholic Marriages.

*Whereas*, The Anglican-Roman Catholic Leaders' Conference meeting in June, 1981, recommended that a joint commission be established to develop a standard pattern for pastoral ministry to ecumenical marriages between Anglicans and Roman Catholics; therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention endorse this proposal to establish a joint commission of Episcopalians and Roman Catholics to develop a standard pattern for pastoral ministry to ecumenical marriages between Episcopalians and Roman Catholics to include:

- a) Premarital preparation;
  - b) Further developments in the canonical and liturgical provision for such marriages;
  - c) Provision for ongoing ministry to the couple and their families, the approved pattern to be presented in joint Episcopal and Roman Catholic clergy workshops;
- and be it further

*Resolved*, The House of \_\_\_\_\_ concurring, That this 67th General Convention direct the Standing Commission on Ecumenical Relations to select the members of this Church to serve on this body, and report to the next General Convention.

**Consultation on Church Union**

The 1980 Plenary of the Consultation on Church Union sent to the participating Churches the document *In Quest of a Church of Christ Uniting*, asking that responses be made by December of 1981. This action was taken by the Plenary after the delegation had approved the new chapter VII, "On Ministry." The delegation of the Episcopal Church joined in the request for responses, although it expressed some reservations about chapter VII. With excellent cooperation from the Episcopal Diocesan Ecumenical Officers, responses to *In Quest* were gathered from thirty-four Episcopal dioceses; four Episcopal seminary faculties likewise provided their evaluations of the document. A special committee drew up the *Response*, which may be summarized as (1) being grateful for the genuine advances in understanding revealed by this "emerging theological consensus" and (2) pointing out a number of substantive issues which require careful and frank reexamination by the Consultation.

A Commission on Church Order has been dealing with matters of structure and operation in a uniting Church. The March 1982 meeting of the COCU Plenary responded to their report by authorizing the Commission to develop more fully a process by which the ten Churches involved might live their ways towards unity within a context of covenanting together in the unity search.

During the past triennium the Consultation received an analysis of the learnings by those groups of congregations which have been bound together as Generating

Communities or as Interim Eucharistic Fellowships. The insights are valuable, even though the number of such efforts was much smaller than had been anticipated. The Worship Committee sponsored a consultation on Language and Liturgy, and the Task Force of Persons with Disabilities presented to the member Churches their final report, a moving document which deserves attention. The Standing commission recommends the adoption of the following resolutions:

**Resolution #A—40.**

Continued Participation in Consultation on Church Union.

*Whereas*, the 66th General Convention charged the Standing Commission on Ecumenical Relations to receive and collate reports from seminary and diocesan studies of the document *In Quest of a Church of Christ Uniting* and present to the General Convention of 1982 a proposed official response from this Church to the Consultation on Church Union (*Journal*, C-51 and C-52); and

*Whereas*, a preliminary response to the Consultation discovered in the diocesan and seminary reports common concerns about the treatment of:

- The authority of the ecumenical creeds,
- The understanding of sacramental acts other than Baptism and Eucharist,
- The understanding of Confirmation,
- The collegial nature of the Presbyterate and the Episcopate,
- The divine action in ordination,
- The meaning of lay and diaconal sharing in ordination rites, and
- The theology of the Church,

while also discovering cause for rejoicing in the notable advances made in ecumenical agreement with the participating Churches; therefore, be it

**Resolved**, the House of \_\_\_\_\_ concurring, That this 67th General Convention of the Episcopal Church recognize that Consultation on Church Union as a principal place for dialogue with many Churches as well as a unique opportunity for dialogue with three predominantly Black Churches; and be it further

**Resolved**, the House of \_\_\_\_\_ concurring, That this 67th General Convention express its gratitude for the “emerging theological consensus” reflected in the document *In Quest of a Church of Christ Uniting* and ask the Episcopal delegation to the Consultation to press for re-examination of those portions of the document noted as matters of concern in the *Response* of the Standing Commission on Ecumenical Relations.

**Resolution #A—41.**

Use of COCU Liturgies.

*Whereas*, the 65th and 66th General Conventions 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 copyrighted 1968 by the Executive Committee of the Consultation on Church Union; and

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

**Resolved**, the House of \_\_\_\_\_ concurring, That this 67th 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 copyrighted 1978 by the Executive Committee of the Consultation on Church Union,

stating preference for Eucharist Prayers #1 and #2 and excluding #5, and that certain document *An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper*—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 are those used by our Lord, himself, namely bread and wine; provided further that any of the blessed elements remaining at the end of the service be reverently consumed; and provided further that the guidelines for interim eucharistic sharing authorized by the 65th General Convention be observed (*Journal*, 1976; pp. C-89, C-90).

#### Anglican-Orthodox Theological Consultation

The Anglican-Orthodox Theological Consultation resumed in 1980, after a hiatus of one year, with reconstituted membership and Greek Orthodox Bishop Maximos of Pittsburgh and Suffragan Bishop Robert Terwilliger of Dallas as co-chairmen. The principal topics were "The Orthodox Diaspora" and "Study of Omitting the *Filioque* from the Creed." The first focused on the distinct jurisdictions in the U.S.A. related to mother churches in Europe and the Middle East and on an autocephalous American Orthodox Church. The second explored procedures and subjects for serious study in the Episcopal Church of recommendations from the 1978 Lambeth Conference and the 1979 Anglican Consultative Council that the Churches of the Anglican Communion consider the omission of the *Filioque* clause from the Creed in accordance with the proposals and understanding of *The Moscow Statement* of 1976.

The 1981 meeting of the Consultation considered in tandem the theological questions of "History, Tradition and Experience" and their application in the liturgical life of the Churches through questions of "Contemporary Liturgical Reform: The Hermeneutical Aspect." This led to a plan for the meeting scheduled late in 1982 to prepare a statement on the teaching and practice of Christian initiation in the two Churches, and to probe Christian spirituality starting with studies of typical figures, Gregory Palamas and Launcelot Andrewes. The Consultation also framed a proposal for a regular conference of Orthodox and Episcopal bishops to meet in conjunction with it and develop pastoral connections of its work.

Internationally, the Anglican-Orthodox Joint Doctrinal Discussions resumed meetings in 1980 after a year's hiatus, with new co-chairmen Bishop Henry Hill of Ontario and Archbishop Methodius of Thyateira and Great Britain. Three sub-commissions were assigned the topics, The Church and the Churches, The Communion of Saints and the Departed, and the *Filioque*. The AOJDD met again in 1981 to work on three topics, The Mystery of the Church, The Holy Trinity, and Tradition. In 1982 these topics will be pursued with the hope that in 1983 the present series would conclude with agreed statements to add to *The Moscow Statement*.

#### Baptist-Episcopal Dialogue

The Southern Baptists of North Carolina and the Episcopalians of the three dioceses in that state have held their fourth annual Dialogue in 1982. Each year the topic of the conversations has evolved from the previous year's meeting. In 1979 the topic was "The Gospel Imperative for Mission" and "Spiritual Formation for Discipleship—Our Common Heritage and our Historical Differences"; and in 1981, "The Problem of Authority in Church and State"; and in 1982, "Christian Initiation Rites."

This Dialogue brings together twelve clergy from each tradition who are active pastors or chaplains in congregations or institutions across the State. About eighty percent of the participants have been involved in all four meetings. The hope remains that other Baptist groups may be included in future years and that the model used in North Carolina

will spread to other states or dioceses through the encouragement of local diocesan bishops and their ecumenical officers.

### D. ECUMENISM IN THE LOCAL CHURCH

In 1978, the Standing Commission on Ecumenical Relations in conjunction with the Executive Council and the Episcopal Diocesan Ecumenical Officers network re-examined the nature of the unity which the Episcopal Church is seeking in its various efforts within the ecumenical movement. As a result, several significant pieces of legislation were presented and passed at the 1979 General Convention.

It is from this starting point that the need to take further steps was felt. If these actions did not become part of the very life of the Church at the local level, then nothing was accomplished. There is a saying commonly heard: "If it is not local, it is not real." The local Church is a most important place in and for ecumenism. The fullest expression of the Church locally is the diocese with its congregations. Out of this concern for the ecumenical life of the local Church, the same three bodies convened a second National Consultation on Ecumenism in the Local Church, November 8-11, 1981, to complete and carry through the work of the first. The purpose of this Consultation was to:

- Develop a clearer understanding of the local Church as it is involved in its ecumenical life;
- Help the leadership of the local Church (the diocese with its congregations) to focus realistically on its ecumenical mission;
- Stimulate imagination as to where local Churches would like to be in the coming five years as participants in a growing common witness to unity;
- Reflect specifically in the National Consultation on the statement (1979 General Convention) entitled "The Nature of the Unity We Seek" in terms of its significance for local ecumenism—present and future.

The results of the Consultation were threefold.

*First of all*, attention was given to the way in which ecumenical consensus is developed with particular reference to the local Church. Consensus takes place when faith, hope, and love are manifested through common mission and ministry in the local setting—a diocese with its congregations relating to other Christian churches in the same place.

As the Churches grow into one faith, they can proclaim together the saving deeds of their Lord, the gospel of justice and peace. Common proclamation, in turn, leads the Churches to discover new common ground in scripture, tradition, and ecclesial life.

As the Churches grow into one hope, they can gather together for worship, recognizing one Baptism on which hope is based. Common worship in turn raises new hopes which direct common mission, and press toward more frequent and complete eucharistic sharing in order together to identify our Lord's sacrifice until the end of time.

As the Churches grow in love, one to another, they can together serve the human race in the power and example of the incarnate Lord, pouring out life by challenging structures, systems, and persons who perpetuate injustice and oppression, and bringing healing to people and nations. Common service—which may lead into a fellowship of suffering—in turn leads the Churches together to discover, in common, new depths in the riches and power of the love of God in Christ for every human person.

*Secondly*, attention was given to guides in planning an ecumenically responsible Church. Through answers to a series of questions, one would be able to evaluate the ecumenical sensitivity and accountability of a diocese and/or its congregations.

*Finally*, the Consultation dealt with the matter of improving ecumenical communication. If we are to generate and expand ecumenical interest and commitment, then we must be able to break down some of the barriers within the Church which hinder and frustrate the flow of communication from the universal Church to the local Church and back again.

A very specific strategy is proposed whereby this communication from the universal to the local and from the local to the universal may be more responsive and complete. A series of consultations in the dioceses will be conducted through the network of Episcopal Diocesan Ecumenical Officers. We have improved communication tremendously in recent years from our national and international dialogues to the local Church. We need now to help the local Church articulate its unique ecumenical agenda so that it may impact the national and universal Church. Thus we may speak as a Church that has mutually developed its ecumenical life and priorities at all levels.

Theological statements and ecumenical structures do not of themselves create Christian unity. The foundation for manifest unity must be rooted in the local Church. We believe that an improved communication network within this Church and between Churches is essential. We are convinced that these steps, small in themselves, can be taken by dioceses and congregations that will contribute to the climate of Christian unity. We also know that the only statements agreed between Churches that will move Christians into greater harmony are those that are found reflected in the faith experience—mission and ministry—of local Churches.

Without doubt the work of diocesan ecumenical officers has been a significant factor in the growth of local ecumenism throughout this Church. Their national organization, the Episcopal Diocesan Ecumenical Officers (EDEO) has an active Executive Committee which works closely with the Standing Commission on Ecumenical Relations. Their annual meeting, which is held in conjunction with the National Workshop on Christian Unity, involves Ecumenical Officers from a large majority of the dioceses of this Church.

#### **E. RECEPTION OF ECUMENICAL DOCUMENTS**

A major concern at the Consultation on Ecumenism in the Local Church was identified in terms of the responsible “reception” of significant theological studies resulting from national and international dialogues. It was recognized that these documents only have a dynamic reality within the life of the Church as a whole when they become known and are responded to in the local Church. Committees of theologians and even General Conventions do not make these fully a part of the living experience of the Church.

The Consultation prepared “Guidelines for Evaluation and Response to Bilateral and Multilateral Dialogues” (Appendix B) which have been adopted by the Standing Commission on Ecumenical Relations for use in the coordination of the various dialogues and as suggested methods whereby their actions may be accepted and implemented within the life of the Church.

One of the most significant ecumenical documents to be produced in this century may prove to be the recently completed agreed statement on Baptism, Eucharist and Ministry, prepared by the 1982 Lima meeting of the World Council of Churches’ Commission on Faith and Order. It was 55 years in the making and involved significant contributions from Protestant, Orthodox, Roman Catholic, and Anglican theologians in Faith and Order and the bilateral dialogues. In recognition of its importance the Standing Commission offers the following resolution:

**Resolution #A—42.**

Agreed Statement on Baptism, Eucharist, and Ministry.

*Resolved, the House of \_\_\_\_\_ concurring; That the 67th General Convention:*

- 1) receive with appreciation the text of the agreed statement on Baptism, Eucharist, and Ministry from the Faith and Order Commission of the World Council of Churches;
- 2) commend it for study in the Church, where possible in conjunction with the *Final Report of the Anglican-Roman Catholic International Commission*; and
- 3) direct the Standing Commission on Ecumenical Relations to organize and conduct this study and to report to the next General Convention.

**F. PARTICIPATION ON THE NATIONAL AND WORLD COUNCILS OF CHURCHES**

The Episcopal Church, along with 30 Protestant, Orthodox, and other member Churches of the National Council of the Churches of Christ in the U.S.A., participates through its 14 members of the Governing Board and other persons appointed to unit committees of divisions and commissions as well as selected sub-units and programs. Beyond the many NCCC programs, the Governing Board, divisions, and commissions make statements to (not for) the Churches on a wide variety of issues. Recently policy statements were issued on the criminal justice system; the Middle East; and immigration, refugees, and migrants. A Panel on the Nature of the Ecumenical Commitment and NCCC Purposes, with Episcopal participants the Rt. Rev. William H. Clark and Mrs. Jean Jackson, worked on what in future the NCCC might be, and successfully revised the preamble and purposes in its Constitution. Bishop James Armstrong of the Indiana area of the United Methodist Church was elected president, and Episcopalian the Very Rev. Elton O. Smith of Buffalo was elected recording secretary. An Episcopal delegation was appointed for the 1982-1984 triennium (Appendix D).

A dialogue with the NCCC was requested by the Executive Council of the Episcopal Church, to include participation from the Standing Commission. The first dialogue explored problems and opportunities regarding a wider and more inclusive ecumenical organization; greater emphasis on visible unity, wider use of the collaborative style involving national Church staff, and primary emphasis on ecumenism in the local Church. Clarification of these points and fuller formulation is expected in further dialogue.

The Commission on Faith and Order of NCCC was discussed and published reports on Conciliar Fellowship, Spirituality for Ecumenism, and Community of Women and Men in the Church.

Current work of the World Council of Churches is increasingly focused on the Sixth Assembly, July 24 to August 10, 1983, University of British Columbia, Vancouver, Canada. Ecumenical visits to member Churches are being carried out as part of the preparation, to identify concerns and issues for the agenda and to test WCC work since the 1975 Assembly in Nairobi. Bible studies titled *Images of Life*, issued by Friendship Press in the U.S.A., are available based on the Assembly theme: "Jesus Christ—the Life of the World." The Episcopal delegation to the 1983 Assembly was appointed (Appendix D).

The Presiding Bishop, accompanied by Suffragan Bishop John M. Krumm, Ecumenical Officer William A. Norgren, and Washington Officer William Weiler, attended meetings of the Central Committee of the World Council, as has Episcopalian Cynthia Wedel, one of six WCC Presidents. The flood of meetings, programs, resolutions,

and publications continues, reflecting myriad concerns of its more than 300 member Churches in First, Second, and Third Worlds. It is well known that a very few of these are controversial to some Christians in U.S. member Churches, but, taken as a whole, the work is necessary for the mission of the Church, if bewilderingly complex and inadequately communicated. American Christians need to make their full contribution through the WCC to the ecumenical movement for the health of the world.

Major WCC meetings have been held on Faith, Science, and the Future; World Mission and Evangelism; Combating Racism in the 1980s; Community of Women and Men in the Church; and the Commission on Faith and Order, which issued the agreed statement on Baptism, Eucharist and Ministry.

It is with appreciation for the varied contributions of the World Council of Churches and the importance of the forthcoming Assembly that the following resolution is offered:

**Resolution #A—43.**

World Council of Churches Sixth Assembly.

*Whereas*, the Episcopal Church has been an active and vital force in the formation, support, and leadership of the World Council of Churches since its inception in 1948, and

*Whereas*, the Sixth Assembly of the World Council of Churches will be held from July 24 to August 10, 1983, in Vancouver, B.C., Canada, under the theme "Jesus Christ—the Life of the World," therefore, be it

*Resolved*, the House of \_\_\_\_\_ concurring, That the 67th General Convention:

1. Endorse and commend the extensive work of the World Council of Churches in such vital areas as: mission and evangelism, aid to refugees, economic development, Faith and Order, special studies such as the Community of Women and Men in the Church, the struggle for racial justice and the defense of human rights, the development of public health services and efforts to make the unity we seek visible in every nation;
2. Express gratitude to Dr. Cynthia Wedel for her loving, wise, and tireless international service as a President of the World Council since 1975;
3. Encourage the dioceses and congregations of this Church to seize the rare opportunity of a major World Council meeting on the North American continent, to participate actively in preparation for the Assembly through:
  - a. Use of the pre-assembly Bible study materials, *Images of Life*, designed for local use and now available from Friendship Press, New York;
  - b. Participation in events to be arranged in 1982 and 1983 in many parts of the country, with the help of teams of ecumenical visitors, to reflect on the themes of the Assembly and on both the present and future work of the World Council;
  - c. Hospitality to delegates and visitors from every continent, many of whom are fellow Anglicans, as they travel to and from Vancouver in the summer of 1983;
4. Welcome with deep appreciation the visit to this Convention of the Rev. Philip Potter, General Secretary of the World Council, as an ecumenical ambassador and our brother in Christ.

## G. FULL COMMUNION RELATIONSHIPS

In addition to the role of the Standing Commission on Ecumenical Relations in working towards organic unity within the Body of Christ with separated Churches, the Commission seeks to strengthen those relations established with the Churches with whom

this Church already has a relation of full communion. The year 1981 saw the celebration of fifty years of the Bonn Agreement with the Old Catholic Churches of Europe which has provided the basis for further concordats between Anglican and non-Anglican Churches. The Mar Thoma Syrian Church of Malabar continues to work closely with the Presiding Bishop, and the bishops of those several dioceses where a sufficient concentration of Malabar Christians has made it possible to form Mar Thoma congregations in this country. Efforts are currently underway similarly to strengthen the ties between dioceses of this Church and growing communities of members of the Philippine Independent Church in the United States. A significant step was the integration of both the Spanish Reformed Episcopal Church and the Lusitanian Church of Portugal into the Anglican Communion, so that they are no longer churches with whom a concordat is required. A member of the Standing Commission participated in a conference in England sponsored by the Anglican Consultative Council to find new ways to give substance to the various relationships of full communion lest they become paper agreements only without the dynamic of Churches who actually share in each other's life and mission. The Standing Commission has expressed readiness to meet together with the Standing Commission on World Mission in the next triennium to explore possibilities.

#### H. SHARED EUCHARISTS IN SPECIAL CASES

It is apparent that the road to greater unity within the Body of Christ will lead to more and more possibilities for Eucharistic sharing between this Church and other Churches. As such proposals receive approval from the General Convention, consistent guidelines for such celebrations will be needed. The following resolution is offered with the intent that it be applicable in all such cases unless amended or revoked by a future General Convention.

##### **Resolution #A—44.**

Guidelines for Shared Eucharistic Celebrations.

*Whereas*, ecumenical progress raises the increasing possibility of authorization by General Convention of various levels of eucharistic sharing between this Church and other Churches; therefore be it

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention require that whenever a Priest or Bishop of this Church shall be a celebrant or one of the concelebrants at any ecumenical service of the Eucharist, the elements used are those used by our Lord himself, namely bread and wine, that our Lord's Words of Institution be used, that the said Priest or Bishop join in the consecration of the gifts in a joint celebration, that any of the blessed elements remaining at the end of the service be reverently consumed, and that the service be authorized by the diocesan Bishop; and be it further

*Resolved*, That these regulations shall govern participation of the clergy of this Church in all ecumenical services of the Eucharist involving Churches with which this Church is not yet in full communion, including Interim Eucharistic Fellowship with the Churches of the Consultation on Church Union and common, joint celebrations of the Eucharist with the Lutheran Churches.

**I. REFERRALS FROM THE 66TH GENERAL CONVENTION**

A number of pending matters from the 66th General Convention were referred and need to be reported to the 67th General Convention. In some cases appropriate action is recommended.

**The *Filioque* Clause in the Nicene Creed**

Of long standing concern in ecumenical dialogue between the Orthodox Churches of the East and all the western Churches is the addition to the original text of the Nicene Creed of the Greek word *filioque* ("and the Son"), when referring to the Holy Spirit's relationship with the Godhead. The matter is considered important both for the theological implication in saying that the Holy Spirit proceeds *from both the Father and the Son* and also because the altered creed thereby loses its ecumenical significance for the unity of Christians. The Standing Commission has begun the basic study called for by the 66th General Convention (Appendix C) and is trying to proceed in concert with other Churches of the Anglican Communion as it explores further the appropriate steps to be taken. The concern is important for relations both with the Orthodox Churches and with the Roman Catholic and Protestant Churches.

**Resolution #A—45.**

The *Filioque* Clause in the Nicene Creed.

*Whereas*, the 66th General Convention directed the Standing Commission on Ecumenical Relations to make information available on the *filioque* clause in the Nicene Creed in preparation for this General Convention; and

*Whereas*, the study called for is now underway but has not been completed; therefore, be it

**Resolved**, the House of \_\_\_\_\_ concurring, **That this 67th General Convention ask the Standing Commission on Ecumenical Relations to arrange for the study of the question of the *filioque* clause ("and the son"), by dioceses through the association of Episcopal Diocesan Ecumenical Officers and seminary faculties, with student participation where possible, and that in each case efforts be made to involve as consultants cognate Orthodox dioceses and/or seminaries (in keeping with the Guidelines recommended by the National Consultation on Ecumenism in the Local Church); and be it further**

**Resolved**, the House of \_\_\_\_\_ concurring, **That the Standing Commission on Ecumenical Relations coordinate responses and prepare a resolution for the next General Convention so that it may express this Church's position.**

**Islamic Relations**

The following resolution tells its own story. The Standing Commission explored the possibility of fulfilling the request from the 66th General Convention. It discovered that the Episcopal Church is already involved in Christian-Muslim relations through an ecumenical agency and realized that to take on the full scope of this assignment without more staff, funding, and membership would interfere with the work entrusted to the Commission by the Canons of the Church.

**Resolution #A—46.**

Islamic Relations.

*Whereas*, the 66th General Convention instructed the Standing Commission on Ecumenical Relations to:

Identify existing conversations between the Christian community and Islam; devise and formulate a means of initiating such conversations on a formal level involving the Episcopal Church; and commend and encourage the present dialogues of the National and World Councils of Churches with the Islamic communities; and

*Whereas*, the energies and resources of the Standing Commission on Ecumenical Relations are totally absorbed in ecumenical relations with other Christian bodies looking toward visible unity in the Body of Christ; and

*Whereas*, the Episcopal Church is already participating in the National Council of Churches' Task Force on Christian-Muslim relations; therefore be it

**Resolved, the House of \_\_\_\_\_ concurring, That this 67th General Convention encourage continued Episcopal involvement in the National Council of Churches' Task Force on Christian-Muslim Relations; and be it further**

**Resolved, That the Standing Commission on Ecumenical Relations be discharged from further responsibility for the development of additional programs or agencies, other than those through which it currently operates in dealing with Islamic relations.**

### Principles of Unity

Recognizing that the Chicago-Lambeth Quadrilateral has guided this Church through a century of ecumenical leadership and growth, the Standing Commission on Ecumenical Relations presented a carefully prepared statement based on the Quadrilateral and entitled "Principles of Unity" to the 66th General Convention. This statement arose out of developments in both Catholic and Protestant Churches over the past two decades, reflected a similar reformulation by the 1968 Lambeth Conference, and was called for by the Episcopal Church's National Ecumenical Consultation, November 5-9, 1978. In light of the importance of the Quadrilateral itself in our ecumenical work and knowing that an Inter-Anglican Theological and Doctrinal Commission of the Anglican Consultative Council was being established as a result of action at the 1978 Lambeth Conference, the House of Bishops at the 1979 General Convention referred this matter to the Doctrinal Commission. Since that time the Doctrinal Commission has set its agenda without inclusion of this query from the House of Bishops and has indicated that it would be unable to add such additional topics in the near future. However, the Anglican Consultative Council has initiated a study of the Lambeth Quadrilateral including theologians from several Churches of the Anglican Communion.

Since this Church does need a further explication of the several points of the Chicago-Lambeth Quadrilateral to guide it in its ecumenical dialogues, the Standing Commission once again recommends that the General Convention affirm the following principles of unity, and also recommends that the General Convention request the advice and counsel of the Anglican Consultative Council.

#### **Resolution #A—47.**

Principles of Unity.

**Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention of the Episcopal Church affirm as principles on which our own unity is established, and as principles for unity with other Churches, and as a more complete explication of the Chicago-Lambeth Quadrilateral as found on pages 976-978 in the *Book of Common Prayer*, without denying anything in said declaration, that:**

**(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, that they are the authoritative norm for catholic faith in Jesus Christ and for the doctrinal and moral tradition of the Gospel, and 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 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 and consistency 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 the individual lives of Christian men and women through the preaching of the Word of God, through the Gospel sacraments of Baptism and Eucharist, as well as other sacramental rites, 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 essential to the reunion of Christendom, even as we acknowledge "the spiritual reality of the ministries of those Communion 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. And be it further

*Resolved*, the House of \_\_\_\_\_ concurring, That this 67th General Convention ask the Anglican Consultative Council for advice and counsel concerning these Principles of Unity as a more complete explication of the Chicago-Lambeth Quadrilateral to guide this Church in its ecumenical dialogues.

#### Members Moving Within the Christian Community

A troublesome ecumenical issue, particularly since the 65th General Convention approved the Mutual Recognition of Members statement of the Consultation on Church Union, has been our inability to deal graciously with the movement of baptized Christians into and out of the Episcopal Church. There is offence taken when we refuse to give a letter of transfer to one moving to another denomination. There is a tremendous inconsistency of practice in the manner by which people enter into our congregations—as though their Baptism is not sufficient for membership in an Episcopal Church. (Most congregations do not consider a person a "member" until after the bishop has laid hands on his or her head.)

A resolution introduced in the 66th General Convention to deal with this problem was referred to the Standing Commission which now presents the following proposed canonical amendment. The changes in Title I, Canon 16 are far more extensive than the

ecumenical issue itself requires. But it is apparent that the present Canon itself is now inconsistent with the practice of the Church and the *Book of Common Prayer* since so much is based on the rather imprecise word "communicant." This proposal makes it possible to define "Baptized Member" and "Confirmed Member" quite clearly for the purposes of record keeping and then makes provision for the movement of Church members within, into, and out of this part of the Body of Christ on the basis of their Baptism. When confirmed members transfer between Episcopal Churches, that is provided for as well. (It should be noted that this change would not go into effect until January 1986, since so many other Canons—20 in fact—are based upon "communicants in good standing" which probably should be changed to "confirmed members in good standing" if this Canon is approved at this Convention.)

**Resolution #A—48.**

Amend Title I, Canon 16.

*Whereas*, the 1979 General Convention referred to the Standing Commission on Ecumenical Relations (SCER) for study and report to the 1982 General Convention, Resolution D-14 involving changes in Title I, Canon 16, to implement the adoption by the 1976 General Convention of the document entitled "Toward a Mutual Recognition of Members"; and

*Whereas*, the SCER is aware that baptized persons who have not been confirmed may now receive Communion and recognizes the opportunity this offers for eucharistic hospitality to members of other Churches; and

*Whereas*, Baptism and Confirmation are events that are recorded permanently on parish registers; and

*Whereas*, there is a need to clarify the movement of members between congregations of this Church and congregations of other Churches; be it

**Resolved**, the House of \_\_\_\_\_ concurring, **That Title 1, Canon 16 be amended to read as follows:**

**TITLE I**

**CANON 16**

Sec. 1. All persons who have received the sacrament of Holy Baptism with water in the Name of the Father and of the Son and of the Holy ~~Ghost~~ *Spirit*, and whose baptisms are duly recorded in this Church, are members thereof.

Sec. 2. All ~~Baptized persons~~ *members of this Church* who for ~~one year next preceding the previous year~~ shall have fulfilled the requirements of the Canon "~~of the Due Celebration of Sundays~~" *been faithful participants in the life and worship of this Church* unless for good cause prevented, are ~~members of this Church to be considered~~ in good standing.

Sec. 3. All members who have been confirmed by a Bishop of this Church or a Bishop of a Church in communion with this Church, or, who have been received into the *communion* of this Church by a Bishop of this Church, ~~who shall unless for good cause prevented have received Holy Communion at least three during the next preceding year, whose confirmation or reception has been duly recorded in this Church,~~ are to be considered as ~~communicants in good standing~~ *confirmed members of this Church*.

Sec. 4. *All members of this Church who have received Holy Communion at least thrice during the next preceding year are communicants of this Church.*

Sec. 5(a). A ~~communicant or baptized member of this Church in good standing,~~

~~removing from one Parish or the Congregation in which his or her membership is recorded, to another, shall be entitled to receive and shall procure from the Rector or Minister of the Parish or Congregation of his or her last enrollment or, if there be no Rector or Minister, from one of the Wardens, a certificate addressed to the Rector or Minister of the Parish or Congregation to which removal is desired, stating that he or she is duly registered or enrolled as a communicant or baptized member in the Parish or Congregation from which he or she desires to be transferred, and recorded as a "baptized member" or "confirmed member" of this Church the Rector or Minister or Warden of the Parish or Congregation to which such communicant or baptized member may remove shall enroll him or her as a communicant or baptized member when such certificate is presented, or, on failure to produce such certificate through no fault of such communicant or baptized members, upon other evidence of his or her being such communicant or baptized member, sufficient in the judgment of said Rector or Minister. Notice of such enrollment in such Parish or Congregation to which such communicant or baptized member shall have removed shall be sent by the Rector or Minister thereof to the Rector of the Parish from which the communicant or baptized member is removed, and whether or not in good standing. Upon acknowledgement that the membership of a member who has received such certificate has been recorded in another Congregation of this or another Church, the Minister will remove his or her name from the rolls of the Congregation.~~

[As corrected Subsection 5(a) would now read as follows:

Sec. 5(a). A member of this Church, removing from the Congregation in which his or her membership is recorded, shall be entitled to receive a certificate stating that he or she is recorded as a "baptized member" or "confirmed member" of this Church, and whether or not in good standing. Upon acknowledgement that the membership of a member who has received such certificate has been recorded in another Congregation of this or another Church, the Minister will remove his or her name from the rolls of the Congregation.]

(b). The Minister or Warden of the Parish or Congregation to which a member moves shall record that person as a "baptized member" when the evidence of his or her Baptism with water in the Name of the Trinity has been received from another Congregation of this or another Church and as a "confirmed member" when the appropriate certificate has been received from another Congregation of this Church or a Church in communion with this Church.

(c). It shall be the duty of the Rector or Minister of every Parish or Congregation, learning of the removal of any member of his Parish or Congregation to another Cure without having secured a ~~letter of transfer certificate~~, as herein provided, to transmit to the Minister of such Cure a letter of advice informing him or her thereof.

(The former Subsection (b) will be designated as Subsection (d) )

(d). Any communicant of any Church in communion with this Church shall be entitled to the benefit of this Section so far as the same can be made applicable.

(The former Sec. 4. becomes Section 6.)

Sec. 6. ~~Every communicant or baptized member of this Church shall be entitled to equal rights and status in any Parish or Mission thereof. He or she shall not~~ *No member of this Church shall be denied rights or status or be excluded from the*

worship or sacraments of the Church, nor from parochial membership because of race, color, or ethnic origin.

*Sec. 7. ~~See 6.~~* When a person to whom the sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the rubrics, or who desires a judgment as to his *or her* status in the Church, shall lodge a complaint or application with the Bishop, or Ecclesiastical Authority, it shall be the duty of the Bishop or Ecclesiastical Authority, unless ~~he or it~~ *the Bishop or Ecclesiastical Authority* sees fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese, and should no such Canon exist, the Bishop or Ecclesiastical Authority shall proceed according to such principles of law and equity as will insure an impartial decision; but no Minister of this Church shall be required to admit to the sacraments a person so refused or repelled without the written direction of the Bishop or Ecclesiastical Authority.

**And be it further**

*Resolved, That the foregoing amendment shall take effect on the first day of January, 1986.*

**J. SHARED PASTORAL RESPONSIBILITIES IN SPECIAL CASES**

Special pastoral needs are occurring with increasing frequency which suggest the desirability of ministers of different Churches serving isolated Episcopal congregations, where no priest is available. This is a matter of concern to the Standing Commission on the Church in Small Communities as well as the Standing Commission on Ecumenical Relations. This Commission recognizes the ecumenical sensitivity in this issue but also its pastoral importance and has committed itself to make this a priority concern in the next triennium, hopefully working together with the Standing Commission on the Church in Small Communities.

**K. FINANCIAL REPORT**

	<b>Authorized Budget</b>	<b>Actual Expenditures</b>
Appropriated by the 1979 General Convention for the 1980-1982 triennium.	<u>\$79,750</u>	
Budget as revised by the Joint Standing Committee on Program, Budget, and Finance, on recommendations of its General Convention Expense Section.		
1980	\$24,208	\$24,208
1981	30,055	30,055
1982	26,517	9,169
		(to 3/31/82)
<b>TOTAL</b>	<u><u>\$80,780</u></u>	<u><u>\$63,432</u></u> (to 3/31/82)

**L. OBJECTIVES AND GOALS**

To carry out the duties assigned to the Commission in Title I, Canon 1, Section 2(n), (3), in particular to:

1. Affirm the vision of Church unity as set forth in *A Communion of Communion: One Eucharistic Fellowship*, edited by J. Robert Wright (The Detroit Report and Papers of the Triennial Ecumenical Study of the Episcopal Church, 1976-1979).
2. Intensify and coordinate the several dialogues and consultations with Roman Catholic, Orthodox, Lutheran, Consultation on Church Union, and Baptist Churches.
3. Organize and conduct study of the Anglican-Roman Catholic International Commission Final Report and the Statement on Baptism, Eucharist, and Ministry from the Faith and Order Commission of the World Council of Churches; and study the proposed omission of the *Filioque* from the Creed.
4. Begin the joint commission on Episcopal-Roman Catholic Marriages and monitor the other recommendations of the Anglican-Roman Catholic Leaders' Conference.
5. Develop relations with Churches in full communion with the Episcopal Church.
6. Study sharing of pastoral ministries in special cases.
7. Prepare for World Council of Churches Sixth Assembly.
8. Follow up National Consultation on Ecumenism in the Local Church in cooperation with Episcopal Diocesan Ecumenical Officers.

**M. REQUEST FOR BUDGET APPROPRIATION**

As relationships and conversations intensify, the Standing Commission will need funding based upon experience of the past triennium, and toward this end, we propose the following for 1983 through 1985:

Plenary meetings of SCER (five to be held)	\$39,637
Theology committee	4,492
Anglican-Orthodox Consultation (three to be held)	9,645
Anglican-Roman Catholic Consultation and Relations (four to be held, and joint commission on marriages)	17,141
Consultation on Church Union Plenary	4,290
Consultation on Church Union Executive Committee	4,822
Lutheran-Episcopal Dialogue (three to be held)	9,645
Linkage with Churches in full communion	2,000
Linkage with Councils of Churches	1,139
Linkage with Episcopal Diocesan Ecumenical Officers (EDEO)	3,215
Consultation with Anglican Church of Canada	803
Unanticipated contingencies	1,800
<b>Total for triennium</b>	<u><u>\$98,629</u></u>

**Resolution #A—49.**

Request for Budget Appropriation.

**Resolved, the House of \_\_\_\_\_ concurring, That the 67th General Convention appropriate for the work of the Standing Commission on Ecumenical Relations the sum of \$98,629 to cover the expenses of its work during the 1983-1985 triennium.**

APPENDIX A

**Recommendations from the  
Anglican-Roman Catholic Leaders' Conference**

United as sister Churches in the one authentic communion of the family of Christ, we rejoice in the gifts bestowed on us during our days of prayer, reflection and study together. From this experience we renew our full commitment to strengthening the existing bonds of Christian unity. In the spirit of love we present the fruits of our working together to the divine shepherd of unity and to our brothers and sisters in our two Churches.

1. We recommend that a Joint Commission be established to develop a standard pattern for pastoral ministry to ecumenical marriages between Anglicans and Roman Catholics to include:
  - a. Premarital preparation.
  - b. Further developments in the canonical and liturgical provisions for such marriages.
  - c. Provision for ongoing ministry to the couples and their families. Once this pattern is approved, it is to be presented in joint clergy workshops.
2. In the event of the referral of the *Final Report* of ARCIC to U.S. Church bodies we recommend to the Presiding Bishop and the President of the NCCB that groups designated to consider this Report share in meetings with cognate groups of the other Church.
3. Since both Churches have a major concern for strengthening family life, and since the Roman Catholic community has designated the 1980s as the Decade of the Family, we recommend that our Churches explore ways in which family resources and programs can be shared, with a special focus on couples in ARC marriages.
4. In the light of the successful completion of the Shared Reflection on the Episcopate by certain bishops of our two Churches, we recommend further meetings between bishops of our Churches for the purpose of:
  - a. Spiritual sharing.
  - b. Fraternal growth in the exercise of the episcopal ministry in the Church today.
5. We recommend that the two national organizations of diocesan ecumenical officers be asked to use their respective networks to gather information concerning communicating at the Holy Eucharist by members of one Church in the other Church to determine the occasions, circumstances and motivation for this practice. The report would be submitted to both the BCEIA and the SCER.
6. We recommend a national conference for shared responsibility in the Church between the Committee for the Laity of the NCCB and the Education for Ministry unit of the Episcopal Church, to share experiences of lay life and participation in decision making in the Church today.
7. We recommend improved communication between our sister Churches at all levels, specifically through:
  - a. Requesting a formal liaison between the Presiding Bishop, or his designate, and the President of NCCB/USCC, or his designate.
  - b. Sharing specified minutes and reports of national and diocesan organizations with corresponding bodies in the other Church where common concerns are dealt with.
  - c. Preparing from the other Church official observers for the General Convention

- (and interim meetings of the House of Bishops) and the NCCB at meetings of both our Churches wherever possible, particularly at diocesan levels.
- d. Developing a jointly sponsored popular pamphlet for parish distribution dealing with the emerging agreements between our Churches and helping readers to understand better the other Church as we grow in unity.
  8. So that we may give witness as sister Churches to our common mission in social justice, we recommend that a joint task force be established to study the ways by which together we can make a significant contribution in some specific area of social need, such as reform of the criminal justice system.
  9. We recommend that opportunities systematically be sought to share the resources developed in our Churches to support those in ministry in our local parishes. Examples are:
    - Studies of the conditions affecting the exercise of ministry today.
    - Programs for the continuing education of the clergy.
    - Laity training programs.
    - Joint lectionary study groups.

#### APPENDIX B

##### **Guidelines for Evaluation and Response to Bilateral and Multilateral Dialogues**

These guidelines are proposed to aid ecumenical consensus building and to help the local church to see its part in the process.

##### **A. Dialogue**

1. Ecumenical dialogues and relationships are furthered when the entire Church becomes involved: local, national, and universal. The influence of such dialogues among laity and clergy, both within this Church and upon other Churches, should be borne in mind. Dialogues may originate locally, nationally, or internationally.
2. Dialogue should go hand in hand with practical collaboration and common prayer to further the community relationships between Churches which dialogue is meant to promote. Similarly, activities in common may inspire theological dialogue.
3. Fruitful dialogue will require recognition and consideration of specific obstacles to understanding on both sides, as well as a genuine attempt to appreciate the positive contributions which the other tradition has made to Christendom as a whole.
4. Bishops, and collectively the House of Bishops, should be involved at all stages of ecumenical dialogue. The bishops as chief pastors and teachers are responsible for the faith and unity of the whole Church as well as in the local diocesan Church (*The Book of Common Prayer*, p. 855).
5. The task of the Standing Commission on Ecumenical Relations to coordinate ecumenical dialogues and relationships is aided when the work of one dialogue is shared with the others and, where appropriate, there is consultation with the Anglican Consultative Council, meetings of the primates, and the Lambeth Conference. Regular Consultation between the dialogues and the Standing Commission at intermediate steps is necessary to avoid confusion and misunderstanding. Coordination is also sometimes aided when dialogues are broadened, for example, from bilateral to trilateral.

6. Persons selected to represent the Episcopal Church on dialogues should be prepared for their task. This should include a knowledge of positions taken in other dialogues and the historic statements of the Episcopal Church, most recently the declaration of the 1979 General Convention on "The Nature of the Unity We Seek." The General Convention of 1961 stipulated that such persons:

*be reminded of the various historic statements defining this Church's stand in the field of Christian reunion beginning with the Chicago version of the Quadrilateral in 1886 and including several statements by successive Lambeth Conferences, particularly the Faith and Order Statement prepared by the Commission itself for the Lambeth Conference of 1948 and the General Convention of 1949; and . . . be . . . instructed to make the historic position of this Church as defined in these several statements the framework for all Church unity conversations in which it shall be engaged.*

#### **B. Evaluation and Response**

1. Agreed statements and other documents have only the authority of their own contents and the group or process which produced them until acceptance or implementation is recommended by the Standing Commission on Ecumenical Relations and acted upon by the General Convention. Such decisions of General Convention possess authority as defined by the General Convention of 1964:

*The Protestant Episcopal Church accepts as its authority the Holy Scriptures, the Nicene and Apostles' Creeds, and speaks through the Book of Common Prayer and the Constitution and Canons of the Church. The Protestant Episcopal Church speaks also through the Resolutions, Statements, and actions of the General Convention. In these ways the Church speaks at the highest level of responsibility for the Church, to the Church and to the world. (Journal, p. 313)*

2. Even during evaluation and before formal acceptance of agreed statements, the Church should be free to take initiatives locally, nationally, and internationally, or to modify relationships, when this is consistent with and authorized by Anglican formularies. If some proposed action appears to be inconsistent with the tradition and teaching of the Anglican Communion, however, initiatives should only be taken after consultation with the rest of the Anglican Communion.
3. The process of reception of agreed statements is aided when implications, goals, and intermediate steps are clearly articulated.
4. The participation of local dioceses with their congregations through study and response is necessary for genuine reception of agreed statements by the people of God. This should include a response from lay men and women whose judgment has an authenticity of its own.
5. As part of a total reception process, groups designated to consider agreed statements should share their opinions in meetings with cognate groups of the other Church.
6. The participation of seminary faculties in the study and analysis of agreed statements enhances the whole Church's evaluation and should be a regular part of every such process. Student participation should also be encouraged.

#### **C. Acceptance**

1. It is desirable that Churches in a given dialogue affirm agreed statements by the same verbal formula in both Churches so that the resulting positions are consistent with one another. Explanations or qualifications may sometime be added.
2. It is important that the formula of acceptance state clearly the nature of the particular

acceptance that is being proposed. The following formulae have been used by General Convention so far, listed here in increasing degrees of authority.

- a. Receive with gratitude the statement, welcoming the substantial agreement it expresses (1976, Ministry and Ordination, ARCIC)
- b. Endorse. . . as consonant with Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion (1969, Report of Bucharest Conference, Anglican-Orthodox)
- c. Welcoming the agreement as representing the traditional Anglican teaching that. . . We, the Episcopal Church in the United States of America, confess. . . as an expression of the historic position of this Church (1976, Recognition of Members, COCU)
- d. Affirm that the documents. . . provide a statement of the faith of this Church in the matters concerned and form a basis upon which to proceed (1979, Eucharistic Doctrine, Ministry and Ordination, ARCIC)
- e. The terms of intercommunion. . . we hereby accept and ratify (1934, Bonn Agreement, Old Catholic)

#### **D. Implementation**

1. After formal acceptance of agreed statements by General Convention, implementation in the local church is advanced by appropriately worded resolutions in provincial synods and diocesan Conventions, continued dialogue, covenants, and other means of interaction. This continuing process also builds real consensus and acceptance in the local church.
2. The Standing Commission on Ecumenical Relations reports and makes recommendations to the General Convention regarding procedures for implementation of accepted agreed statements in the life of this Church. Such implementation may be recommended to the Executive Council, the Standing Commission itself, Episcopal Diocesan Ecumenical Officers, the local dioceses and regional groupings, and other appropriate places.
3. Necessary funding and administrative accountability should be assured for implementation and application of agreed statements which have been accepted.
4. Agreed statements that have been accepted may be used to overcome condemnations and prejudices of the past, to create a climate of mutual trust, to inform catechetical instruction and adult education, to serve as resources for future theological questions, and to provide statements of the faith of this Church in the matters concerned, but they are not themselves creed or formal confessions of faith.

### *APPENDIX C*

#### **Guidelines of Bishops Theology Committee Recommendations on the *Filioque* to the Standing Commission**

After giving preliminary consideration to the question of the *filioque*, the Standing Commission requested that the Theology Committee of the House of Bishops coopt some teaching theologians, consider documents provided by the Anglican-Orthodox Joint Doctrinal Discussions, and advise the Standing Commission on the matter of whether the *filioque* should be omitted or retained in the text of the Niceno-Constantinopolitan Creed. At San Diego the committee on theology made four recommendations to the Standing

Committee for its consideration:

1. There is no dispute that the *filioque* clause was not found in the Niceno-Constantinopolitan Creed as it was received through the Council of Chalcedon in 451; thus for that reason alone there is sufficient cause to drop the phrase from the creed as presently used. Even now, on significant ecumenical occasions with the Orthodox, the creed should be recited without the *filioque*.

2. We recognize both western and eastern traditions of trinitarian theology as complementary aspects of the truth; neither one contradicts the other when properly understood. However, since the *filioque* phrase was introduced into the creed without the authority of an ecumenical council and without due regard for catholic consent, the text of the creed should be restored to the original form of 451 A.D.

3. Whatever steps the Episcopal Church in the U.S. takes to restore the text of the Niceno-Constantinopolitan Creed to its original form, they should not be undertaken unilaterally, but in concert with the rest of the Anglican communion and hopefully with the collaboration of other western Christian Churches.

4. We are committed to the continued study of the theological and canonical questions regarding the wording of the Niceno-Constantinopolitan Creed and would hope that as we Anglicans and the Orthodox become more understanding of and sensitive to one another through common prayer and action, we might come to a deeper appreciation of each other's spirituality.

#### *APPENDIX D*

#### **List of Episcopal Representatives in Dialogues and Councils**

##### **The Sixth Assembly of the World Council of Churches**

The Presiding Bishop  
The Rev. Sergio Carranza  
The Rev. John E. Kitagawa  
Ms. Marydel Cortner  
Dr. William E. Dornemann  
Mrs. Eugenie Havemeyer  
Mr. John M. Holloway

##### **The Governing Board of the National Council of Churches of Christ**

The Presiding Bishop  
The Rt. Rev. Gerald McAllister  
The Rt. Rev. David B. Reed  
The Very Rev. Elton O. Smith  
The Rev. William B. Lawson  
The Rev. William A. Norgren  
The Rev. William James Walker  
Mr. John L. Carson III  
Dr. Willard Day  
Mrs. Alice Emery  
Mrs. Barbara James  
Mrs. Constance Lyle  
Miss Barbara M. Quinn  
Mr. Eric Scharf

**The Consultation on Church Union**

**1. Cincinnati Plenary, 1980**

The Rt. Rev. John M. Krumm, *Chairman*  
The Rt. Rev. Robert M. Anderson  
The Rt. Rev. John H. Burt  
The Rt. Rev. Donald J. Parsons  
The Rt. Rev. David B. Reed  
The Rev. John Bonner  
The Rev. Professor Richard Norris  
The Rev. William James Walker  
Mrs. Phebe Hoff  
Dr. Cynthia Wedel

**2. Louisville Plenary, 1982**

The Rt. Rev. Donald J. Parsons, *Chairman*  
The Rt. Rev. John H. Burt  
The Rt. Rev. David B. Reed  
The Very Rev. Allen L. Bartlett  
The Rev. Columba Gillis  
The Rev. Joseph A. Harmon  
The Rev. William A. Norgren  
The Rev. William Petersen  
Mrs. Phebe Hoff  
Dr. Cynthia Wedel

**The Anglican-Roman Catholic Consultation (ARC)**

The Rt. Rev. Arthur A. Vogel, *Chairman*  
The Rt. Rev. David B. Reed  
The Rt. Rev. William G. Weinbauer  
The Rev. Eleanor McLaughlin  
The Rev. Charles P. Price  
The Rev. J. Robert Wright  
Dr. V. Nelle Bellamy  
Professor Henry B. Veatch

**The Anglican-Orthodox Theological Consultation**

The Rt. Rev. Robert E. Terwilliger, *Chairman*  
The Rt. Rev. Frank S. Cerveny  
The Rt. Rev. Harold Robinson  
The Rev. Canon John H. Backus  
The Rev. William B. Green  
The Rev. James E. Griffiss  
The Rev. Lloyd G. Patterson, Jr.  
Mother Mary Basil

**The Lutheran-Episcopal Dialogue**

The Rt. Rev. William G. Weinbauer, *Chairman*  
The Very Rev. John H. Rodgers, Jr.  
The Rev. Reginald H. Fuller  
The Rev. J. Ogden Hoffman, Jr.  
The Rev. William Petersen  
The Rev. J. Howard Rhys  
The Rev. Louis Weil