

1 **A Draft of a Proposed Response of The Episcopal Church to *The Church:***
2 ***Towards a Common Vision***

3
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5 **February 8, 2017**
6

7 *Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth*
8 *with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any*
9 *thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for*
10 *it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. Amen.*¹

11
12 Introduction

13 The Episcopal Church (TEC) is grateful to the World Council of Churches and its Commission
14 on Faith and Order for its second convergence text: *The Church: Towards a Common Vision*
15 (TCTCV). TCTCV grows from Faith and Order’s first convergence text, *Baptism, Eucharist and*
16 *Ministry*, recognizing that the main topics of BEM can be understood only in the context of the
17 church. As a convergence text, TCTCV “express[es] how far Christian communities have come
18 in their common understanding of the Church” [p. 1] while also identifying areas that need
19 further work. We find both hope and encouragement in the great extent of convergence among
20 the churches that TCTCV identifies.

21 In the United States, Christian churches and in different ways other religious traditions struggle
22 with changes in societal views of religious organizations, with the survival instincts these
23 changes trigger within religious groups, and with the temptation to nostalgia and self-absorption
24 that ensues. The lack of unity, mutual recognition, and co-operative mission among religious
25 groups and within Christianity only accentuates the negative perception of Christianity.

26 We rejoice in the progress toward unity brought about by the many stages in developing this text,
27 including previous studies, responses from individuals and churches, and careful crafting and
28 revision. We look forward to the future work of Faith and Order, shaped by the churches’
29 responses to TCTCV. We recognize that many issues remain, some of them apparently obdurate
30 at this time. At the same time, while we do not know the shape of the future united church, we
31 pray for and commit ourselves to the unity of the church, along with other churches and with our
32 Lord Jesus Christ. Living into the unity of the church is not an easy task, but it is one we cannot

¹ Prayer for the Church, 1979 *Book of Common Prayer* of the Episcopal Church, 816.
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33 renounce. The Episcopal Church is committed to finding the fullness of the church that makes
34 our witness credible, however arduous and difficult that may seem.

35 We have studied and learned from TCTCV, and we find that this text does reflect TEC's
36 ecclesiological understanding of the church. We also find that this text reflects our vision for the
37 unified church for which we pray and toward which we work. We welcome further movement in
38 this direction, including in areas where TEC may be willing to say more than TCTCV is able to.
39 We elaborate our findings in answering the questions that TCTCV poses to the churches.

40 1. *To what extent does this text reflect the ecclesiological understanding of your church?*

41 TCTCV reflects TEC's understanding of the church in a very high degree. TCTCV 22 is entirely
42 consistent with three of the four articles of the Chicago/ Lambeth Quadrilateral as TEC has
43 interpreted them in its 1979 Declaration on Unity and its 1982 Principles of Unity.²

44 TCTCV also further clarifies the nature and purpose of *episkopé*, which in the Episcopal Church
45 is expressed in the historic episcopate. For the sake of the unity of the church, TEC has
46 interpreted this fourth article of the Quadrilateral to make possible the sharing of the episcopate
47 with churches that are willing to receive it, such as the ELCA and the Moravian Church -
48 Northern and Southern Provinces. We continue in dialogue with churches whose tradition is
49 corporate *episkopé* (e.g., Presbyterian Church USA) and look forward to the day when churches
50 are able to agree concerning the limits of legitimate diversity in this area.

51 We welcome these elements in TCTCV that are particular emphases of Episcopal and Anglican
52 ecclesiology:

- 53 • Incarnational theology that ties together both the earthly ministry of Christ and the ministry
54 of the Church as the body of Christ. We include here TCTCV's affirmation that both
55 baptism and the Lord's Supper effect in a real way what they promise.
- 56 • The mission and the working of the Holy Spirit. As TCTCV indicates, the Church is
57 intended to serve God's plan for the transformation of the world. God's mission for the
58 church is to proclaim in word and deed the Good News of salvation in Jesus Christ. As
59 Anglicans, we recognize that this view of mission is consistent with the Marks of Mission
60 formally and informally embraced throughout the Anglican Communion and TEC.³
- 61 • Koinonia as the fundamental characteristic of the church and so of ecclesiology suited to our
62 contemporary global context. We welcome TCTCV's affirmation of the eschatological
63 character of *koinonia*, even as we are committed to receiving the gift of *koinonia* in our

² See Appendix 3 for these statements, and the Chicago/Lambeth Quadrilateral.

³ The Marks of Mission affirm that the mission of the Church is the mission of Christ. This mission requires the church to proclaim the Good News of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation; and to strive to safeguard the integrity of creation and sustain and renew the life of the earth. <http://www.episcopalchurch.org/page/five-marks-mission>.

64 churches in our journey in history. We are grateful for the significant work done in the last
65 several decades to elaborate the meaning and practice of *koinonia* within and between the
66 churches. We hope for more discussion of the opportunities given to us by God through
67 conflict, which can become an opportunity “to enhance our mutual understanding and to
68 grow in the faith.”⁴ Christians already share a real yet imperfect communion through the
69 power of the Spirit, and seeking reconciliation within communion is an integral part of the
70 process of growing up into full unity with Christ.

- 71 • The priesthood of all the people of God. The ecclesiology expressed in TEC’s 1979 Book of
72 Common Prayer and other liturgies is based in the baptismal covenant that strongly affirms
73 that all baptized persons are ministers of the Gospel and empowered for the mission of the
74 church.⁵ TEC’s Catechism teaches that “The ministers of the church are lay persons,
75 bishops, priest, and deacons.”⁶ All baptized persons have in baptism been called to ministry
76 and given authority for the mission, guidance, and governance of the church in every area at
77 every level. TEC is in the process of restructuring itself to express this understanding more
78 fully in our structures, policies, and practices. TEC affirms that the ministry of the baptized
79 is enhanced and encouraged by the leadership of those ordained and those otherwise
80 commissioned.
- 81 • Legitimate diversity. In seeing ourselves as participating in the one, holy, catholic, and
82 apostolic church, TEC and other Anglican churches affirm that, because of “the sheer
83 richness of the Gospel of Christ,”⁷ there is legitimate diversity in doctrine, discipline, and
84 worship, and in morals and mission, within the one church. We recognize legitimate
85 diversity as enriching, not dividing. We welcome TCTCV’s identification of the need for
86 common criteria and structures for assessing diversity. We commend the approach taken in
87 the statement “Communion, Conflict and Hope” of the Inter-Anglican Theological and
88 Doctrinal Commission, which has been useful both within and beyond TEC and the Anglican
89 Communion.
- 90 • The necessity of the churches engaging in mission together unless this is impossible for
91 legitimate reasons related to faith and order. TEC attempts to follow this principle at every
92 level, even while we acknowledge that this is something we are able to do more fully than is
93 currently the case, perhaps particularly at the local level.
- 94 • The necessity of exploring all issues, including morals, “in a spirit of mutual attentiveness
95 and support” [¶36]. We would expand this to say that such attentiveness and support
96 includes common prayer and worship, humility and the willingness to repent, and a habitual
97 presumption of the good will and intentions of others. These dispositions are even more

⁴ “Communion, Conflict and Hope” of the Inter-Anglican Theological and Doctrinal Commission, para. 50
<http://www.anglicancommunion.org/media/107653/Communion-Conflict-and-Hope-the-Kuala-Lumpur-Report.pdf>.

⁵ *Book of Common Prayer* (1979), 301-309.

⁶ *Book of Common Prayer* (1979), 855.

⁷ “Communion, Conflict and Hope,” para 109.

98 necessary when the issues under discussion are particularly difficult, whether because of
99 historic divergences or current disagreements.

100

101 2. *To what extent does this text offer a basis for growth in unity among the churches?*

102 TCTCV makes clear the very significant extent to which the churches already agree on
103 fundamental issues, such as those we have noted in #1. TCTCV helps to legitimize the
104 catholicity of all the churches, taken as a whole. Further, TCTCV sets out a basis for growth in
105 unity in many other ways, including but not limited to the following:

- 106 • “The Church, as the body of Christ, acts by the power of the Holy Spirit to continue his
107 life-giving mission in prophetic and compassionate ministry and so participates in God’s
108 work of healing a broken world” [¶5]. The Church is intended to serve God’s plan for the
109 transformation of the world. We would add that the Holy Spirit also works in worship
110 and prayer to empower the Church for its mission.
- 111 • The unity of the church is visible when churches “recognize in one another the authentic
112 presence of...the ‘one, holy, catholic, apostolic Church’” [¶8]. We would state further
113 that such recognition takes place in shared life, mission, and work, in worship and in
114 prayer, and in instances where the baptized of different traditions acknowledge that they
115 share a common faith and can live into a shared ministry. That is, the unity of the church
116 may be visible in areas where formal recognition is not yet forthcoming, as ¶43 notes. As
117 TCTCV says, the Church is “one, holy, catholic, and apostolic” because of the nature and
118 work of God, not on its own account.
- 119 • “Legitimate diversity” contributes to the “unity and catholicity of the Church as a whole”
120 [¶17]. We recognize that the meaning of the term “legitimate diversity” is deliberately
121 vague in TCTCV, reflecting the churches’ differences on this point. We agree with
122 TCTCV’s statements that there is need for common criteria and mutually recognized
123 structures to distinguish in which areas diversity is enriching, in which it is divisive, and
124 in which it is church dividing. Developing ways to distinguish legitimate from
125 illegitimate diversity, including in matters of faith and order, also entails a nuanced
126 consideration of conflict in the church.
- 127 • “Each local church contains within it the fullness of what it is to be the Church. It is
128 wholly Church, but not the whole Church...The universal Church is the communion of
129 all local churches united in faith and worship around the world” [¶18]. This view of the
130 church is implicit in the Chicago/Lambeth Quadrilateral as interpreted by TEC, as well as
131 in foundational documents of Anglicanism and of TEC. From the English Reformation
132 forward, Anglicans have understood Anglican churches to be part of, but by no means the
133 whole of, the one, holy, catholic, and apostolic church. We hope and aspire to believe as
134 the one church believes, and we hope and aspire to do what the one church does. We
135 recognize that the fullness of the church is eschatological, at the same time that that

- 136 eschatological reality is already anticipated in the Church’s life now and throughout
137 history.
- 138 • All authority comes from Christ and is to be exercised in the light of how Christ
139 exercised authority. His transparency, authenticity and above all his truth-telling not only
140 drew the attention of the people; these qualities also created the vulnerability that led to
141 his death. In this sense, Christian authority is distinguished from mere power.
142 Leadership is “neither only personal, nor only delegated by the community. It is a gift of
143 the Holy Spirit destined for the service (*diakonia*) of the Church in love” [¶28]. Faithful
144 leadership should include the participation of the whole community. All churches need a
145 ministry of oversight (*episkopé*) that is “exercised in personal, collegial and communal
146 ways” [¶29]. TEC affirms that the exercise of *episkopé* does entail the “quality of
147 synodality or conciliarity” that “reflects the mystery of the trinitarian life of God” [¶30].
148 The decision-making and other governance structures and processes of TEC are already
149 personal, collegial, and communal, in that TEC is structured to require synodality and
150 conciliarity at every level. We would hope that all churches may affirm the importance
151 of the synodal as well as conciliar aspects of *episkopé*.
 - 152 • Ethics are rooted in God and not isolated from “the moral struggles of humankind as a
153 whole” [¶35]. The Anglican-Roman Catholic Consultation in the US (ARCUSA) has
154 published an agreed statement on ethics and moral life, “Ecclesiology and Moral
155 Discernment: Seeking a Unified Moral Witness.”⁸ This document closely examines the
156 processes of moral discernment and teaching that the two churches have in common,
157 identifying some areas where the teachings of the two churches are consonant with each
158 other (e.g., migration and immigration), and some where potentially divisive differences
159 persist (e.g., same-sex relations). The statement affirms that the two churches share a
160 common vision of full and visible unity to which diversity is integral, noting that unity
161 need not entail the reconciliation of all differences. We encourage the Commission on
162 Faith and Order to consider this agreed statement in its further work on how the church is
163 both in and for the world.
 - 164 • “Even now, divided Christian communities can and do” act “jointly to bring relief to
165 suffering human beings and to help create a society that fosters human dignity” [¶36]. At
166 a time when ecumenical agreement in faith and order seems hard to achieve, we rejoice
167 that the expressions of joint work to relieve suffering and create a just society are so
168 strong and widespread. TEC is thankful to be able to participate in such efforts, which
169 we see at local, regional, and global levels. We note that a century ago such common
170 witness would not have been possible, but we have since grown together in unity. This
171 gives us hope that the challenges we face in the present day need not be insurmountable.
172 We believe that bringing this form of common witness together with the discussion of

⁸ http://www.episcopalchurch.org/files/ecclesiology_and_moral_discernment.pdf.

173 doctrine and discipline would be of great benefit to discussions of faith and order, as well
174 as to recognition of the degree of communion which the churches already share.

175 Further, in stating the areas of difference and disagreement that still remain, TCTCV is most
176 helpful in clarifying the work that must be done, and suggesting possible ways in which it might
177 proceed. We elaborate further in #4, below. Even so, we consider it important to distinguish
178 between real differences that are obdurate, and *perceived* differences that may be resolvable
179 through careful study and honest discussion.

180 At the same time, we note that TCTCV does not identify the barriers or challenges to unity posed
181 by the massive historic and current inequities along socio-economic lines, such as gender,
182 race/ethnicity, and legacies of colonialism, which are ecclesial as well as geo-political. Nor does
183 TCTCV at any point refer to the role of women with men in the churches, though this has been a
184 matter of considerable discussion over the decades. We consider these highly significant
185 omissions. While social, economic, and cultural inequities may not be stated as doctrine, we
186 think that a strong argument can be made that these are *lived* doctrine, and that they certainly
187 influence doctrinal formulations. We believe such issues must be addressed within the context
188 of faith and order, because such inequities are significant elements of the contexts of our day-to-
189 day faith.

190 The Episcopal Church has focused historically on racial reconciliation as a primary aspect of
191 ecumenical cooperation and work toward unity. Our church “understands and affirms that the
192 call to pray and act for racial reconciliation is integral to our witness to the gospel of Jesus Christ
193 and to our living into the demands of our Baptismal Covenant.”⁹ In 2009 the Episcopal Church
194 repudiated the Doctrine of Discovery¹⁰ and currently supports Native Americans and others in
195 increasing both tribal and environmental integrity and sustainability.¹¹ Our work toward
196 ecclesial unity is increasingly rooted in seeking deeper connection with historically African
197 American denominations, in our continuing participation in the Consultation on Church Unity
198 and its successor Churches Uniting in Christ,¹² and in active dialogue with churches such as the
199 Evangelical Lutheran Church in America, the United Methodist Church, the Presbyterian Church
200 (U.S.A.) and the Moravian Provinces in the United States, whose own longstanding
201 commitments to diversity and inclusion inspire us.

202

⁹ General Convention Resolution C019 to Establish Response to Systemic Racial Injustice,
http://www.generalconvention.org/gc/2015-resolutions/C019/current_english_text

¹⁰ General Convention Resolution D035 to Repudiate the Doctrine of Discovery,
http://www.episcopalarchives.org/cgi-bin/acts/acts_resolution-complete.pl?resolution=2009-D035.

¹¹ <http://episcopaldigitalnetwork.com/ens/2016/08/25/episcopalians-rally-behind-native-american-protests-of-nd-pipeline/>.

¹² <http://churchesunitinginchrist.org/>.

203 3. *What adaptations or renewal in the life of your church does this statement challenge your*
204 *church to work for?*

205 TCTCV challenges TEC in these areas:

- 206 • *Episkopé*, especially whether the historic episcopate is intended by Christ for the future
207 united church, and what this might mean about other forms of *episkopé*. The question of
208 primacy is clearly a part of this.
- 209 • Primacy, especially the role of a universal primacy. TEC is not ready to say yes to
210 universal primacy of one or more bishops. Anglicans have typically emphasized the
211 importance of dispersed authority within the structures of the church. We believe that
212 primacy need not entail centralization. Historically and currently, Anglicans hesitate to
213 centralize authority and governance in what might be called primatial bodies, let alone in
214 an individual primate at the communion level.
- 215 • Reception and non-reception. Especially in the absence of criteria and structures for
216 assessing legitimate diversity, it is not clear how the churches are to understand important
217 decisions by other churches before we are closer to unity. We acknowledge the need for
218 a hermeneutics of generosity, even as we note that such decisions and their
219 implementation do have bearing on how statements of doctrine, discipline, and moral
220 teaching by a particular church are received.
- 221 • The range of legitimate diversity. TEC sees this range as quite broad. Unless diversity
222 infringes the church's true vocation, diversity helps the church pursue its mission in the
223 widely varied contexts in which it is set. We are inspired by the motto of the Moravian
224 churches: "In essentials unity, in non-essentials liberty, and in all things love."¹³ We
225 tend to assess diversity in relation to the doctrine, discipline, and worship of the church.
226 Yet in TEC there is wide disagreement about the outcomes of such assessment in some
227 instances. We acknowledge that our view is not shared by some provinces of the
228 Anglican Communion, or by some other churches. With other Anglican churches, TEC
229 remains hesitant to say that this range can be decided at a central or worldwide level
230 without direct involvement and even approval at the local and regional levels.
- 231 • The moral challenge of the Gospel. Here we are particularly aware of the disjunction
232 between our biblically-based creedal faith and the massive historic and current inequities
233 that are such a significant aspect of the context in which we live out our lives. We are
234 grateful for the prophetic and pastoral calls for repentance and conversion presented by
235 other churches here and around the world, and by a wide range of social movements that
236 are not affiliated with any church.

¹³ http://www.moravianchurcharchives.org/thismonth/12_05%20In%20Essentials.pdf. The Episcopal Church is in full communion with the Moravian Church [USA] – Northern and Southern Provinces.
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- 237 • The importance of deepening and expanding our engagement with other churches,
238 especially those that have not been part of the ecumenical movement, including so-called
239 new and emerging churches as well as evangelical and Pentecostal churches.

240 Finally, all ecumenical and interreligious efforts, including TCTCV, challenge us constantly to
241 assess the extent to which TEC, its leaders and its members, have the will toward the unity for
242 which Christ prayed. We must constantly ask ourselves and each other, “What must we do to
243 foster and maintain our will toward unity?”

244

245 4. *How far is your church able to form closer relationships in life and mission with those*
246 *churches which can acknowledge in a positive way the account of the Church described in this*
247 *statement?*

248 The Episcopal Church has a long history of engagement with other churches, with fruitful
249 outcomes in both life and mission. Appendix 4 lists all current official ecumenical efforts in
250 which The Episcopal Church is represented. In addition, Episcopal churches are deeply engaged
251 in local mission engagement in “life and work.” TEC also participates in the ecumenical work of
252 the Anglican Communion in a variety of ways.

253 In addition, TCTCV 7 and Ch. 4 discuss the challenges presented to the churches by religious
254 pluralism. We believe that TEC has made significant contributions to this discussion:
255 representatives contributed to the drafting of the NCCC Policy Statement on Interfaith Relations
256 adopted in 1999, as well as making two significant statements of its own in 1991 and 2009.¹⁴ In
257 our ecumenical and inter-religious work we also express our commitment to racial reconciliation,
258 noted above.

259

260 5. *What aspects of the life of the Church could call for further discussion and what advice could*
261 *your church offer for the ongoing work by Faith and Order in the area of ecclesiology?*

262 We encourage Faith and Order to continue work on the areas where the churches differ or
263 disagree. We note that most if not all TCTCV’s questions and suggestions about what may be
264 needed to move toward greater convergence are at least amenable to Episcopalians/ Anglicans.
265 Indeed, the principal questions about what is needed for the One Church are things the Anglican
266 Communion has been wrestling with within itself for its entire history.

267 We believe that the following areas may fruitfully be considered now:¹⁵

¹⁴ http://www.episcopalchurch.org/files/statement_on_interreligious_relations_branded_9-2015.pdf.

¹⁵ In Appendix 1, we have commented on other areas where further work will be needed, areas that we consider to be of less urgency at this time than the ones discussed here.

- 268 • Consideration of intermediate steps between division and full visible unity that entails
269 reconciliation of ministries. TEC and the Anglican Communion are able to affirm the
270 concept of degrees of communion. That is, we share a degree of communion with all
271 baptized Christians, and find it helpful and encouraging to bring to light the extent of
272 communion that churches already share. Doing so relativizes the importance of
273 remaining differences. We welcome IARCCUM’s vision of unity as “a eucharistic
274 communion of churches: confessing the one faith and demonstrating by their harmonious
275 diversity the richness of faith.”¹⁶ We rejoice that the Churchwide Assembly of the
276 Evangelical Lutheran Church in America and the Bishops’ Committee on Ecumenical
277 and Interreligious Affairs of the United States Conference of Catholic Bishops have now
278 both affirmed the areas of agreement in *Declaration on the Way: Church, Ministry and*
279 *Eucharist*.¹⁷ We look forward to seeing some way for churches to recognize each other
280 as holding the same faith even when there are outstanding issues.¹⁸ We look for ways to
281 be reconciled with others through mutual/ reciprocal recognition of church as churches.
- 282 • Further discussion on the relationship between worship, doctrine and order, and mission.
283 As Anglicans, we believe that worship and common prayer contribute strongly to the rule
284 of faith, doctrine, and mission, and are in turn shaped by these.
- 285 • Common criteria and mutually recognized structures to distinguish legitimate from
286 illegitimate diversity, including in matters of faith and order. Particularly pressing for
287 TEC is the extent to which differences on moral questions are appropriately seen as
288 “church-dividing.”
- 289 • The relationship of the movement of the Holy Spirit to institutional structure and
290 ministerial order, and thus the extent to which these may be changed. This is a crucial
291 aspect of the discussion as to Christ’s intention for the church in regard to *episkopé* and
292 the inextricably related qualities of synodality and conciliarity. TEC believes that the
293 historic episcopate is intended by Christ for the coming united Church, at the same time
294 that many Episcopalians and Anglicans would say that this does not invalidate other
295 forms of *episkopé* in the past or the present. We suspect that making it clear that
296 apostolic faith is more fundamental than and prior to apostolic succession would advance
297 greater understanding and agreement in ecclesiology as well as theology. We find that
298 the Orthodox churches’ approach to different types of apostolicity is very helpful.¹⁹

¹⁶ International Anglican-Roman Catholic Commission on Unity and Mission, *Growing Together in Unity and Mission*, 13. <http://www.anglicancommunion.org/relationships/ecumenical-dialogues/roman-catholic/iarccum.aspx>

¹⁷ http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/lutheran/upload/Declaration_on_the_Way-for-Website.pdf

¹⁸ The nine churches of Churches Uniting in Christ (of which the Episcopal Church is one) intends to celebrate just such a recognition of ministries. Moreover, TEC has entered into agreements of Interim Eucharistic Sharing with ecumenical partners when it is possible to say that a) there are no outstanding, significant doctrinal issues to resolve; and b) the next stage is full communion that includes reconciliation of ministries.

¹⁹ For example, The North American Orthodox/ Roman Catholic Bilateral Consultation, “Apostolicity as God’s Gift in the Life of the Church” (1986); Anglican-Orthodox Theological Dialogue, *The Church of the Triune God* (2006); and some of the preparatory documents for the 2016 Holy and Great Council.

- 299 • Further elaboration of what the churches can already say together about the various
300 aspects of authority. We would welcome a convergence statement that takes fuller
301 account of the work done by many bilateral and conciliar dialogues throughout the world.
302 A statement addressed to the local churches and congregations and their members would
303 be most helpful at this time.

304 We recognize that much work is needed in the particular churches for further agreement to
305 emerge on the following:

- 306 • Mutual recognition of various forms of baptism. TEC recognizes the validity of all
307 baptisms performed with water “in the name of the Father, and of the Son, and of the
308 Holy Spirit.” Our official policy is that any baptized Christian may receive Communion
309 in the Episcopal Church.
- 310 • Governance and decision-making, including the synodal/ conciliar aspects that
311 accompany the exercise of *episkopé* and other forms of authority. TEC, along with other
312 Anglican churches, affirms that *episkopé* implies synodality/ conciliarity, and vice versa.
313 Further, we are convinced that an adequate account of reception must include the
314 principles of subsidiarity and of mutual, widespread consultation that influences
315 decisions.
- 316 • How Christians respond to religious pluralism. We point again to TEC’s work on this,
317 noted in #4, above.

318 We think that further work on the following areas is contingent on further progress in the areas
319 we have already noted:

- 320 • The significance of tradition and the “traditioning process” in discernment of the
321 movement of the Holy Spirit in the new contexts of the post-colonial world. We note
322 here the significance of this discussion for determining whether ordination is reserved for
323 men only, and what role consideration of personal qualities (including sexual and gender
324 identification) plays in determining who is fit for ordination. TEC ordains women
325 (including lesbians) and gay men to all offices of ordained ministry. We do not believe
326 that these practices need by church-dividing, though we recognize that these practices
327 may impair communion to some extent, as is the case within the Anglican Communion.
- 328 • How visible unity is expressed concretely in communion in the fullness of apostolic faith;
329 in sacramental life; in a truly one and mutually recognized ministry; in structures of
330 conciliar relations and decision-making; and in common witness and service in the world
331 [¶22]. While none of us knows what the future church will be, it is imperative to present
332 some concrete possibilities so that the people of God can grow in the vision of and
333 commitment to the coming church.
- 334 • A more precise understanding and agreement on the appropriate relations between
335 various levels of a united church and what kinds of leadership are needed to serve these

336 relationships. This includes further work on the matter of the primacy of one or more
337 bishops.
338

339 **Appendix 1: Other areas where work is needed**

340

341 In the body of our response, we have made suggestions about important work that we would like
342 to see the Commission on Faith and Order pursue in the near term. Below are other issues we
343 consider important, with brief comments on each.

344 Sin and the church. TEC affirms that the church is created by God and entrusted to human
345 beings, who continue to sin even as they grow closer to Christ. We also believe that God the
346 Holy Spirit will preserve the church indefectible. Confessing the sins of the church as an
347 organization does not compromise the church’s nature and mission. Particularly in instances of
348 widespread injustice, the church’s confessing its sins is a necessary and desirable part of the
349 church’s participation in the work of God.

350 The tension between the already and the not yet. We welcome TCTCV’s emphasis on the
351 eschatological aspect of ecclesiology and would like to see it developed further. We believe
352 such work will also advance the discussion of sin and the church.

353 The church as transformative influence in society. As Anglicans, we strongly affirm the
354 transformative role of the church in society. We believe this is integral to the mission of the
355 church. We encourage further discussion of this area that takes into account the post-colonial
356 situation of all the churches across the world.

357 Scripture, preaching, and worship. In the body of our response we point to the importance of
358 liturgy and worship as foundational to the church. We look forward to greater convergence on
359 the role and authority of Scripture as it is used in worship, including its interpretation through
360 preaching.

361 Reception. Recognizing the important work done on reception by WCC, various ecumenical
362 dialogues, and a wide range of scholars, we would welcome further development, particularly in
363 relation to the question of how the church discerns the extent to which reception is taking place
364 and the extent to which it is not. What are criteria for discerning reception, particularly in
365 contexts where rapid solutions to problems are valued highly?

366 Greater realism in discussing points of convergence. We are not convinced that convergence is
367 as strong or widespread in all instances as TCTCV suggests. We consider it necessary to assess
368 church practices as well as statements in discerning convergence.

369 Morals in relation to salvation. We believe that further discussion of the relationship of
370 salvation, sanctification, and holiness would be of great assistance in the discussion of any area
371 of morals. This is a theological as well as pastoral issue.

372

373 **Appendix 2: Response of the Episcopal Diocese of the Honduras²⁰**

374

375 **HACIA UNA VISION EN COMUN DE NUESTRA IGLESIA**

376

377 Gracias a la Iglesia Episcopal (DFMS), y el Consejo Mundial y la Comisión de Fe y Orden
378 iglesias que están trabajando en este proyecto destinado a la Unidad de la Iglesia. Que no será
379 una tarea fácil, pero lo que sugiere el documento se basa en la unidad del cuerpo de Cristo. La
380 respuesta de la Iglesia Episcopal es guiado por el Catecismo, la obra del Espíritu Santo, y la
381 eclesiología Episcopal Anglicana. Una cosa que notamos es el uso de ambas palabras Episcopal
382 y Anglicana como si fuéramos dos iglesias. Es cierto que nuestro contexto es Episcopal pero
383 también lo es que somos parte de la Comunión Anglicana.

384 Durante mucho tiempo hemos recorrido dividido eclesiásticamente, esta división se alimenta la
385 nostalgia de la humanidad. Este documento de la Iglesia Episcopal se compromete a manifestar y
386 trabajar por la unidad que tenemos en Cristo y ahora tenemos que encontrar la plenitud de
387 hacernos testigos creíbles de la fe cristiana. reconocimiento mutuo de los ministerios eclesiales,
388 la profesión de una "Iglesia" es una tarea a la que no podemos renunciar ardua y difícil como
389 puede parecer.

390 También nos hemos dado cuenta de que por medio de este documento veo que tratar de
391 "legitimar" la catolicidad de la Iglesia en su conjunto.

392 Esta es la opinión de nuestro proyecto de documento Episcoapal Diócesis de Honduras que nos
393 ha enviado, oramos para que el Espíritu Santo del Señor nos guiará para lograr una Iglesia unida
394 a caminar a la luz de su palabra, una iglesia profética para anunciar la buena noticia en todo
395 tiempo y lugar.

396

397

²⁰ The Diocese of Honduras is one of nine Latin American dioceses that comprise Province 9 of the Episcopal Church.

398 **Appendix 3: The Chicago/ Lambeth Quadrilateral, Declaration on Unity, and Principles of**
399 **Unity**

400
401 **The Chicago/ Lambeth Quadrilateral** (1886/1888) affirms that the following elements “supply
402 a basis on which approach may be by God's blessing made towards” the unity of the church:

403 (a) The Holy Scriptures of the Old and New Testaments, as "containing all things
404 necessary to salvation," and as being the rule and ultimate standard of faith.

405 (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the
406 sufficient statement of the Christian faith.

407 (c) The two Sacraments ordained by Christ Himself--Baptism and the Supper of the
408 Lord--ministered with unfailing use of Christ's words of Institution, and of the elements
409 ordained by Him.

410 (d) The Historic Episcopate, locally adapted in the methods of its administration to the
411 varying needs of the nations and peoples called of God into the Unity of His Church.²¹

412
413
414 **Declaration on Unity (1979), approved by the General Convention of the Episcopal Church**

415 The visible unity we seek will be one eucharistic fellowship. As an expression of and a
416 means toward this goal, the uniting Church will recognize itself as a communion of
417 Communion, based upon acknowledgment of catholicity and apostolicity. In this organic
418 relationship all will recognize each other's members and ministries. All will share the bread and
419 the cup of the Lord. All will acknowledge each other as belonging to the Body of Christ at all
420 places and at all times. All will proclaim the Gospel to the world with one mind and purpose. All
421 will serve the needs of humankind with mutual trust and dedication. And for these ends all will
422 plan and decide together in assemblies constituted by authorized representatives whenever and
423 wherever there is need. We do not yet see the shape of that collegiality, conciliarity, authority
424 and primacy which need to be present and active in the Diocese with its Parishes as well as
425 nationally, regionally, universally; but we recognize that some ecclesial structure will be
426 necessary to bring about the expressions of our unity in the Body of Christ described above. We
427 do not yet know how the particular traditions of each of the Communion will be maintained and
428 developed for the enrichment of the whole Church. We do not see how the Church will be
429 shaped by the particular histories and cultures within which she is called to fulfill her mission.
430 All Christians are challenged to express more fully among themselves the biblical call to mutual
431 responsibility and interdependence. We believe ways can now be found to express this call to a
432 communion of the Churches in the Body of Christ. As the Churches become partners in mission
433 they will move from present interrelatedness to interdependence.

434
435 **Principles of Unity (1982), approved by the General Convention of the Episcopal Church**

²¹ Book of Common Prayer of the Episcopal Church, 876-878.
Draft TEC response TCTCV

436 [T]he 67th General Convention of the Episcopal Church re-affirm[s] the Chicago-Lambeth
437 Quadrilateral as found on pages 876-878 of the Book of Common Prayer as a statement of basic
438 principles which express our own unity, and as a statement of essential principles for organic
439 unity with other churches, and affirm the following as an explication of that basic document
440 without denying anything contained therein: that

- 441 1. The Holy Scriptures of the Old and New Testament are the word of God as they are
442 witness to God's action in Jesus Christ and the continuing presence of his Holy Spirit in
443 the Church, that they are the authoritative norm for catholic faith in Jesus Christ and for
444 the doctrinal and moral tradition of the Gospel, and that they contain all things necessary
445 for salvation.
- 446 2. The Apostles' and Nicene Creeds are the forms through which the Christian Church, early
447 in its history under the guidance of the Holy Spirit, understood, interpreted and expressed
448 its faith in the Triune God. The continuing doctrinal tradition is the form through which
449 the Church seeks to understand, interpret and express its faith in continuity with these
450 ancient creeds and in its awareness of the world to which the Word of God must be
451 preached.
- 452 3. The Church is the sacrament of God's presence in the world and the sign of the Kingdom
453 for which we hope. That presence and hope are made active and real in the Church and in
454 the individual lives of Christian men and women through the preaching of the Word of
455 God, through the Gospel sacraments of Baptism and Eucharist, as well as other
456 sacramental rites, and through our apostolate to the world in order that it may become the
457 Kingdom of our God and of his Christ.
- 458 4. Apostolicity is evidenced in continuity with the teaching, the ministry, and the mission of
459 the apostles. Apostolic teaching must, under the guidance of the Holy Spirit, be founded
460 upon the Holy Scriptures and the ancient fathers and creeds, making its proclamation of
461 Jesus Christ and his Gospel for each new age consistent with those sources, not merely
462 reproducing them in a transmission of verbal identity. Apostolic ministry exists to
463 promote, safeguard and serve apostolic teaching. All Christians are called to this ministry
464 by their Baptism. In order to serve, lead and enable this ministry, some are set apart and
465 ordained in the historic orders of Bishop, Presbyter, and Deacon. We understand the
466 historic episcopate as central to this apostolic ministry and essential to the reunion of the
467 Church, even as we acknowledge "the spiritual reality of the ministries of those
468 Communion[s] which do not possess the Episcopate" (Lambeth Appeal 1920, Section 7).
469 Apostolic mission is itself a succession of apostolic teaching and ministry inherited from
470 the past and carried into the present and future. Bishops in apostolic succession are,
471 therefore, the focus and personal symbols of this inheritance and mission as they preach
472 and teach the Gospel and summon the people of God to their mission of worship and
473 service.
474

475 **Appendix 4: Official Ecumenical Relations of The Episcopal Church**

476

477 The Episcopal Church is in full communion with the following churches:

- 478 • Evangelical Lutheran Church in America
- 479 • The Moravian Church - Northern and Southern Provinces
- 480 • Old Catholic Churches of the Union of Utrecht
- 481 • Philippine Independent Church
- 482 • Mar Thoma Syrian Church of Malabar, India
- 483 • Provinces of the Anglican Communion
 - 484 ○ By virtue of its participation in the Anglican Communion, TEC also has communion
 - 485 relations with union churches formed with the participation of Anglican dioceses:
 - 486 ▪ Church of Bangladesh
 - 487 ▪ Church of North India
 - 488 ▪ Church of Pakistan
 - 489 ▪ Church of South India
- 490 • The Episcopal Church and the Church of Sweden acknowledged a formal relationship of
- 491 communion on two occasions in 2015: at the 78th General Convention in Salt Lake City on June
- 492 28; and on November 18 in Uppsala at the General Synod of the Church of Sweden.

493 The Episcopal Church participates in these ecumenical conciliar bodies:

- 494 • World Council of Churches
- 495 • National Council of Churches of Christ in the USA
- 496 • Churches Uniting in Christ
- 497 • Christian Churches Together in the USA

498 The Episcopal Church participates in bilateral dialogues with these churches:

- 499 • United Methodist Church—Interim Eucharistic Sharing agreement
- 500 • Presbyterian Church USA
- 501 • The United States Conference of Catholic Bishops

502 The Episcopal Diocesan Ecumenical and Interreligious Officers Network is active in most
503 dioceses and co-sponsors the annual National Workshop on Christian Unity.

504 The Episcopal Church at local, regional, provincial, and global levels is involved in mission
505 efforts with many churches in the USA and around the world. TEC is in partnership with Church
506 World Service.

507