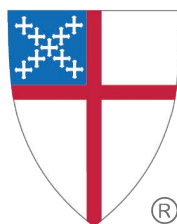


# THE *Episcopal* CHURCH



## **BILATERAL COVENANTS**

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# **BILATERAL AGREEMENT BETWEEN A *IGREJA EPISCOPAL ANGLICANA DO BRASIL***

**AND**

## **THE EPISCOPAL CHURCH OF THE UNITED STATES**

### **BACKGROUND**

The Episcopal Anglican Church of Brazil (IEAB) was part of the Episcopal Church of the United States for some eighty years. As the autonomy process was completed for the Church in Brazil, no formal agreement was reached between these two churches regarding the terms of their separation and the continuing relationship between them. The Episcopal Church of Brazil found herself isolated and separated from the U.S. Episcopal Church and therefore initiated a number of conversations with the Episcopal Church USA over the years following autonomy, in search of support, both financial and legal.

In 1987, Provincial Secretary Jubal Neves visited the US Episcopal Church and ECUSA staff officer Ricardo Potter-Norman visited Brazil. In 1988, formal communication about the needs of the Brazilian Church was relayed to Presiding Bishop Edmond Browning by the Brazilian Primate Dom Olavo Ventura Luiz. Bishop Luiz visited the US Episcopal Church and Ms. Judy Gillespie, Executive for World Mission, visited the Brazilian Church for the Confelider Conference (IEAB leaders) and the Synod meeting in the same year. Presiding Bishop Browning and Bishop Luiz also had conversations at the Lambeth Conference in 1988. In 1989, Canon Jubal Neves and Bishop Olavo Luiz met with Presiding Bishop Browning and presented "Plano 90", their five-year plan for development of mission and ministry in the Brazilian Church. The following year, Brazil was the site of a Partners in Mission Consultation. That same year (1990) Presiding Bishop Browning visited Brazil to participate in the celebration of the Centennial of the Brazilian Church. At that time, he was asked for a response to the series of conversations that had been held with him and various other US Church staff during the preceding four years.

Accordingly, Bishop Luiz and Presiding Bishop Browning resolved to name a joint committee to write and monitor a new covenant for these sister churches. The Committee met for the first time in Sao Paulo, Brazil in May of 1991. In July of that year, the General Convention of ECUSA approved the following resolution:

Resolved, that the Presiding Bishop and the Executive Council of the Episcopal Church in the United States be urged to work with the churches in Brazil to support structural changes which will fulfill the mission of Jesus Christ in alleviating the poverty of people;

The Brazil-US Committee met again in Cincinnati, Ohio in May 1992 and for a third time in New York, NY in November of 1992. Clearly it is time to define a formal relationship of mutual support and affirmation for these two churches.

## **PREAMBLE**

We believe we are called by God the Holy Spirit to enter into a new relationship; therefore the Igreja Episcopal Anglicana do Brasil and the Episcopal Church USA agree to establish the following covenant.

We hope and trust that this covenant will achieve the following goals:

- It will bear fruit that celebrates the Kingdom of God in Brazil and in the United States.
- It will strengthen our bonds of friendship, love, and affection.
- It will deepen the faith of the People of God who make up these two churches.
- It will reflect vitality and encouragement to the wider Communion.

We envision the covenant as a bold, risk-taking venture, based on a more authentic view of both our churches. This covenant calls for a renewed commitment to our relationship with one another. We envision a mutual partnership where God's gifts are shared joyfully with each other. The exchange of faith and talents through volunteers and through other avenues is intended to strengthen both of our churches in the areas of education, service, and expansion of ministry.

## **RESOLUTIONS**

1. This covenant is intended to offer mutual support of each other's ministries. We need to support each other in areas such as:
  - evangelization
  - Christian education
  - stewardship/Christian responsibility
  - ministry for and by women
  - ministry for and by young people
  - ministry for and by children
  - lay leadership training
  - clergy training
  - etc.
2. We are convinced that we need to enter into joint programs to exchange and share the richness of human resources in each of our churches, with the following goals:
  - to meet identified needs in both churches in areas of education, service and expansion of ministry.
  - to strengthen the work already in place in both churches.
  - to reduce the sense of isolation from one another that we have felt.
3. We commit ourselves to share our lives in ways that will deepen our spirituality through mutual prayer, intercession, and witness.
4. We are convinced that we need to stimulate an increase in the companion diocese network between the US and Brazil so that each diocese in Brazil has a companion diocese in the US. We understand that it will be the responsibility of the bilateral committee to coordinate this task.
5. We must establish a substantial Mission Fund to be used primarily for the expansion of Episcopal Church ministry throughout Brazil. Grants from this Mission Fund are intended to be challenge grants, with no less than 20% of the funding being provided by the Brazilian Church.

We feel God's abundant grace working through us in this undertaking, and we enter this covenant with great thankfulness that God has called us from isolation and misunderstanding into a new relationship of mutual support and responsibility.

**A COVENANT BETWEEN**  
**The Episcopal Church in the Philippines [ECP]**  
**and**  
**The Episcopal Church [TEC]**

**PREAMBLE**

In obedience to the cause of Christ in mission, The Episcopal Church in the Philippines [ECP] and The Episcopal Church [TEC] celebrate the communion we share with the provinces of the Anglican Communion. As the autonomy of The Episcopal Church in the Philippines is fully realized, we rejoice in our common history and heritage, recommitting ourselves to the principles of interdependence and unity in Christ. Likewise, we renew our commitment to the apostolic mission of God as we pray and worship, as we live and proclaim the Gospel, and as we bear witness to God's justice, peace, and love within our respective Provinces and throughout the world.

**RELATIONSHIP BETWEEN THE TWO PROVINCES**

The Episcopal Church in the Philippines [ECP] and The Episcopal Church [TEC] hereby renew a common commitment to full partnership in mission.

- Each partner Province will seek to know and understand the culture and social context in which the other lives and ministers.
- Each partner Province will seek to invite the other into the full spectrum of ministries that each enjoys.
- Each partner Province shall respect and consider, as occasions for shared learning, the other's liturgy, catechism, music & song, governance, mission priorities, and actions of synodical councils.

**AREAS OF COOPERATION AND PARTNERSHIP**

Each partner Province commits to a sharing of gifts and resources, nurturing the baptized in our congregations and reaching out to those who are far off and those who are near.

Areas of cooperation and partnership shall include but not be limited to:

- the development and encouragement of companion diocesan, partner parish, and missionary relationships along with other exchange of ministries;
- the continued acknowledgement, celebration, and development of the ECP Centennial Endowment Fund as a perpetual legacy of both Provinces;

- the continued exploration of opportunities to support the on-going development of a sustainable ECP pension program;
- the work to encourage a sharing of resources and opportunities for ministry between other institutions, organizations, and program of the partner Provinces.

### IMPLEMENTATION

A Joint Committee on the Philippine Covenant [JCPC] shall be maintained to represent the covenant interests of the partner Provinces. Each partner Province shall maintain a panel of up to four persons appointed by the partner Province in a manner consistent with each Province's internal guidelines.


This Joint Committee on the Philippine Covenant shall

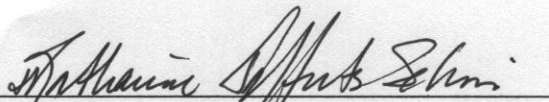
- periodically review the Covenant to ensure that it accurately reflects the current and evolving vision for the partner Province relationship;
- develop, monitor, and review an "action plan" to accompany the Covenant and establish goals for our common ministry;
- meet every 18 months alternately hosted by each partner Province.

The church staff of each partner Province will work together to implement the "action plan".

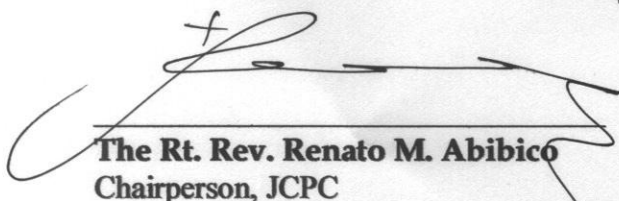
### EFFECTIVITY

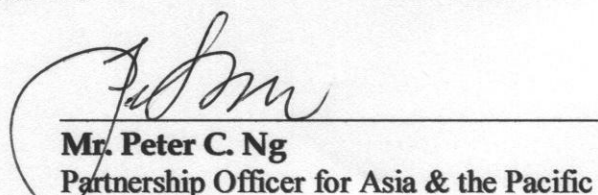
This revised Covenant of Agreement shall become effective when approved by the Executive Council of The Episcopal Church in the Philippines [ECP] and the Executive Council of The Episcopal Church [TEC].

  
**The Most Rev. Ignacio C. Soliba**  
*Prime Bishop, ECP*

  
**The Most Rev. Katharine Jefferts Schori**  
*Presiding Bishop and Primate, TEC*

Witnesseth:

  
**The Rt. Rev. Renato M. Abibico**  
*Chairperson, JCPC*

  
**Mr. Peter C. Ng**  
*Partnership Officer for Asia & the Pacific*

Date of action by JCPC: June 22, 2007

Date of action by ECP Executive Council: July 22, 2007

Date of action by TEC Executive Council: October 30, 2007

## **A COVENANT**

**between**

**THE ANGLICAN CHURCH OF THE CENTRAL REGION OF AMERICA (IARCA)**

**and**

**THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA (ECUSA)**

### **Preface**

The origins of the Episcopal Churches in Central America and Panama, which date back to 18<sup>th</sup> century, are based fundamentally on the Church of England and the Episcopal Church in the United States of America, developed as follows:

England administered two colonies in Central America: Belize (1783-1982), and the Miskitia (1740-1894), which were mainly located in the region of Nicaragua and Honduras.

The natives of these islands were first evangelized by the Church of England through the missionary societies, specially the Society for the Propagation of the Gospel (SPG). By 1742 the SPG sent the first lay missionary to the Nicaraguan Miskitia. However, the Church of England was unable to comprehend the difference between evangelization and cultural imposition. Thus, it failed to evangelize the Miskitia culture. By 1848, due to the commercialization of wood and bananas, cheap Afro-Antillean labor was brought to the region primarily from Jamaica. In 1896, the Bishop of Belize laid the cornerstone of the first Anglican Church, St. Mark's Church, in Bluefields, Nicaragua.

During the XIX century and into the beginning of the XX century, as the principal lender to the Central American countries, England exerted strong economic influence in the region. Consequently, many English businessmen came to Central America and chaplaincies were established to serve the spiritual lives of the entrepreneurs and diplomats. In 1867 the Iglesia de Cristo was established in Guatemala in the British Consulate and its chaplain was even part of the diplomatic staff. In Costa Rica a treaty between the government and England allowed for jurisdiction of the chaplaincies in Honduras, Guatemala, and El Salvador was transferred from the Church of England to the Episcopal Church USA. In this way, in 1957 the Missionary District of the Episcopal Church in Central America was created with the Churches in Guatemala, Honduras, Nicaragua, and Costa Rica. David E. Richards was its first Bishop. He resided in Costa Rica.

Until this point in time, the Anglican/Episcopal presence in Central America resided in the chaplaincies that served the immigrants and their descendents from the West Indies. These churches were strong in Guatemala, Honduras, Nicaragua, Costa Rica, and Panama. No evangelization emphasis to the natives in Central America existed, and there was no interest to create national and local churches which took into consideration the cultural factor.

Supported by Lambeth 1958 and 1968, serious efforts were made in Central America to change from the system of chaplaincy (foreigner in a foreign land) to that of an indigenous, national, autochthonous church. Consequently, in 1967 the missionary dioceses of Guatemala, Honduras, El Salvador, Nicaragua and Costa Rica were created with the purpose of spreading the Kingdom of God in each nation and revealing the Anglican spirit in the local culture, as well as forming an autochthonous Anglicanism.

From that moment on the Episcopal Church in Central America tried to become incarnate into the local situation, to inculturate itself into each Central American country. It did not want to continue being the U.S. Episcopal Church in Central America, but the Episcopal Church of El Salvador, Guatemala, Honduras, Nicaragua, Costa Rica, and Panama.

In 1964, by action of the General Convention, Province IX of the Episcopal Church was created, and the dioceses of Central America became part of it. The Provincial Synod of Panama, in 1981, brought forward the autonomy theme as the goal for Province IX so that the component churches would become self-ruling, self-sustaining and self-propagating. Subsequently, a formal request for autonomy was made to the 1982 General Convention.

The Diocese of Costa Rica became an (autonomous) Extra-Provincial Diocese in 1970, by action of the 1969 General Convention. After a review process by ECUSA in 1975, metropolitan authority for the Diocese of Costa Rica was transferred to the House of Bishops of Province IX in 1977. The Diocese of Costa Rica has remained autonomous since that time.

The 1982 General Convention approved autonomy for the entire Province IX, 1985, and gave a grace period of three more years, if it were not prepared by that date. The Provincial Synod of Bogota, Colombia in, 1984, agreed that Province IX should become autonomous by regions, which was accepted by the 1985 General Convention in Anaheim. Nevertheless, the deadlines so set arrived, and neither the province nor the dioceses were able to become autonomous.

We compose the Central Region of America of Province IX, and the autonomy and self-sufficiency projects remain as an historical challenge to us. Therefore, the Episcopal Church in the Central Region of America, as heirs of the teaching, doctrine, history and tradition of the One, Holy, Catholic and Apostolic Church, as has been handed over to us by the Anglican Communion through the Episcopal Church in the United States of America, and having arrived at the time at which by our own will, would like to affirm that inheritance in the diverse cultural, linguistic and ethnic richness of the region to which we belong. We propose to our brothers and sisters of the Episcopal Church in the United States of America (ECUSA) the following.

## COVENANT

### I. TRANSFER OF METROPOLITICAL AUTHORITY

The Dioceses of El Salvador, Guatemala, Nicaragua and Panama, together with the (autonomous) Extra-Provincial Diocese of Costa Rica, having complied with the requirements for autonomy established by the General Convention, including the writing and approving of a provincial Constitution and Canons in the forms recommended by the Anglican Consultative Council, and with the approval of the General Convention and the support of ECUSA, constitute themselves into an autonomous Province within the Anglican Communion, accepting the privileges and responsibilities of such status

Metropolitan authority for the Dioceses of the Central Region of America will be transferred from the General Convention to the General Synod of the Anglican Church of the Central Region of America (IARCA) upon action of General Convention.

In like fashion, any titles of real properties not already transferred will be transferred by this action from the Domestic and Foreign Missionary Society (DFMS) of ECUSA to the respective Constituent Dioceses of IARCA.

## II. PARTNERSHIP IN MISSION

In the spirit of partnership in mission, IARCA and ECUSA agree to:

- a) Establish the means to continue their partnership in mission and ministry in a wide variety of fields, including evangelism, christian education, theological and liturgical studies, training in stewardship, programs for social action and specific programs by and for women, minorities, youth and children.
- b) Collaborate to strengthen ecumenical participation and witness in their respective countries in the region and in the world. IARCA adopts all the Agreements, Covenants, Concordats and Common Declarations on Unity reached as of the signing of this Covenant.
- c) Encourage and nourish companion diocese relationships and other means for grassroots sharing of human, spiritual and material resources.
- d) Continue participation in the United Thank Offering and the Presiding Bishop's Fund for World Relief.
- e) Welcome and seat bishops of the two churches as collegial members in their respective Houses of Bishops.

Requests for major resources in the form of grants, loans and mission personnel originating in the dioceses of IARCA and directed to ECUSA should first have the authorization of the General Synod or provincial council of IARCA.

## III. TOWARD ECONOMIC SELF-SUFFICIENCY

A Church is authentically autonomous when it is self-governing, self-propagating and self-supporting financially. In order to achieve such self-sufficiency, IARCA and ECUSA agree that:

- a) ECUSA will continue to contribute to the general budget of IARCA through its national program budget for a period of forty (40) years based on a progressive reduction of 1% to 5% annually of the present 1994 appropriation of \$1,050,185.00. The reduction is to begin three years after the effective date of autonomy, that is January 1, 2001. This contribution is subject to adoption by the General Convention on a triennial basis and to review by the ECUSA Executive Council and the IARCA Provincial Council as circumstances dictate.
- b) ECUSA and IARCA, with the advice and cooperation of the Church Pension Fund (CPF), will devise and IARCA will implement a national pension plan for the clerical and lay employees of IARCA, based upon and comparable, if possible, to the present plan now enjoyed by the clergy of the region. The Church Pension Fund will be asked to maintain IARCA's clergy that are presently in the Fund for a period of five (5) years following the transfer of metropolitan authority to the Synod of IARCA.
- c) ECUSA will return to IARCA the proportional funds and interest earned from the sale of property of the Episcopal Seminary of the Caribbean, as well as of the books of its library which is preserved at the Episcopal Seminary of the Southwest in Austin, Texas.



- d) ECUSA will provide technical assistance to IARCA and its constituent dioceses in the development of stewardship programs and the raising of capital funds for missionary expansion.
- e) The Anglican Church of the Central Region of America will establish in each diocese norms for financial management, formulate budgets, audits, controls and reports that comply with the requirements of the accounting systems of the Province.
- f) The Anglican Church of the Central Region of America will make annual financial reports to ECUSA as long as 50% of its appropriation is provided by ECUSA.

#### IV. IMPLEMENTATION

This covenant will be in effect from the first of January of the year immediately following the approval by General Convention for the dioceses of the Central Region of America to form the Anglican Church of the Central Region of America and will continue for as long as is mutually agreed.

The Pastoral Plan, the Constitution and Canons, and the Financial Plan of IARCA, all previously approved by the respective authorities, will be part of this Covenant.

There shall be a Joint Evaluation Committee composed of members from IARCA and ECUSA (appointed by the two Primates). The task of this committee shall be to evaluate, periodically, and at least every triennium (prior to General Convention), the faithful compliance of both parties of this Covenant, and to make their report and recommendations to the Executive Council and Provincial Council, respectively, of ECUSA and IARCA.

July 1997

## **A Covenant between the Episcopal Church of Liberia (ECL) and The Domestic and Foreign Missionary Society of The Protestant Episcopal Church in The United States of America (also known as: The Episcopal Church (TEC))**

### **I. A Brief History of the Episcopal Church in Liberia**

The Episcopal Church of Liberia (ECL) was established more than 170 years ago in the Republic of Liberia, a country situated on the west coast of Africa, bounded by Cote d'Ivoire, Guinea, Sierra Leone and the Atlantic Ocean. The church is visible throughout the political subdivisions of the country.

The Episcopal Church of Liberia (ECL) and The Episcopal Church (TEC) have a long history of mutual involvement in the ministry of Jesus Christ. It formally began in 1836 with the sending of missionaries and the subsequent establishment of the episcopate in the years following. A Covenant was adopted by both churches in 1979, in their respective Conventions.

The ECL undertakes social programs to meet the education, health and community development needs of the people of Liberia as well as the work of spiritual development and financial sustainability. However, due to the civil crisis which started in late 1989, most of ECL facilities were badly damaged or completely destroyed.

In 1998, a needs assessment of the ECL was carried out with the view of determining the status of the ECL and the rehabilitation required early on in the civil crisis. This document was updated in 2000 to stress the following priorities: education, health, income generating programs, evangelism, spiritual growth and community development. In 2006, this document was again further updated. In preparation for a new Covenant this document was reviewed in 2008.

With the successful election and inauguration of Her Excellency Ellen Johnson-Sirleaf as the first female president of Liberia on January 16, 2006, signals from the international community indicates a strong support for the government in terms of security which is cardinal to economic stability and development. Since the inauguration, the country continues to make considerable strides. Development activities are progressing in many parts of the country.

In 2008, the ECL also held the successful election of the Right Reverend Jonathan B.B. Hart as the twelfth Bishop of Liberia. Under his leadership the Church is enjoying a new dynamic spirit that incorporates more fully the clergy and laity in the administration of the Diocese. Churches and their partners are now concentrating on long term development strategies rather than relief and short term projects which have been limited in scope.

## **II. Partnership in Mission**

In the spirit of partnership in mission, the Episcopal Church of Liberia (ECL) and The Episcopal Church (TEC) agree to:

- A) Establish the means to continue the partnership in mission and ministry in a wide variety of fields, including evangelism, education, stewardship, programs for social action and specific programs by and for women, youth and children and people with disabilities.
- B) Assist in the implementation of the ECL five-year Development Plan, 2009-2013, which encourages the reconstruction, rehabilitation and development of both urban and rural areas.
- C) Assist ECL in developing theological and Christian education programs.
- D) Promote Cuttington University's search for loans, grants, and other forms of technical/financial assistance by using TEC's contacts and influence to assist in the growth of the University, as well as the expansion of the Cuttington University Trust Funds.
- E) Encourage and nourish companion diocese relationships and other means for grassroots sharing of human, spiritual and material resources. TEC Partnership Office, in collaboration with the Bishop of Liberia, will provide the medium to link TEC dioceses with the Diocese of Liberia. Technical assistance will be particularly welcome in terms of missionary technicians in various fields of expertise.
- F) Continue partnership relationship with United Thank Offering (UTO) and Episcopal Relief and Development (ERD), working together through the ECL to support and assist urban and rural churches and parishes. The ECL will continue to participate in the annual UTO ingathering as well as raise funds for ERD.
- G) Continue to include the Bishop of the Episcopal Church of Liberia as a collegial member of the House of Bishops of TEC. Representatives of ECL shall continue to be provided through the Rules of Order, a "seat and voice" in the House of Deputies of TEC, when that body meets.
- H) Encourage ECL to develop, with the support of TEC, a coordinating committee for the Episcopal Church of Liberia which can identify and publicize ministry needs and companion opportunities for parish-to-parish relationships.
- I) Filter all communications with ECL through the Office of the Bishop.

### **III. Toward ECL Economic Self-Sufficiency and Self-Sustainability**

A Church is authentically autonomous when it is self-governing, self-propagating and self-supporting financially. In order to achieve such self-sufficiency, The Episcopal Church of Liberia (ECL) and The Episcopal Church (TEC) agree that:

- A) TEC will continue to contribute to the general budget of ECL through its national program budget for a period of 20 years based on a progressive reduction of 5% annually of the present 2009 appropriation of \$215,000. This 5% reduction commences in 2010. This contribution is subject to adoption by the 2009 TEC General Convention on a triennial basis (2010-2030) and to review by the TEC Executive Council and the ECL Diocesan Council as circumstances dictate.
- B) In view of declining support from TEC, ECL will continue to develop internal resources towards full financial independence. ECL will develop and share with TEC a diocesan business plan reflecting how the ECL will develop financial independence in line with decreasing TEC support. TEC will continue to provide technical advice through missionary expertise as required to manage, expand, and maximize efficient use of the ECL Trust Funds and other assets.
- C) Toward the ongoing establishment and administration of a sustainable ECL pension plan, and in accordance with Diocesan Canons, the ECL will initiate quotas and assessments for parishes able to contribute compensation and pension payments in support of the diocesan budget. Both ECL and TEC are encouraged to continue developing sources of partnership funding, among companion diocese and parish to parish networks in support of the pension plan. TEC, through the offices of the Church Pension Fund (CPF) and the DFMS Treasurer, will provide for an annual pension valuation review, and updating of the ECL pension administration agreement.
- D) Representatives of ECL consisting of the Bishop, the Chancellor, the Archdeacons, the Treasurer, the President of the Standing Committee, the President of Cuttington University, and the Chairs of the following Diocesan boards and committees: Planning and Development, the Trustees, Education, the Pension, and Budget and Finance; will continue to communicate with members of the TEC Covenant Committee, to consult, cooperate, and exchange advice and information on a regular basis. The ECL Bishop will name a four to six member Covenant Committee to include the Bishop, clergy and laity.
- E) This Covenant shall be subject to a performance review every 12-18 months and modified as may become necessary. It shall continue in effect until agreement by both parties to terminate. A one-year notice of termination shall be provided to the other. Upon the completion of the economic self-sufficiency of ECL, a new covenant which does not include specific financial support will be developed to express our ongoing commitment to partnership in the Gospel of Christ.

## **Bilateral Relationship Between The Anglican Church of Mexico and The Episcopal Church**

### **Historical background**

As a result of the concerns and work of a group of priests with renewal ideas and with the desire to spread the Christian faith from new perspectives, “The Church of Jesus” was formed in Mexico, which later came into contact with PECUSA in 1875, where it was received as a part of the IX province as the Mexican Episcopal Church, thus initiating a stage of growth as a missionary district that would later give rise to 3 dioceses (North, West, and Central and Southern Mexico), already with the visionary idea of forming a Province of the Anglican Communion. While the Mexican bishops worked on this idea, the Constitutional Reform to article 130 allowed that, in February 1993, the Mexican Episcopal Church could be constituted as a Religious Association obtaining the registration as Anglican Church of Mexico.

After a sustained growth of the mission, the Diocese of Central and Southern Mexico gave rise to two others: Cuernavaca and Southeast, so having 5 dioceses in the country, which covered another requirement to obtain autonomy.

It was in the 71st General Convention of The Episcopal Church (1994) where it was approved to grant autonomy to the Mexican Episcopal Church, in order to form a new province in the Anglican Communion. As part of this resolution, The Episcopal Church proposed the drawing up of an agreement for 25 years with the purpose of coming along with our Church through strategies, programs and financial assistance. The Agreement came into effect on January 1, 1995, with Bishop Edmond L. Browning as Primate of The Episcopal Church and Bishop José G. Saucedo as Main Bishop of the Anglican Church of Mexico.

In our walking as an Autonomous Province, we have faced different challenges; lived enriching experiences and responded to our mission with actions such as the following:

- ❖ The demands of the challenges have produced in the Anglican Church of Mexico (IAM for its acronym in Spanish) a maturity in the faith and a greater sense of responsibility and commitment.
- ❖ In the search for new strategies and as part of the Anglican Communion we have established relationships of fellowship with the Diocese in TEC, with which the exchange has been very strengthening.
- ❖ We have had to look more inward and develop our own programs for the learning and continuing education of the clergy and the training of lay leaders.

- ❖ As a result of sharing experiences with other dioceses regarding strategic planning, we are committed to the development of economic sustainability projects.
- ❖ At the IAM we have established our own program of the United Thanks Offering and continue to contribute to the UTO of The Episcopal Church
- ❖ Another of the significant achievements has been the acceptance of the ordination of women, an acceptance that enjoys greater recognition and approval in our Church.

Following the example of The Episcopal Church and other provinces, but above all, the example of Our Lord Jesus Christ, we have placed special interest in the Social Pastoral, attending to different vulnerable groups with the intention of making them feel the love of Christ as a way of evangelization.

### **Preamble**

Accepting the command of Our Lord Jesus Christ to establish the Kingdom of God here on earth and despite the political difficulties that Mexico and the United States are going through. We believe that the Anglican Church of Mexico (IAM) and The Episcopal Church (TEC) are called to share a ministry of prayer and collaboration through the gifts and talents we have to help us in mutual growth where we reflect the kingdom with our actions of justice, peace and love through service, education and the expansion of ministry.

### **Resolutions**

- ❖ Maintain and increase the relationships of fellowship at the level of dioceses, congregations and programs that allow mutual learning, strengthening of fellowship, and the growth and development of the Church.
- ❖ Support collaboration and exchange of resources and expertise in ministerial aspects related to:
  - ❖ Pensions for the Clergy
  - ❖ Financial reorganization and sustainability
  - ❖ Theological Education
  - ❖ Access to materials from the Hispanic / Latino Ministry of TEC and IAM
  - ❖ United Thanks Offering (UTO)
  - ❖ Missionaries Exchange
- ❖ We resolve to remain in prayer, for each other, as a testimony of brotherhood in Christ.

### **Structure**

The IAM and TEC will have a bilateral relationship with two priorities: (1) mutual ministry, shared collaboration, Christian relationship and Christian communion and (2) focus on sustainability and projects that promote self-reliance. With these two priorities in mind, a bilateral committee between TEC and the IAM will have the following structure:

- ❖ 10 people from the IAM, 2 people from each diocese;
- ❖ 6 people from TEC, elected by the Primate and President of the Chamber of Deputies or a committee of the Executive Council related to supporting relations within the Anglican Communion
- ❖ Each member serves a term of 6 years;
- ❖ The bilateral committee will meet at least once in the triennium;
- ❖ The meetings will focus on developing relationships between the two churches for shared collaboration and Christian communion and projects that support sustainability through the five dioceses of Mexico;

### **Effectiveness**

This bilateral relationship will take effect on January 1, 2020 and will continue for a period of six years after being approved by the Executive Council of the Anglican Church of Mexico and the Executive Council of The Episcopal Church, date on which it may be reviewed. and/or reconsidered

Proposed by the Mexico Convention Committee on \_\_\_\_\_ (date).

(All names of the current agreement committee here) ...

Date of action of the Anglican Church of Mexico \_\_\_\_\_ (date).

Date of action of The Episcopal Church \_\_\_\_\_ (date).

Signed on \_\_\_\_\_ (date) of \_\_\_\_\_ (year), in \_\_\_\_\_ (place).

\_\_\_\_\_  
Bishop and Primate  
Episcopal Church

\_\_\_\_\_  
Bishop and Primate  
Anglican Church of México