

ACC-16 Lusaka

8-19 April 2016

Intentional Discipleship in a World of Differences



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UFO 1

Unity, Faith and Order

Report to ACC-16, April 2016

1. Introduction

The historic and on-going Anglican commitment to the unity, faith and order of the Church, together with the intra-Anglican conversations about life in communion, stem from the same source: fidelity to the prayer of our Lord Jesus Christ that his disciples may be one, so that the world may believe (John 17.21). Anglican commitment to unity is summoned up the [Four Principles of Anglican Engagement in Ecumenism](#) adopted by ACC-14 in Jamaica, 2009, that describe the Anglican approach towards ecumenical activity and goals:

1. *The Goal:* the full organic unity of the Church
2. *The Task:* recognising and receiving the Church in one another
3. *The Process:* unity by stages
4. *The Content:* common faith, sacraments and ministry

As Anglicans reflect on the gift of communion we share, as well as the present challenges to receiving and giving the gift of God's communion from one another, at hand are the robust theological resources in the fruits of our dialogues with our ecumenical partners. Receiving the agreements and convergences from our bilateral and multilateral dialogues into the life of the Anglican Communion is vital to the well being of the Communion.

Today, the issues of 'the faith and the ordering of the churches' identified between Anglicans and our ecumenical partners for exploration, theological reflection and resolution are those faced within the Anglican Communion itself: ecclesiology, the meaning of communion, the local and universal/levels of decision-making, authority in the Church, moral discernment, communion in unity, diversity and disagreement.

The Unity, Faith and Order work of the Anglican Communion addresses both the intra-Anglican agenda and ecumenical agenda. The Inter-Anglican Standing Commission on Unity Faith and Order (IASC UFO) is a privileged forum that harvests the riches of both intra-Anglican and ecumenical dialogue, and places them in dialogue with one another, for the promotion of that unity which we seek and for which Christ prays.

Global Christianity from ACC-15 to ACC-16

Intra-Anglican and ecumenical relationships evolve in specific contexts. The period between ACC-15 in 2012 and ACC-16 in 2015 have seen enormous changes. There have vast been changes in leadership in this time, a new Archbishop of Canterbury and a new Pope. In the Orthodox world there is a new Patriarch of Antioch, a new Syrian Orthodox Patriarch of Antioch, and a new Coptic Pope of Alexandria. There is a new Secretary General of the Anglican Communion, the first African and the first archbishop to hold this post. A gathering of the Primates took place, and the announcement of the next Lambeth Conference in 2020 has been announced. The World Council of Churches was held in Korea in 2013. The Faith and Order Commission of the WCC published its long-awaited convergence text on [The Church: Towards a Common Vision](#). All of these

changes and developments in global Christianity have affected ecumenical and intra-Anglican relationships.

2. Ecumenical Dialogues from ACC-15 to ACC-16

The past years have seen significant fruits in Anglican bilateral dialogues, such as the report of the Anglican-Methodist International Commission for Unity and Mission, the report of the Anglican-Oriental Orthodox International Commission dialogue, and the report of the International Commission for Anglican-Orthodox Theological Dialogue; these will all be presented at ACC-16. Other dialogues continue to work carefully to propose to the churches new ways to that unity for that unity for which Christ prays. Some dialogues deal with theological issues. The mandates of other dialogues are for growth towards unity and mission. Every issue between the Anglican Communion and its ecumenical partners is at the same time an intra-Anglican issue.

Theological

Anglican-Methodist International Commission on Unity and Mission (AMICUM)

The commission completed its work in its final report *Into All the World: Being and becoming Apostolic Churches*, completed in 2013, months before ACC-15. Published in 2014, a resolution on this report from IASCUFO will be discussed at ACC-16. The report of AMICC recommends the establishment of an Anglican-Methodist International Co-ordinating Committee (AMICC). A preparatory meeting will take place once members of the new body have been appointed. Its task will be to promote unite and common mission. The final meeting of AMICUM took place at Ocho Rios, Jamaica in 2013 ([communiqué](#)).

Anglican-Oriental Orthodox International Commission (AOOIC)

AOOIC was resumed in 2012 to finalize an Agreed Statement on Christology, which was launched at its 2015 meeting. A resolution on this report from IASCUFO will be discussed at ACC-16. On-going work includes reflection on the Procession of the Holy Spirit and the Spirit in the life and mission of the Church. It will also reflect on the nature of authority in the Church. Since ACC-15 the dialogue has met St Columba's House, Woking, England ([2013 communiqué](#)), St Mark's Centre, Cairo, Egypt ([2014 communiqué](#)), Hawarden, Wales ([2015 communiqué](#)).

Anglican-Roman Catholic International Commission (ARCIC III)

The third phase of ARCIC began in 2009 with the mandate to promote the reception of the work of ARCIC II, to reflect on the Church as Communion, local and universal/translocal; to reflect how in communion the local and universal Church come to discern right ethical teaching. The year 2016 marks the 50th anniversary of the beginning of a new phase in Anglican-Roman Catholics that was signalled by the visit of the Archbishop of Canterbury, Dr Michael Ramsay, to Pope Paul VI in Rome in 1966. That year saw the creation of the Anglican-Roman Catholic International Commission, and the creation of the Anglican Centre in Rome. Since ACC-15 the dialogue has met in Rio de Janeiro, Brazil ([2013 communiqué](#)), Durban, South Africa ([2014 communiqué](#)), and Palazzola, Italy ([2015 communiqué](#)).

International Anglican-Reformed Dialogue (IRAD)

The first meeting of the WCRC and the Anglican Communion took place in Kochi, India at the end of October 2015. This meeting marks the renewal of the dialogue between the Anglican Communion and the global family of Reformed Churches, which last met in 1984. The Church of South India was chosen as the host because it is part of both the Anglican Communion and the World Communion of Reformed Churches. The focus of the first meeting was on the Nature of Communion. It explored communion as understood and lived out in both communions of churches. This first stage in the dialogue will be the basis from which other topics—worship, *episcopate*, mutual recognition of ministries, and mutual recognition of one another as churches—will be discussed ([2015 communiqué](#)).

International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD)

The third phase of the dialogue began in 2007 to discuss theological anthropology, to address questions of moral discernment (e.g. bioethics issues about the beginning and end of life, environment). At its 2015 meeting, ICAOTD finalized and approved its agreed statement on [The Image and Likeness of God: A Hope Filled Anthropology](#). A resolution on this report from IASCUFO will be discussed at ACC-16. Since ACC-15 the dialogue has met in Novi Sad, Serbia ([2013 communiqué](#)), Jerusalem ([2014 communiqué](#)), and Buffalo, USA ([2015 communiqué](#)).

Unity and Mission

Anglican-Lutheran International Co-ordinating Committee (ALICC) is established to monitor, coordinate and promote relationships between Anglicans and Lutherans throughout the world, and to provide theological consultation. It continues to develop tools to help senior church leaders identify the nature and context of Anglican-Lutheran relationships around the world. I also continue to develop liturgical resources for Anglicans and Lutherans to commemorate 2017 together. Anglicans are invited to join Lutherans using materials produced by the Lutheran World Federation (LWF) under the theme “[Liberated by God’s Grace](#)”. ACC-16 is asked by IASCUFO to affirm in an appropriate way the [Joint Declaration on the Doctrine of Justification](#) between the LWF and the Catholic Church in 1999. Since ACC-15, ALICC has met in Helsinki, Finland ([2013 communiqué](#)), Hong Kong ([2014 communiqué](#)), and Johannesburg, South Africa ([2015 communiqué](#)).

Anglican-Old Catholic International Co-ordinating Council (AOCICC)

This body is not an ecumenical dialogue as it oversees a relationship of full communion (since 1931). AOCICC explores the nature and meaning of this communion, and to coordinate mission between the two communions of churches. In 2015 the Council designed a survey to map existing cooperation between Anglicans and Old Catholics in order to prepare concrete proposals for the common mission in Europe. It is already starting the plan for the centenary of the Bonn Agreement in 2031. Since ACC-15, the Council has met at Amersfoort, The Netherlands ([2013 communiqué](#)), Kilkenny, Ireland ([2014 communiqué](#)) and Zurich, Switzerland ([2015 communiqué](#)).

International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM)

This is an episcopal commission that takes responsibility for the reception of the work of ARCIC. It includes pairs of Anglican and Roman Catholic bishops across the globe who promote joint work in mission, and who act as 'champions' for the relationship between the churches of the Anglican Communion and the Catholic Church. In early October 2016 there by a pilgrimage to Canterbury and Rome by pairs of Anglican and Roman Catholic bishops from around the world, where in the presence of the Archbishop of Canterbury and Pope Francis, they will recommit themselves to common mission on the path to unity. The [IARCCUM website](#) contains an online collection of ARCIC statements with resources from Anglican-Roman Catholic dialogues around the world. National pairs of bishops meet with a London and Rome based coordinating committee electronically several times every year.

3. Inter-Anglican Standing Committee on Unity Faith and Order

The Inter-Anglican Standing Commission for Unity Faith and Order (IASCUFO) The commission brings together work done previously by the Inter-Anglican Theological and Doctrinal Commission (IATDC), the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER), and the Windsor Continuation Group. The work of [IASCUFO](#) can be found on the Anglican Communion website. The Standing Committee of the Anglican Communion established IASCUFO in November 2008, with the following mandate:

- To promote the deepening of Communion between the Churches of the Anglican Communion, and between those Churches and the other churches and traditions of the Christian *oikumene*.
- To advise the provinces and the Instruments of Communion on all questions of ecumenical engagement, proposals for national, regional or international ecumenical agreement or schemes of cooperation and unity, as well as on question touching Anglican Faith and Order.
- To review developments in the areas of faith, order or unity in the Anglican Communion and among ecumenical partners, and to give advice to the Churches of the Anglican Communion or to the Instruments of Communion upon them, with the intention to promote common understanding, consistency, and convergence both in Anglican Communion affairs, and in ecumenical engagement.
- To assist any province with the assessment of new proposals in the areas of Unity, Faith and Order as requested.

Since ACC-15, IASCUFO has continued to reflect on the Instruments of Communion after the completion of its text for ACC-15, [Towards a Symphony of Instruments](#). These reflections are summarised in two documents prepared by the Communion Life working group, *A Mission-Shaped Communion* and *The Instruments of Communion: Gifts, Signs, and Stewardship*. Resolution on both these reports from IASCUFO will be presented to ACC-16. The Ecumenical Working Group has monitored emerging ecumenical relationships throughout the Anglican Communion, and has advised provinces as appropriate. It has followed the findings of the bilateral dialogues, and will present a series of resolutions to ACC-16 in this area. An important internal ecumenical text that IASCUFO has produced for ACC-16, with the working group on Theological Anthropology continues to reflect on

the meaning of what it means to be a human being in the light of the Gospel, reflecting on a wide variety of global contexts where Anglicans live.

Since ACC-15 the commission has met in Ocho Rios, Jamaica (2013 communiqué), Geneva, Switzerland ([2014 communiqué](#)), and at Cape Coast, Ghana ([2015 communiqué](#)).

4. Inter-Anglican Consultation on Liturgy (IALC)

The [IALC](#) began in 1985 as group of Anglican members of the academic association of liturgists, [Societas Liturgica](#), who were soon joined by provincial liturgical officers, members of provincial liturgical commissions, and members nominated their provinces. Many of its proposals have become resolutions at meetings of the Lambeth Conference and the ACC. A Network of the Anglican Communion, at the 2014 meeting of the Standing Committee the IALC (along with the Anglican Communion Legal Advisers Network) is linked to the ACC through the Unity, Faith and Order. Until 2008 it regularly sent consultant to the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER); the IALC has not been represented on IASCUFO. ACC-16 will be asked to nominate a representative to the IALC.

The International Anglican Liturgical Consultation is the official network for liturgy of the Anglican Communion and has responsibility:

- To promote the deepening of communion between the Churches of the Anglican Communion by renewing its life of liturgy and prayer as integral to the mission of the Church;
- To advise the provinces and the Instruments of Communion on questions of liturgy and common prayer and to encourage and support conversation between the provinces on questions touching on Anglican liturgical theology and practice;
- To review developments in liturgical formation and practice in the Anglican Communion and among ecumenical partners, and to give advice upon them to the provinces and the Instruments of Communion, with the intention to promote common understanding, consistency and coherence, both within the Anglican Communion and in ecumenical engagement;
- To assist any province with new proposals in the areas of liturgical formation, development and practice; and
- To report the scope and results of its work to the Anglican Consultative Council.

Since ACC-15, the IALC has met in Dublin, Ireland, where its theme was *Rites of Healing and Reconciliation*. There was opportunity for representatives to compare recent and forthcoming revisions of authorised or commended liturgies in these areas ([2013 communiqué](#)). In 2015 the IALC met in Montreal, Canada. Following the Dublin focus on healing and reconciliation, the conversation in 2015 was around wider social and structural issues of reconciliation. The work in Montreal was aided by preparatory material including rites of reconciliation and papers exploring narratives of the process of reconciliation, particularly in the contexts of True and Reconciliation processes. In 2015 IALC revised its 2001 [guidelines](#) to bring them into line with both IASCUFO as well as the Guidelines for Anglican Communion Networks ([2015 communiqué](#)).

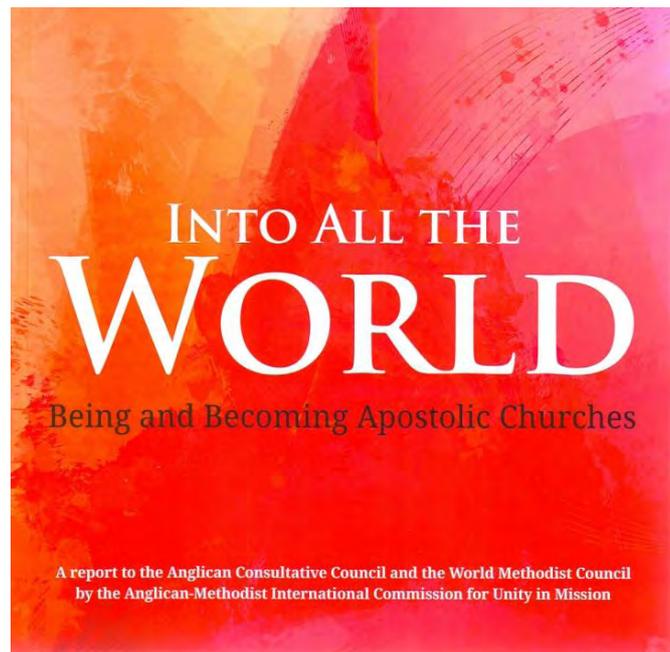
The renewed IALC is in a position to take a more direct role with the area of Unity, Faith and Order, and within the Anglican Communion as a whole.

Respectfully submitted to ACC-16
The Revd Canon Dr John Gibaut
Director for Unity, Faith and Order
Anglican Communion

UFO 2.a

The Anglican-Methodist Report, *Into All the World: Being and Becoming Apostolic Churches*

A Report to the ACC by the Anglican-Methodist International Commission for Unity in Mission (AMICUM 2014)



What is this about?

Into All the World: Being and Becoming Apostolic Churches is a report to the Anglican Consultative Council and the World Methodist Council from the Anglican-Methodist International Commission for Unity in Mission (AMICUM), which met from 2009 to 2014.

Please see: www.anglicancommunion.org/media/102827/Into-All-The-World-AMICUM-Report-2014.pdf

What questions does this address?

It fulfils the mandate given to AMICUM by the above two world bodies. This called for AMICUM to monitor existing Anglican-Methodist dialogues and relationships around the world; to resource the development of these relationships; and to propose ways towards the full visible unity of Anglicans and Methodists. It does so through surveying and analysing regional agreements, providing a theological framework for Anglican-Methodist relationships, addressing outstanding questions such as the historical episcopate and mutual recognition of ministry, and providing resources to assist local and regional dialogues.

Why is it important?

A report of only the second round of international conversations between Anglicans and Methodists, it provides biblical, theological and practical resources for Anglicans and Methodists growing closer into a deeper unity and working together in mission.

By way of background, it notes the roots of Methodism within the 18th century Church of England and the ministry of the Anglican clergymen John and Charles Wesley and George Whitefield; and introduces briefly the history, beliefs and make-up of the two world communities to each other. Previous and current initiatives between our two world families are traced, and set in the context of wider ecumenical dialogue. It then goes on to sets out the biblical imperative of visible unity in mission, together with how it has been developed in the Faith and Order Commission.

Upon this basis, the report then develops a range of resources that can be drawn upon by Anglican and Methodist churches, to assist in developing and strengthening their relationships.

These include:

- Offering several viable models for Anglican and Methodist churches to move to a relationship of ecclesial communion.
- Providing 'Tool Kits' of practical advice and suggestions to enable Anglicans and Methodists to deepen their relationship with each other.

The report proposes four recommendations for future action, which are listed below in the draft Resolution. These include establishing an Anglican-Methodist International Coordinating Committee to oversee and foster relationships between Methodist and Anglican member churches.

The Report was formally launched by the Archbishop of Canterbury and the Vice-president of the World Methodist Conference, Ms Gillian Kingston, in March 2015, in Downpatrick, Northern Ireland, during St Patrick's Day celebrations.

What is ACC asked to do?

ACC is asked to consider the following draft Resolution:

The Anglican Consultative Council welcomes the report of the Anglican-Methodist International Commission for Unity and Mission—*Into All the World: Being and Becoming Apostolic Churches (2104)*—and commends the Report to the Churches of the Anglican Communion for study, action and response. The Anglican Consultative Council endorses its four recommendations*, and in particular affirms the establishment of an International Co-ordinating Committee to take this work forward.

*The four recommendations of the Report are:

AMICUM

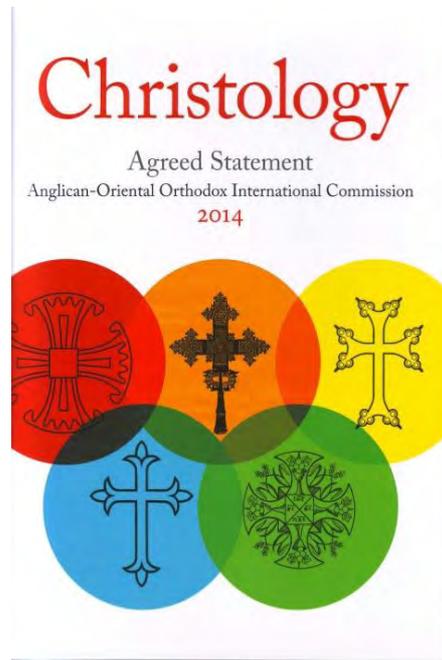
1. Requests the World Methodist Council and the Anglican Consultative Council to commend this report to their member churches for study, action and response.
2. In particular, requests the Councils to invite those churches which are considering moving into a relationship of communion to study and learn from the examples and precedents noted in Section 10 of this report, and to invite all churches to make use of the suggestions in the Toolkits of this report.

3. Requests the World Methodist Council and the Anglican Consultative Council to establish an Anglican-Methodist International Coordinating Committee to oversee and foster relationships between Methodist and Anglican member churches, with the following mandate:
 - a. To monitor and advise upon the development of Anglican–Methodist relations around the world, giving attention to their consistency with each other and with the self-understanding of the two communions,
 - b. To act as a catalyst for the development of Methodist and Anglican relations, and in particular for agreements of communion where these do not yet exist,
 - c. To encourage the growth of joint life and mission, especially where there are established agreements,
 - d. To arrange theological consultation as appropriate,
 - e. To reflect on the responses to this report received from the member churches of the two communions, and
 - f. to report on a regular basis to the two Councils.
4. Requests each Council to appoint five members representing the breadth of their respective Communion, with appropriate expertise, and to invite ecumenical participation in the committee as appropriate

UFO 2.b

The Anglican-Oriental Orthodox Agreed Statement on Christology

An Agreed Statement of the Anglican-Oriental Orthodox International Commission (AOOICC) 2014



What is this about?

The all-important topic of “Christology” is can be defined as “how we understand the person and work of Jesus Christ” (or who Jesus Christ is and what he does). Christology has been the focus of conversations between the Anglican Communion and the Oriental Orthodox Churches, who have met together formally three times (2002, 2013, 2014) to find agreement. The meeting of the Anglican-Oriental Orthodox International Commission (AOOICC), in Cairo, Egypt, finalised an *Agreed Statement on Christology*.

The Oriental Orthodox Churches include:

- The Coptic Orthodox Church of Alexandria;
- The Armenian Apostolic Orthodox Churches of Armenia and Lebanon;
- The Ethiopian Orthodox Tewahido Church;
- The Malankara Orthodox Syrian Church of India;
- The Syrian Orthodox Church of Antioch.

The Oriental Orthodox Churches are one of the two families of Orthodox Churches, as distinguished from the Byzantine Orthodox.

The Anglican Communion has long-standing ecumenical relationships with both families of Orthodoxy. These families have drawn more closely together themselves in recent years as a result of Agreed Statements on Christology in 1989 and 1990 and other, unofficial, conversations. Pope John Paul II signed an agreement with the Syrian Orthodox Patriarch of Antioch in 1984 The Reformed-Oriental Orthodox Dialogue of 1994 has also produced an Agreed Statement on Christology.

Please see: www.anglicancommunion.org/media/103502/anglican-oriental-orthodox-agreed-statement-on-christology-cairo-2014.pdf

Why is this important?

Disagreement about the nature(s) of Christ led to division following the Council of Chalcedon in 451 AD, leaving the Oriental Orthodox Churches separated from the Eastern Orthodox Churches and the Church of Rome.

This statement is a significant step of reconciliation across this divide, which touches on the heart of faith. It is being sent to "the responsible authorities of the Oriental Orthodox Churches and the Anglican Communion for their consideration and action".

The Introduction to the Agreed Statement gives this brief theological overview of Christology:

God, as revealed in the life, teaching, passion, death, resurrection and ascension of Jesus Christ, calls His people into union with Himself. Living by the Holy Spirit, His own people have been given authority to proclaim this Good News to all creation.

The Agreed Statement itself then focuses on some of the central Christological questions which have occupied the dialogue in the past. These are some of the same issues – especially those concerning the nature(s) of Jesus Christ – which proved divisive at the Council of Chalcedon in 451.

The key points can be summarised as follows:

Anglicans and Oriental Orthodox both follow Saint Cyril of Alexandria in confessing of Jesus Christ that in him "in one incarnate nature of the Word of God, two different natures" (one divine, one human) continue to exist, without separation, division, change, or confusion (§2).

Both Anglican and Oriental Orthodox families agree in rejecting two teachings: one which separates Christ's human nature from his divine nature or denies that the person of Jesus Christ is a single person of God the Word (as Nestorius taught); and the other which confuses Christ's human and divine natures in such a way that the human nature ceases to exist (as Eutyches taught) (§5).

The Oriental Orthodox Churches reject the term "monophysite" which has often been attributed to them as "both misleading and offensive as it implies Eutychianism", and Anglicans support them in this. "Anglicans, together with the wider oikumene" have agreed to recognize their official title of "Oriental Orthodox," and to use the term they prefer for their historic Christological position, which is "miaphysite" (§7).

The Agreed Statement wisely "recognize[s] the limit of all theological language and the philosophical terminology of which it makes and has made use." No human language can "confine the mystery of God's utter self-giving in the incarnation" (Jesus Christ) "the mysterious union of divinity and humanity, which we worship and adore" (§4).

What is ACC asked to do?

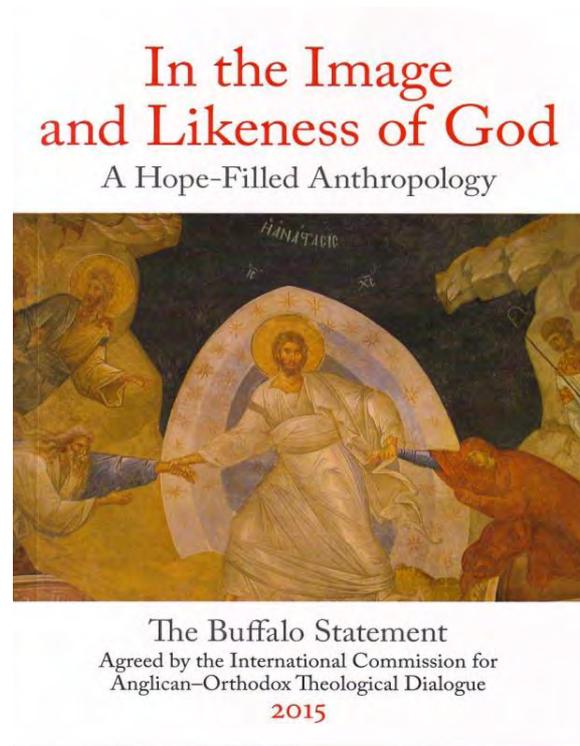
ACC is asked to consider the following Resolution:

The Anglican Consultative Council rejoices in the work of the Anglican-Oriental Orthodox International Commission in producing an *Agreed Statement on Christology*, recognizing it as a significant step of reconciliation across ancient divides. The Anglican Consultative Council commends the *Agreed Statement on Christology* to the Churches of the Communion as a means to deepen faith in our Incarnate Lord, and as an opportunity to reflect on this faith together with members of the Oriental Orthodox Churches, and with other Christians, as part of an ongoing process of reception.

UFO 2.c

In the Image and Likeness of God: A Hope-Filled Anthropology

An agreed statement from the International Commission for Anglican-Orthodox Dialogue (ICAOTD) 2015



What is it about?

What does it mean to be a human being? Moral discernment is not an abstract activity, but one that affects the lives of human being. The text suggests that the first step in moral discernment is to ponder the question the question of “what does it mean to be a human person?” How do we understand ourselves as created in the image and likeness of God? In what ways do our answers to this questions both shape and reflect our processes of moral discernment?

Please see: www.anglicancommunion.org/media/208538/in-the-image-and-likeness-of-god-a-hope-filled-anthropology-2015.pdf

Why is it important?

This is fundamentally the question of all people. In particular, it is question asked by Anglicans and Orthodox, both as they respond to new ethical questions, and as they try to account for different moral responses to the ethical questions of today: beginning and ending of life issues, the environment, and human sexuality.

The agreed statement identifies what the ICAOTD identifies what our two traditions can say together about the meaning of the human person on the light of the Bible and our common Christian tradition, that is, theological anthropology. The present text is the first step in a much longer process that will examine moral discernment in areas which have been, are, or could be church-dividing. For

the ICAOTD, this agreed statement will be the theological touchstone of what Anglicans and Orthodox will say together about current ethical issues.

What's in it?

The statement begins and ends in prayer and praise. It is divided into four sections, divided into 32 paragraphs, and in 80 pages.

Introduction: "The Heavens are Telling the Glory of God" begins with a reflection on the fundamental determining reality of the human person in our relationship with the Triune God in terms of creation, our relationship to God through Christ, and through the power of the Holy Spirit, by whom in the praise and worship of God we participate in the divine life.

Chapter I: "The Human Person within the Created Order" explores what it means to be human in terms of the interrelationships of each person within the created order, including the sacrificial responsibility to ensure that the blessings of creation are distributed with justice and peace among nations.

Chapter II: "Image and Likeness" explores theologically what it means to be created in the image and likeness of God, both christologically and in a Trinitarian sense. Here, "image" is that which is given in creation, whereas "likeness" is attained through grace, by which we are conformed to the image of Jesus Christ, the perfect example of what it means to be fully human.

Chapter III: "Body, Soul and Personhood: The Openness and Communion of Human Life in God" looks at the process of healing and salvation. It looks at meaning of our humanity in varying relationships within the human community: between male and female, within society and community, marriage and family, within monastic and single life, and within the gift of friendship.

Key point

One human person is no human person. To be human is to be in relationship, to be in communion with God, creation, the human community, and with particular other people. As the ancient African concept of *Ubuntu* ("I am because you are") affirms, we discover the other as constitutive of our self-awareness as persons; we are essentially inter-relational and dependant on the other. Theology understands this relationality as a reflection of the divine image.

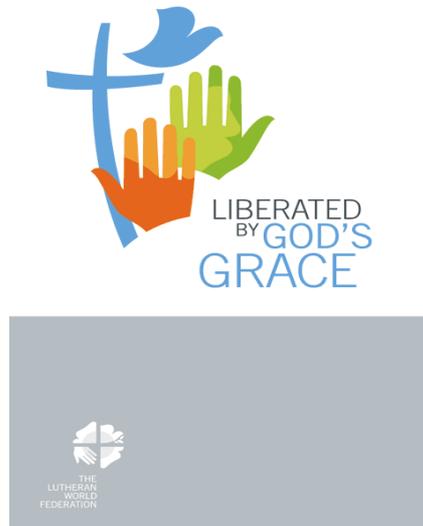
What is ACC asked to do?

Draft Resolution:

The Anglican Consultative Council warmly welcomes the Buffalo Statement of the International Commission for Anglican-Orthodox Theological Dialogue, *In the Image and Likeness of God: A Hope-Filled Anthropology*. It gives thanks for this profound exploration of what it means that 'God has become human not only that we may share in the divine life, but also that we may become fully human'. The Anglican Consultative Council commends it to the Churches of the Anglican Communion as a resource for study (including in questions of moral discernment), reflection and reception.

UFO 2.d

Anglican-Lutheran relationships



What is this about?

It is about the relationships between Anglicans and Lutherans, and how they might become deeper.

Why is this important?

In many parts of the world, Anglicans and Lutherans work closely together. In North America (both Canada and the USA), and in parts of Europe, Anglicans and Lutherans have agreed relationships of what is called 'communion' or 'full communion' which allow bishops and priests (or presbyters or pastors) to minister in each other's churches. In other parts of the world, there are agreements inviting lay people to receive Holy Communion in each other's churches, and allowing ordained ministers to preach in each other's churches. Across the world, Anglicans and Lutherans work together closely to support the mission of the church and proclaim the Gospel in practical ways.

What is ACC asked to do?

ACC is being asked to affirm and commend several ways in which relationships between Anglicans and Lutherans might become deeper: the commemoration of the five-hundredth anniversary of the Reformation in 2017, and 'transitivity' in Anglican-Lutheran relationships.

A: Commemorating the five-hundredth anniversary of the Reformation in 2017

What is this about?

On 31 October 1517, an Augustinian friar called Martin Luther wrote 95 Theses objecting to how salvation was being sold to the people of the church of his time. Luther's 95 Theses began a series of reactions and developments which led to the formation of Protestant churches. Except for the Orthodox, almost all forms of Christianity today have been profoundly shaped by this movement, the Reformation.

In 2017, Lutherans will be marking the five-hundredth anniversary of the publication of Luther's 95 Theses, and remembering the Reformation. They have asked other churches to commemorate this year with them.

Why is this important?

Remembering the Reformation is about remembering the ways in which Christians of another age stood up for the Gospel. It is also about discovering our shared history as churches shaped by the Reformation in many different ways.

What is ACC asked to do?

1. ACC is asked to encourage Anglicans across the Communion to be a part of the commemorations which will take place in 2017. There are many ways to do this: Anglicans might join in shared services to mark this anniversary, undertake study with Lutherans and other ecumenical partners, or engage in mission activities together.

In particular, shared study and activity might engage with the Lutheran World Federation's focus: *Liberated by God's Grace: As Christians liberated by God's grace, we are free. Free to love and serve our neighbour, free to be responsible citizens in the world and free to be good stewards of God's creation.*

Salvation – Not for Sale

Salvation is God's free gift — this is the central message of the doctrine of justification. It expresses a clear critique of concepts that treat salvation as a commodity on the religious market.

Human Beings – Not for Sale

Every person is created in the image of God and must be fully respected in her/his dignity and integrity. Practices that create or increase poverty need to be critically addressed by churches.

Creation – Not for Sale

Nature has to be fully respected and protected as God's good creation, entrusted to human care. It cannot be subject to exploitative human domination nor can its resources be exploited as commodities.

You can find further resources here: <https://2017.lutheranworld.org/>.

2. ACC is also asked to welcome and affirm the substance of the *Joint Declaration on the Doctrine of Justification* (JDDJ) which was signed by Lutherans and Roman Catholics in 1999. In the sixteenth century, Lutherans and Roman Catholics divided over the doctrine of justification, so this Declaration was an important step for both churches. Anglican history was different, and Anglicans were not part of the process leading to the JDDJ.

In 2000 the Inter-Anglican Standing Commission for Ecumenical Relations predecessor body of IASCUFO) gave the Joint Declaration a warm welcome: 'IASCER rejoices at the achievement of agreement between the LWF and the Roman Catholic Church.' IASCER noted, however, that since the doctrine of justification has never formally divided Anglicans from either Lutherans or Roman Catholics, 'it would not be necessary or appropriate' for the Anglican Communion 'to adhere formally' to the JDDJ (Decision 7.01; *The Vision Before Us*, p. 159). Nonetheless, Anglicans do wish to recognise this very significant agreement. In preparation for the 2017

anniversary, and in recognition of Anglican agreement about the theology of justification and salvation with both Lutherans and Roman Catholics, the ACC is now asked to *welcome and affirm* the JDDJ.

Anglicans have explored the doctrine of justification with both Lutherans and Roman Catholics. With Lutherans, successive agreements have found that, as the *Helsinki Report* (1982) put it, Anglicans and Lutherans 'share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits' (§20). In 1986, the Anglican-Roman Catholic International Commission (ARCIC) produced a statement on *Salvation and the Church*, which affirmed that 'our two Communion are agreed on the essential aspects of the doctrine of salvation and on the Church's role within it' (§32).

For the text of the Joint Declaration on the Doctrine of Justification, please see:

http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html

Or:

<https://www.lutheranworld.org/sites/default/files/Joint%20Declaration%20on%20the%20Doctrine%20of%20Justification.pdf>

ACC is asked to consider the following Resolution:

The Anglican Consultative Council recognises the significance of the five-hundredth anniversary of the Reformation, which will be marked in 2017. With the recommendation of IASCUFO the Council:

1. a) Encourages Anglicans across the Communion to be a part of the commemorations which will take place in 2017, by joining in shared services, undertaking study with Lutherans and other ecumenical partners, and engaging with them in mission activities.
b) Recommends that Anglicans engage with the Lutheran World Federation's focus: *Liberated by God's Grace: Salvation – Not for Sale; Human Beings – Not for Sale; Creation – Not for Sale.*
2. Welcomes and affirms the substance of the *Joint Declaration on the Doctrine of Justification* (JDDJ), signed by Lutherans and Roman Catholics in 1999, recognising that Anglicans have explored the doctrine of justification with both Lutherans and Roman Catholics. With Lutherans, successive agreements have found that, as the *Helsinki Report* (1982) put it, Anglicans and Lutherans 'share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits' (§20). In 1986, the Anglican-Roman Catholic International Commission (ARCIC) produced a statement on *Salvation and the Church*, which observed that 'our two Communion are agreed on the essential aspects of the doctrine of salvation and on the Church's role within it' (§32).

B: Transitivity in Anglican-Lutheran relationships

What is this about?

These proposals are about deepening relationships between Anglicans and Lutherans, but they are also about the way in which agreements made between Anglican and Lutheran Churches in one region of the world relate to agreements made in another.

The agreements of (Full) Communion are: the *Waterloo Agreement* between the Anglican Church in Canada and the Lutheran Church of Canada, *Called to Common Mission* between the Evangelical Lutheran Church in America and the Episcopal Church; and the *Porvoo Agreement* between the British and Irish Anglican Churches and the Scandinavian and Nordic Lutheran Churches (with the exception of the Church of Latvia). All these agreements involve mutual recognition and interchangeability of episcopal ministries, and thus also of presbyteral ministries.

What questions does this address?

These proposals address the issue of what has come to be called *transitivity*. In particular, they relate to the question of how these three agreements of (Full) Communion relate to each other in the case of ordained ministers. Can an ordained Lutheran minister from (for instance) the Evangelical Lutheran Church in Canada, whose ordained ministry would be recognised by the Anglican Church of Canada, exercise his/her ministry in an Anglican church outside Canada but in full communion with another Lutheran church, such as (for instance) the Church of Ireland (subject to the rules in force of the receiving church)?

Why is it important?

People move from country to country, and although lay Lutherans are quickly welcomed into Anglican churches and invited into membership and to receive the Holy Communion, it is much harder for ordained ministers to be officially recognised so that they can exercise their ministry.

What is ACC asked to do?

ACC is asked to support the efforts of the Episcopal Church, the Anglican Church of Canada and the British and Irish Anglican Churches to explore how the three agreements of (Full) Communion might relate to each other in such a way as to enable interchangeability of ordained ministries in the ways described above, rooted in the mutual recognition of episcopal ministries already affirmed between Anglicans and their Lutheran partners in other regions.

ACC is asked to consider the following draft Resolution:

The Anglican Consultative Council recognises the relationships that already exist between Anglicans and Lutherans, and

- 1. Commends the steps being taken by Episcopal Church, the Anglican Church of Canada and the British and Irish Anglican Churches to bring the three regional agreements of (Full) Communion into relationship with each other.**

2. Encourages Anglican Churches in other regions to explore what possibilities might exist for deepening relationships with Lutheran churches of the LWF in a formal theological way following the guidelines offered in the 2012 ALIC report *To Love and Serve the Lord*.¹

¹ Please see http://www.anglicancommunion.org/media/102228/OEA-ALIC_report-EN.pdf

UFO 2.e.i

Receiving One Another's Ordained Ministries

What is this about?

This report from IASCUFO arises out of questions around mutual recognition of ministries that follow from deepening Anglican relationships with ecumenical partners, leading to eventual interchangeability of ordained ministries. The Report aims to help churches of the Anglican Communion think as clearly as possible about the ways in which we receive the ordained ministries of other Christian churches.

What questions does this address?

How do Anglicans receive the ordained ministry of their ecumenical partners? Why is it that Anglicans require recognition of an interchangeability of episcopal ministry as a vital condition for recognition of priestly/presbyteral and diaconal ministry?

Why is it important?

For Anglicans, interchangeability of ministries requires reconciliation of episcopal ministries, which is possible only with partner churches already ordered in the historic episcopate, or which take steps to receive the sign of the historic episcopate. The report explains why this is necessary, and ways towards this.

When churches are not in a position to achieve interchangeability of episcopal ministries, there are, however, still possibilities for shared ministry within specific ecumenical arrangements. These possibilities, which are described in the report, enable growth in communion, and can provide a useful step towards full reconciliation in the increasingly shared lives of the churches concerned.

This text, therefore, is offered to Anglican churches engaged in dialogue in a variety of contexts in order to clarify:

- what it means for Anglicans to *recognise* the ecclesial authenticity of other churches;
- the circumstances in which the ordained ministry of partner churches may become *interchangeable*; and
- how we use the language of *communion/full communion* to name these relationships.

What is ACC asked to do?

ACC is asked to consider the following draft Resolution:

The Anglican Consultative Council receives and commends IASCUFO's report, *Receiving One Another's Ordained Ministry*, as a resource to assist member churches of the Anglican Communion in recognising and receiving ordained ministry in their relationships with ecumenical partners. The Anglican Consultative Council welcomes the report and commends it for study and action in the churches of the Communion as they seek to order their ecumenical relationships.

UFO 2.e.ii

Receiving One Another's Ordained Ministries

Introduction

Called to make visible the unity of Christ's Church, the Churches of the Anglican Communion continue to grow into joyfully demanding relationships with our various ecumenical partners. Experiences of dialogue and praying together have greatly enriched our sense of who we are as Anglicans. In matters of mission, liturgy, theology, spirituality, ethics (and much more besides) the horizon of our Churches has been widened by graced encounters with our Christian sisters and brothers.

Anglicans recognise the extent of our participation in a shared life with Christians in other ecclesial traditions, using the biblical language of fellowship or communion (Greek *koinonia*). The rich theological language of communion underscores how this relationship is understood as a gift of the Triune God. We can neither establish communion with one another, nor break it, but simply recognise and receive it.

The communion in which we participate has different degrees. While relationships between Churches may be, for example, of *full* or of *impaired* communion, we recognise such communion as a divine gift at the heart of both our intra-Anglican and ecumenical relationships. As these relationships grow stronger, Anglicans inevitably face the question as to whether the degree of communion we share with our ecumenical partners has sufficient theological strength and depth to be articulated as a common calling to fuller communion with the traditions concerned. More specifically, is the communion that we share at a sufficient degree or stage that we might receive one another's ordained ministries?

Anglican Ecclesiology in Context

The answer that Anglicans give to this kind of question – and the way in which we respond to the situation out of which it emerges – is rooted in how we understand what it means to be a Church. Ecclesiology is the branch of theology that looks both to Christian tradition and to experience to set out the shape of the Christian Church. Anglicans have been shaped by centuries of ecclesiological debate, conflict and reflection; and this is reflected in the ways we have shaped our common life. We bring this Anglican tradition of understanding the Church with us as we enter into dialogue with an ecumenical partner. In the past, and as a result of dialogue and prayer, we have found it necessary to review how we express our self-understandings as Anglican Churches. Undoubtedly, since our tradition is a living reality, we will continue to face the task of reinterpreting ourselves afresh. Contexts change, and so do the ways in which tradition interacts with experience.

Many of our dialogues have resulted in new and flourishing relationships between formerly estranged Christian traditions. How do we speak about this relationship, while honouring the integrity of the partners in dialogue and their respective ecclesiologies? In ecumenical theology, these kinds of questions are posed using the language of *recognition*. To what extent do Anglicans *recognise* other Churches *as Churches*? And what are the consequences of *recognition* for the life of the church? Can partners in dialogue move into a relationship of *communion* or *full communion*? If they can, what is the place of *mutual recognition* of the authenticity of ordained ministries, on the one hand; and of *reconciliation* or *interchangeability* of ministries, on the other?

Ecclesiology: Anglican and Ecumenical

It is important to acknowledge that, in the past, the terms communion and full communion have been used in a variety of ways by Anglicans. Great care needs to be taken with the language of communion, as imprecision on here is deeply unhelpful to the developing and flourishing of our ecumenical relationships.

Historically, Anglican ecclesiology has said interchangeability of ministries requires reconciliation of episcopal ministries. Taking this step is possible only with partner Churches which are already ordered in the historic episcopate, or which take steps to receive the sign of the historic episcopate. Interchangeability of presbyters/priests can only come about when there is also interchangeability of episcopal ministers.

When Churches are not yet in a position to achieve interchangeability of episcopal ministries, there are still possibilities for shared ministry within specific ecumenical arrangements. These are described below. These possibilities enable churches to express their growth in the relationship of communion, and can provide a useful step towards full reconciliation in the increasingly shared lives of the Churches concerned.

Anglicans in various parts of the world have taken steps to achieve full interchangeability of ministers and ministries with different ecumenical partners. In some cases these have led to full, visible (or organic) unity, expressed though unity of structures. Such full visible (or organic) unity always remains the aim, particularly in Churches that bear witness, in the same territory, to the transformative love of Christ.

Since its endorsement by the Lambeth Conference of 1888, the Lambeth (or Chicago-Lambeth) Quadrilateral, with its four articles, has formed the foundation for relationships between Anglican and other churches.

- a. The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.
- b. The Apostles' Creed as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- c. The two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with unfailing use of Christ's words of institution, and of the elements ordained by him.
- d. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.¹

At the 1920 Lambeth Conference the bishops' "Appeal to All Christian People" reiterated the fourth article of the Lambeth Quadrilateral, in a slightly different form. They affirmed that "the visible unity of the Church will be found to involve the wholehearted acceptance of... a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body." They identified "the episcopate" as "the one means

¹ The (Chicago-) Lambeth Quadrilateral, Resolution 11 of the 1888 Lambeth Conference, can be found here: www.lambethconference.org/resolutions/1888/1888-11.cfm. It was reaffirmed at the 1998 Lambeth Conference (Resolution IV.2: www.lambethconference.org/resolutions/1998/1998-4-2.cfm). The affirmation that Anglicans 'have inherited and hold firmly to the pattern of the three-fold ministry of bishop, priest and deacon, which guarantees our historical continuity and unites us with the many churches who hold to this order' also emerged from the 2008 Lambeth Conference (§G.102: www.lambethconference.org/resolutions/2008).

of providing such a ministry".² This principle continues to underlie Anglican discussions of the interchangeability of ministry.

Because Anglican teaching sees the authority of the priest/presbyter as rooted in that of the ordaining bishop/episcopal minister, interchangeability of presbyteral ministers is not possible without an agreement on the interchangeability of episcopal ministers. This should include explicit commitment to the ordination/consecration of future episcopal ministers within the historic episcopate. It should also include explicit recognition that, though they may retire or otherwise no longer hold a position of oversight, they remain episcopal ministers. Similarly, there should be clear agreement that future presbyteral ordinations will be conducted only by episcopal ministers. Mutual interchangeability of both ministries and ministers is therefore only possible for Anglicans with another Church if that other Church has, or is taking steps to receive, the sign of the historic episcopate. Anglicanism's historical commitment to the connection between the unity of the church and the historic episcopate finds an echo in wider ecumenical reflection on unity, faith and order.

For example: the *Porvoo Common Statement* (1996) achieved interchangeability of ministry between British and Irish Anglicans and most of the Scandinavian and Nordic Lutheran Churches. It observes (§51): 'The use of the sign of the historic episcopal succession does not by itself guarantee the fidelity of a church to every aspect of the apostolic faith, life and mission. ... Nonetheless, the retention of the sign remains a permanent challenge to fidelity and to unity, a summons to witness to, and a commission to realise more fully, the permanent characteristics of the Church of the apostles.'³

Through *Called to Common Mission* (2001), the Episcopal Church and the Evangelical Lutheran Church in America committed themselves 'to share an episcopal succession that is both evangelical and historic' (§12).⁴ In the *Waterloo Declaration* (2001), the Anglican Church of Canada and the Evangelical Lutheran Church in Canada confirmed (§B.3): 'we affirm each other's expression of episcopal ministry as a sign of continuity and unity in apostolic faith.'⁵ The *Waterloo Declaration* also explicitly stated the principle that the giving of this office is permanent: the bishops of both churches are ordained for life service of the Gospel in the pastoral ministry of the historic episcopate, although tenure in office may be terminated by retirement, resignation or conclusion of term, subject to the constitutional provisions of the respective churches' (§B.3). Through the *Bill to provide for interchangeability of ministry between the Church of Ireland and the Methodist Church in Ireland* (2014), the Church of Ireland recognised the Methodist President as an Episcopal Minister exercising personal episcopate with an office and function consonant to that of a bishop in the Church of Ireland. It required two Church of Ireland bishops to participate 'in all future Installations and Consecrations of the President' and welcomed Presidents to participate in the consecration of Church of Ireland bishops (§2).⁶

It is important to bear in mind that, historically, the Anglican emphasis on the historic episcopate as the foundation for the reconciliation of ministries does not deny the spiritual reality of the ministries of churches which do not currently stand within the historic succession. As the 1920 *Appeal*

2 The Appeal to All Christian People, Resolution 9 of the 1920 Lambeth Conference, can be found here: www.lambethconference.org/resolutions/1920/1920-9.cfm.

3 The Porvoo Common Statement can be found here: www.anglicancommunion.org/media/102178/porvoo_common_statement.pdf

4 Called to Common Mission can be found here: www.episcopalchurch.org/page/agreement-full-communion-called-common-mission.

5 The Waterloo Declaration can be found here: www.anglicancommunion.org/media/102184/waterloo_declaration.pdf.

⁶ The *Bill* can be found here: <http://ireland.anglican.org/cmsfiles/pdf/Synod/2014/Bills/Bill1.pdf>.

emphasised: 'It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace.' Despite the divisions and conflicts that have blighted the mission of Christ's church, the blessings and spiritual gifts offered by these ministries have been gratefully acknowledged by Anglicans many times.

Anglican recognition of the spiritual reality of these ministries, although it may (and often does) entail pulpit exchange and mutual Eucharistic hospitality, does not imply the possibility of interchangeability of ministries. This is possible, as noted above, only in the context of a relationship that has achieved the reconciliation of ministries, which, for Anglicans necessarily includes reconciliation of episcopal ministries. The question of the interchangeability of deacons can, however, be deferred for future work, or where there are differing understandings of diaconal ministry, be explicitly excluded.

Anglicans, generally understand (full) communion as a relationship between two distinct Churches or Communion, in which each maintains its own autonomy while recognising the catholicity and apostolicity of the other. They believe the other to hold the essentials of the Christian faith, which makes it possible, for communicant members of each church to receive Holy Communion, and for ordained ministers to officiate sacramentally in either church. Full communion brings about transferability of members; mutual recognition and interchangeability of ministries; and participation in each other's ordinations and installations of clergy, including bishops. It should also involve the establishment of structures for consultation to express, strengthen and enable common life, witness, and service, to the glory of God and the salvation of the world.⁷ As noted earlier, in areas where Churches minister within the same territory, full visible (or organic) unity should be explicitly named as the aim of their developing relationship.

Anglicans recognise that some of our non-episcopal ecumenical partners believe that mutual recognition of Churches as communities of the faithful in which the Gospel is truly preached and the sacraments rightly administered (Augsburg Confession §7; cf. 39 Articles, Art. 19) is enough to bring about full communion and interchangeability of ministries. However, Anglicans maintain that a further stage of *reconciliation* of Churches and ministries is a prerequisite for interchangeability of ministries. It is, therefore, important to note that Anglicans see a distinction between *mutual recognition* and *reconciliation*.

This distinction is expressed in the *Reuilly Common Statement* (1999), §27, summarised in *Growth in Communion* (2002), §72: "The Reuilly agreement brings the churches to a stage along the way to full visible unity. It is described as 'mutual recognition' which for Lutheran and Reformed Churches 'entails full communion, which includes full interchangeability of ministries'. Anglicans see this stage as a recognition or acknowledgement which leads to a further stage as 'the reconciliation of churches and ministries'."⁸

⁷ See, for instance, the Commitments in the *Waterloo Declaration* between the Anglican Church of Canada and the Lutheran Church in Canada (§D), not only to mutual Eucharistic hospitality and interchangeability of ministries, including mutual participation in episcopal ordinations, but also to regular consultation and collaboration joint meetings of national, regional and local decision-making bodies, and shared mission.

⁸ *Growth in Communion*, the report of the Anglican Lutheran International Working Group (2002), can be found here: www.anglicancommunion.org/media/102187/growthincommunion.pdf. The Reuilly Common Statement is available in: *Called to Witness and Service [the text of the Reuilly Statement and essays on Church, Eucharist, and Ministry]* (London, 1999). The Reuilly Declaration (not including the preliminary theological statement from

The *Niagara Report* (1987), §§112-116, set out practical steps by which Anglicans and Lutherans can realise a relationship of (full) communion. These are also summarised in *Growth in Communion*, §6:

Step 1: Regional or national churches recognise each other as sharing the same faith and hence as being a 'true Church of the Gospel'.

Step 2: Create provisional structures to express the degree of unity so far achieved and promote further growth. Examples of how to further growth include among other things: Eucharistic sharing, regular meetings of church leaders, invitation to speak at each other's synods, creating common agencies, joint theological education and mission programmes, limited interchange of ministers, and the twinning of congregations.

Step 3: The exploration of changing particular practices with respect to episcopate and the full recognition of ministries.

Step 4: Public declaration and celebration of full communion, after which 'joint consecration and installation of bishops and ordinations of new ministers should be possible.'

It is worth noting that these steps apply to Anglican relationships with other churches as well. Step 4 completes Step 3; at this point interchangeability of ministries becomes possible. Appendix 1 provides some helpful examples of agreements through which full communion and interchangeability of ministries and ministers have been achieved. However, Churches may not yet be at a point where they can take this step with integrity. In this case, it may be useful to note that Step 2, above, explicitly refers to the 'limited interchange of ministers'. There are a number of possibilities for interchange of ministries. This can help the Churches involved respond with a greater common flexibility to their pastoral and missional needs, but these stop short of full interchangeability. These usually provide for interchange within a specific named context. For instance, in many Anglican provinces, Local Ecumenical Projects or Partnerships or Shared Ecumenical Ministries allow ministers from different denominations to minister together to a congregation or congregations made of people drawn from those denominations.

For example, in England, Covenanted Partnerships in Extended Areas make it possible for Anglicans and Methodists to share ministry within the whole area and to develop a joint strategy for mission and the deployment of ministry. In Southern Africa, Covenanting Relationships between Anglicans, Methodists, Presbyterians and Congregationalists have recognised that 'the ordained ministers of word and sacrament in the member churches of the CUC [Church Unity Commission] have been called and ordained by God in Christ through his church and exercise a sacramental, preaching, teaching and pastoral ministry in the church of God and not simply in the particular church to which they belong'. This has made it possible for "ordained ministers, *while remaining ministers of their own churches*, to exercise such ministry" in the other churches.⁹ Where Churches are not yet able to achieve full interchangeability of ministries through interchangeability of episcopal ministers, but intend to work towards this aim, then such covenanted partnerships may offer a useful intermediate step. More information about these schemes is in Appendix 2 below, and *The Vision Before Us*, the Kyoto Report of the Inter-Anglican Standing Commission on Ecumenical Relations (2009), considers these questions in further detail in the section "Holy Order in Ecumenical Dialogues" (pp. 106–131).¹⁰

which this comment is drawn) can be found in English and French here: www.churchofengland.org/about-us/work-other-churches/europe/reuilly-declaration.aspx.

⁹ See: www.thefreelibrary.com/Church+Unity+Commission+%28CUC%29.+%28Southern+Africa%29.-a092136481.

¹⁰ *The Vision Before Us* can be found here:

www.anglicancommunion.org/media/107101/the_vision_before_us.pdf.

Conclusion

Learning to *recognise and receive one another in communion* is an aspect of our shared discipleship that demands time and effort on the part of our Churches. In many Churches of the Anglican Communion, the result of growing together has brought enormous joy and increased the desire to give visible expression to the gift of communion in which we participate. The way in which Anglicans have shaped ecumenical engagement draws on prayerful and critical reflection on both our complex theological tradition and the contexts in which our churches are called to mission and unity. We have, as a result, built up a certain expertise and wisdom in dealing with the concrete issue of how ecumenical issues relating to ordained ministry may be addressed both fruitfully and with integrity. We now offer the fruit of this work to the Churches of the Communion, as we join our prayer to the Lord's that we might all be one, so that the world might believe.

Appendix 1

Examples of recent agreements of (full) communion which include full interchangeability of ministries include:

Between Anglicans and Lutherans:

- • The *Porvoo Common Statement* between the British and Irish Anglican Churches and Lutheran Churches of Denmark, Estonia, Finland, Iceland, Lithuania, Norway, and Sweden, the Latvian Church Abroad, and the Lutheran Church in Great Britain (1996);
- • *Called to Common Mission* between the Episcopal Church and the Evangelical Lutheran Church of America (2001);
- • The *Waterloo Agreement* between the Anglican Church of Canada and the Lutheran Church of Canada (2001).

Between Anglicans and Methodists:

- • The *Covenant* between the Methodist Church in Ireland and the Church of Ireland (2002),¹¹ which led to the Church of Ireland *Bill to provide for interchangeability of ministry between the Church of Ireland and the Methodist Church in Ireland* (2014)

¹¹ The *Covenant* can be found here: <http://ireland.anglican.org/about/47>.

Appendix 2

Examples of ecumenical covenanting relationships which enable ministers of another church to exercise their ministry in an Anglican congregation/context:

- • Information on Local Ecumenical Partnerships (at parish level) can be found, for instance, here (Church of England): www.churchofengland.org/about-us/work-other-churches/resources/leps/single-congregation-leps.aspx.
- • Information about the Covenanted Partnerships in Extended Areas with the between the Church of England and the Methodist Church of Great Britain can be found here: www.churchofengland.org/media/1323520/g-4%20covenant%20partnerships%20in%20extended%20areas%202011.pdf.

Appendix 3

IASCUF0 draws attention to the fact that Principle 94 in *The Principles of Canon Law Common to the Churches of the Anglican Communion* is both ambiguous and misleading with regards to interchangeability of ministries.

Principle 94 reads:

1. Ecclesial communion between two or more churches exists when a relationship is established in which each church believes the other to hold the essentials of the Christian faith and recognises the apostolicity of the other.
2. Full communion involves the recognition of unity in faith, sacramental sharing, the mutual recognition and interchangeability of ministries, and the reciprocal enjoyment of shared spiritual, pastoral, liturgical and collegial resources.
3. Inter-communion is an ecclesial relationship in which at least one but not all of the elements of full communion is present.
4. Churches in communion become interdependent but remain autonomous.
5. The relationship of communion does not require the acceptance of all theological opinion, sacramental devotion or liturgical practice characteristic of another church.

As discussed above, while recognition of unity in faith, sacramental sharing, and shared spiritual, pastoral, liturgical and collegial resources may represent steps on the way to full communion – and thus stages of inter-communion – the mutual recognition and interchangeability of ministries can only come about in the context of a relationship of full communion and implies such a relationship. Consequently, Principle 94.3 does not apply to all the aspects listed in Principle 94.2 – specifically, mutual recognition and interchangeability of ministries is not one step on the way to full communion.

We note also that the language of inter-communion is no longer current in ecumenical theology.

UFO 3.a.i

A Mission-Shaped Communion

What question does this paper address?

This report was prepared for IASCUFO by the eminent theologian Paul Avis, himself a member of IASCUFO. It brings church communion (*koinonia*) into dialogue with mission and evangelism and shows what the integration of mission and communion might mean for a Communion of Churches. Our communion with God the Holy Trinity and with each another in God is one with the task of mission, revealing Christ in the world by proclaiming the Gospel, celebrating the sacraments, and offering loving care and service. The central question is, therefore, how are our Anglican commitments to communion (*koinonia*) and mission interconnected? The paper is closely related to the theme of ACC-16, *Intentional Discipleship*.

Why is this important?

It is a temptation for us as Christians to think—and indeed, to behave—as though mission and communion were unrelated. This paper reminds us that our communion with Christ, and with one another in his Body the Church, is fundamentally mission-shaped. It reminds us that both communion and mission do not belong to the Church but to the triune God. The Church is called to serve God’s mission as a privileged instrument, and as a sign and foretaste of what God’s mission in the world intends to accomplish, namely to gather up all things in Christ, things in heaven and things on earth (*cf.* Ephesians 1.10).

As we ponder the nature and direction of our lives together as the Anglican Communion of churches, our reflection will be impoverished if mission and communion are not held closely together. The right way forward for the Anglican Communion in the current challenging climate is to hold communion and mission tightly together in a single vision as “mission in communion”. The kind of communion that Jesus Christ prayed for to his Father on the eve of his Passion is a communion that moves out in mission; the mission that he commits to his disciples is a mission in communion.

What is ACC-16 asked to do?

ACC is asked to consider the following draft Resolution:

The Anglican Consultative Council receives and commends IASCUFO’s report, *A Mission-Shaped Communion*, as a resource to help the member churches of the Anglican Communion to appreciate more deeply the gift and responsibility of the communion we share. The Anglican Consultative Council particularly commends the report to all members of the Anglican Instruments of Communion.

UFO 3.a.ii

A Mission-Shaped Communion

As Anglican disciples of Jesus Christ today we follow him and share in his God-given purpose. As we will see, Jesus of Nazareth had a twofold purpose: to *unite his disciples into one body* and to *send them out to make more disciples*. The whole New Testament shows that the Church is charged with the same two imperatives. To explore this twofold purpose for the Church, we will use the terms *communion* and *mission*. In making this contribution, we are seeking to fulfil our mandate as a Commission of 'deepening the communion between the Churches of the Anglican Communion',¹ so that we may become more and more, as Pope Francis has put it, 'a community of missionary disciples'.²

'Communion' and 'mission' are two mighty big New Testament ideas that sum up the meaning of the Church and point to what we, as Christ's Anglican disciples today, are here for on this earth. Communion and mission are awesome words to a Christian. They carry an aura of mystery and point to hidden depths within the Church of Christ. The Church, as a communion, reveals Christ to the world in three key ways: proclaiming the gospel, celebrating the sacraments, and manifesting God's love in pastoral care and loving service. These three ways – gospel, sacraments and service – are how the saving presence of Christ is manifested in the world and comprise the mission to which the Church is called. But mission and communion are not always held together and seen as inseparable.

'Communion' speaks of an intimate relationship of mutual indwelling – the indwelling of the baptised believer in God the Holy Trinity and the union or fellowship of Christians with each other in God. 'Communion' points to the community of life with God and with one another in the Church. As Dietrich Bonhoeffer asked, What is the meaning of our life with God if it is not at the same time a life lived with others? And what is the meaning of our fellowship with others if it is not grounded in our common life in God?³ In St John's Gospel 15.1-17 the extended image of the vine and the branches suggests that, by being joined to the true vine, the branches are inseparably connected to each other, and that is why Christ's command, 'Love one another as I have loved you', immediately follows.

In this passage from the Fourth Gospel, Jesus embraces his disciples as his 'friends': those who are not only loved, but respond with willing obedience based on intimate understanding and so love him and each other in return. Like Abraham, Moses and David in the Old Testament, they are 'friends of God' into whom holy Wisdom has entered (Wisdom 7.27). Can they be friends of Christ and of God while being distant or alienated from each other?

The word 'communion' resonates immediately with the sacrament of 'Holy Communion', the Eucharist, which is the moment that, Sunday by Sunday and day by day (if we are so blessed), we come closest to the Lord and are strengthened in our unity with him. The link between ecclesial

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- 1 From the Mandate of the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO).
 - 2 Pope Francis' Apostolic Exhortation, *Evangelii Gaudium*.
 - 3 Dietrich Bonhoeffer, *Life Together*, trans. John W. Doberstein (London: SCM Press, 1954), ch. 1, 'Community'.

communion and Holy Communion suggests that all relationships of communion between Christians and between churches should be seen as holy, set apart for God in the context of worship, and therefore to be treated with reverence and sensitivity; not easily denied to one another, or wilfully severed except in extreme circumstances. The reality of community, both with God and with one another, through Jesus Christ, is at the heart of the gospel.

The key New Testament Greek word *koinonia* refers to *sharing together in a valued reality that is greater than ourselves*. *Koinonia* is translated in English Bibles as 'communion', 'fellowship' or 'sharing' (Acts 2.42; 1 Cor 1.9; 10.16; 2 Cor 13.13; Phil 1.5; 1 John 1.3). There is no significant difference in the meaning of the two English words 'fellowship' and 'communion', though 'communion' has more mystical overtones and 'fellowship' is used in secular as well as in religious contexts. The Collect for All Saints' Day in the Book of Common Prayer, 1662, uses 'communion' and 'fellowship' synonymously ('O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son ...'), as does the hymn that is sung particularly on that day, 'For all the saints, whom from their labours rest', as it speaks of the unity of Christians in Christ: 'O blest communion, fellowship divine!' It is a communion with God the Holy Trinity and with one another in the body of Christ and the two dimensions are inextricable.⁴

The word 'mission', on the other hand, points to God's just and loving purpose for the world and for all God's children – a purpose to draw all humankind into communion with God the Holy Trinity. By the same token, it points also and necessarily to the human instruments – lay people and clergy – whom God chooses to carry out that purpose. At first glance 'communion' and 'mission' may seem to refer to the inward and outward dimensions of the Church's life – communion being something that the Church enjoys within itself and mission being its outreach to those beyond – as though these were two separate, discrete activities. There is some element of truth in such an apportionment, but a hard and fast division into inward and outward aspects would be simplistic and unhelpful.

The living communion that constitutes the Church of Christ is not a closed communion, turned in on itself, but an open, receptive and hospitable communion, turned towards the world. The borders of the Church are not hard-drawn and impervious, but are intentionally porous to enable them to welcome all who are called by God to progress through the journey of Christian initiation into the life of grace, which is the life of communion. The boundary must be defined in a way that does not repel seekers, but instead invites persons to cross it. Through the process of Christian initiation, unbaptised adults travel through instruction in the faith (*catechesis*) through baptism and confirmation to full participation in the Eucharist. Infants and young children receive baptism first, being upheld by the faith of the Church and the undertakings of their sponsors or Godparents, and subsequently (we trust) progress through instruction to confirmation and first communion (or in some Anglican churches, communion followed by confirmation). Thus adults and children alike are being drawn, step by step, 'from one degree of glory to another' (2 Cor 3.18), deeper into communion with God and the Church.⁵ This calling, drawing and leading towards communion with

4 Anglican–Roman Catholic International Commission, *Church as Communion* (1990), §45; www.anglicancommunion.org/ministry/ecumenical/dialogues/catholic/arcic/docs/church_as_communion.cfm.

5 See further Paul Avis (ed.), *The Journey of Christian Initiation: Theological and Pastoral Perspectives* (London: Church House Publishing, 2011).

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God and one another in the body of Christ, within a sacramental continuum, is the work of the Holy Spirit.

The word 'mission' is often used colloquially as shorthand for evangelism or outreach to the unchurched. It usually refers to the Church being 'sent' into the world to bring Christ's message of salvation to those who have not yet embraced it, to preach the gospel. Even where there is a richer, more adequate understanding of evangelisation, including Christian education and instruction (*catechesis*), 'the defence and confirmation of the gospel' (i.e. 'apologetics'; Phil 1.7), and service to the poor, the sick and the dispossessed, the focus of the word 'mission' is generally on the unchurched. But while outreach to non-Christians is a vital aspect of mission, it is not the whole of it. To identify mission with evangelism, without remainder, is an incomplete understanding of mission. Mission must include all that the Church is sent to do, including activities that, on the face of it, seem to belong to its 'internal' life. If we ask, 'What is the Church placed here on earth to do?', the answer must surely include: 'To offer worship to God; to celebrate the sacraments; to pray for the needs of the world' – worship, sacraments, intercession. Worship in spirit and in truth is what God desires (Jn 4. 23-24), because God knows that to be brought into a state where we adore God's grace and glory is our greatest good.

Christian worship clearly includes a ministry of word and sacrament, inseparably connected. To teach the faith and so to help to form disciples, baptising them into the body of Christ (Matt. 28.19-20), brings together word and sacrament at the very heart of the Church's mission. So, to celebrate the liturgy, which is filled with word and sacrament, is part of the Church's mission. The mission, in one major aspect, is liturgical. Christian initiation, sacramental through and through, as it is, and culminating in the Eucharist, is infused with worship, just as it is infused with faith. So it is something of an impoverishment to think of mission purely as an activity that the Church does to those outside, or even to regard it as simply the outward facing aspect of the Church. What goes on at the heart of the Church's life – the celebration of the Eucharist with all its elements of praise, prayer, penitence, ministry of the word, confession of faith, intercession, sacrifice of thanksgiving, communion and dedication – belongs to the mission that God has entrusted to the Church. The outreach aspect of mission can only be the expression of the deepest meaning of the Church as the mystery of communion. It must spring from the eucharistic centre, for the Paschal (Easter) mystery of the death and resurrection of the Son of God, shown forth or proclaimed in the Eucharist (1 Cor 11.26), is the heart of the message.

Perhaps the most important thing for us to remember about 'mission' is that it does not belong to the Church. In mission the Church is not serving itself, but the Kingdom or Reign of God. Strictly speaking, the phrase 'the mission of the Church' is inappropriate, though it remains a piece of useful shorthand. It is God, not the Church, who has the mission. The mission belongs to the triune God. It is the mission that God has to gather the whole created order into unity in Christ (Eph. 1.10). The Church is called to serve that mission as a privileged instrument, and as a sign and foretaste of what God's mission in the world intends to accomplish. So we should speak, not of 'the Church's mission', but rather of the Church's calling or role in the mission of God (*missio dei*).

The mission of God is a trinitarian event of 'sending'. The Father sends the Son; the Father and Son together send the Spirit. Father, Son and Holy Spirit send the Church, and in sending the Church empower it for its task (Jn 14.26, 15.26, 16.7, 20.21-22).⁶ The mission of God is focused decisively in

6 David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis, 1991), p. 390.

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the coming of Christ; it is concentrated in the whole Christ event. For Christian faith, Jesus Christ, that is to say his identity and history, is the focal point, the culmination and the criterion of God's mission and purpose. Christ has come, once and for all, for the salvation of the world.

The credibility of the message, the proclamation of the gospel (*kerygma*), is strong when his own are 'one', as Jesus prays in Jn 17.21-23, but it is seriously compromised when his own are divided, for then how can the world 'know' that the Father has sent him? When the Church is visibly split it cannot speak with one voice and its divided state and divisive actions belie its message of reconciliation and communion. The remarkable Episcopal theologian, William Porcher DuBose (1836-1918) held that Christian unity is 'of the essence of Christianity' and that Christianity and unity are 'identical things'.⁷

The inseparable biblical connection between communion and mission is revealed particularly clearly in the Fourth Gospel. There Jesus is portrayed as coming to unite (11.50-52) and as dying to make one (10.11, 14-16). He embraces his disciples in communion with the Father and with himself. Communion and mission are the twin imperatives for the Church, two sides of a coin. They should never be divorced. There has probably never been a time in the life of the Church when mission and communion together were not top priority, but they have never been more urgent than today when fellowship or communion is at a premium in the individualistic developed world and when militant secularism and aggressive atheism would like to bury the Christian faith once and for all.

The right way forward for the Anglican Communion in this challenging climate is to hold communion and mission tightly together in a single vision as *mission in communion*. This means acting as one body in carrying out Christ's command, to 'go into all the world and proclaim the gospel to the whole creation' (Mk 16.15, longer ending). The kind of communion that Jesus Christ prayed for to his Father on the eve of his Passion is a communion that moves out in mission; and the mission that he commits to his disciples is a *mission in communion*.⁸

Prepared for IASCUFO by the Revd Dr Paul Avis

⁷ Cited by Robert Boak Slocum, *The Anglican Imagination: Portraits and Sketches of Modern Anglican Theologians* (Burlington, VT; Farnham, Surrey: Ashgate, 2015), p. 29.

⁸ For more detailed exposition of this theme see the AMICUM report, *Into All the World: Being and Becoming Apostolic Churches; A report to the Anglican Consultative Council and the World Methodist Council by the Anglican-Methodist International Commission for Unity in Mission* (London: Anglican Consultative Council, 2014), pp. 11-14 (§25-36) and Paul Avis, *Reshaping Ecumenical Theology* (London and New York: T&T Clark, 2010), chapter 10, 'Forging Communion in the Face of Difference'.

UFO 3.b.i

Instruments of Communion: Gifts, Signs, and Stewardship

What is it about?

The paper is part of an ongoing reflection on the Instruments of Communion by the Inter-Anglican Standing Commission on Unity, Faith and Order. It is a reflection on how the Instruments of Communion—the Archbishop of Canterbury, the Primates' Meeting, the Lambeth Conference, and the Anglican Consultative Council—may serve as gifts for deepening the life of the Anglican Communion; and as signs of God's grace for the building up the fellowship of Anglican Churches as part of the world-wide body of Christ.

What are the questions?

Does the language of *instrument* reflect the human and relational character of the Instruments of Communion? In what way may the Instruments of Communion be received as gifts? How are the Instruments interrelated to one another? How might Anglicans exercise a certain *stewardship* of the Instruments of Communion for their flourishing for the sake of the Communion?

Why is it important?

The year 2016 unusually sees two of the Instruments of Communion meeting within the first quarter of the year. It has been announced this year that the Lambeth Conference reconvenes in 2020. Issues of the interrelated nature of the Instruments have been raised by the Primates' Meeting. The Instruments are clearly evolving, but in what ways?

Here, IASCUFO proposes that the central image to understanding the Instruments of Communion is *gift*.

- The Instruments may be perceived as a gift of communion when they reflect an environment that foster consensus, and build effective communication, with responsible and accountable engagement with one another.
- No Instrument of Communion can be reflected upon in isolation from the others: like musical instruments, they are symphonic, reflecting harmony.
- As such, they are essentially interconnected and mutually accountable to one another, and with the whole church.
- When the instruments so function, they reflect the Anglican ideal of an organic, conversational and conciliar ethos.
- All of the Instruments of Common have a sacramental character; they are ecclesial signs that point to the signs of God's grace and goodness. The outward signs the Instruments are people, human beings who require care and stewardship. This entails careful discernment and ongoing formation of those called to episcopal ministry.

What is ACC-16 asked to do?

ACC is asked to consider the following draft resolution:

The Anglican Consultative Council receives and commends IASCUFO's report, *Instruments of Communion: Gifts, Signs, and Stewardship*, as a way to assist the member Churches of the Anglican Communion in recognising and receiving the four Instruments of Communion as gifts. The report is to be commended to all those who exercise conciliar leadership within the Anglican Communion within Instrumental bodies.

UFO 3.b.ii

ACC-16 from IASCUFO

Instruments of Communion: Gifts, Signs and Stewardship

A working paper prepared by the Inter-Anglican Standing Commission on Unity, Faith and Order

This paper builds upon *Towards a Symphony of Instruments*, a document on the four Instruments of Communion presented by IASCUFO to ACC-15 in Auckland, NZ, in 2013 (available at www.anglicancommunion.org/media/209979/Towards-a-Symphony-of-Instruments-Web-Version.pdf). The focus of this new paper is a positive approach to the Instruments as gifts for deepening the life of the Anglican Communion; and as signs of God's grace for the building up the fellowship of Anglican Churches as part of the world-wide body of Christ. The Instruments of Communion are made up of people with their gifts, graces and frailties. Because of this the Instruments require the care and attention of trusted servants who act as stewards of the Instruments of Communion. This aspect is developed in the last section of this paper.

The Instruments of Communion are designed to facilitate communication, conversation and consensus building among the fellowship of Anglican Churches. In short, the Instruments provide ways by which the Anglican Communion seeks the wisdom of the Spirit of God for a deeper communion and faithful witness to Christ in the world. This suggests that the Instruments may be more appropriately considered as gifts for deepening communion. This also points to the fact that the deepening of communion is connected to a vital mission in the world.

The Instruments are not states of affairs, static entities. Rather – because the people of God, in different and complementary ways constitute the Instruments – they belong to the rich communicative networks of Anglican life in the world. Their function and impact will inevitably become the focal point for change, controversy and new possibilities. This is all part of a dynamic catholicity. This does not diminish their gift-like character but simply witnesses to the way in which true gifts actually work in the world.

Concerns have often been expressed that the language of 'Instruments' ignores the human and relational dimensions of the Instruments of Communion. Instrumental language can make it difficult to understand the Instruments as gifts for deepening communion. The Instruments operate best when they are integrated organically into the life of the Church. When the Instruments are treated as external objects they lose their human aspect and are prone to misuse and misunderstanding. Hence it is vital to remember that the Instruments of Communion are living gifts; that they can undergo development in response to new situations. Such gifts require responsible stewardship.

The gift-like character of the Instruments of Communion can be enhanced by the consistent use of the language of 'communion' rather than 'unity'. Interestingly 'communion' was the original term in relation to the Instruments and was only later replaced by the term 'unity'. Communion is a broader and richer term theologically than unity. Unity has unfortunately been too easily associated with structural and legal aspects of the Church. Such things are important but they are not the only or the most significant aspects of union with God and each other. The language of 'communion' offers a needed relational balance to the language of 'Instruments'. The recovery of communion terminology is of a piece with the

recovery of the role of human agency and theological focus on God that actually underlies the purpose of the Instruments of Communion. Language may not solve the problems but it has a part to play in changing expectations and attitudes.

The real challenge is to recover the priority of a gift-centred approach to the Instruments of Communion. The Instruments always remain vulnerable to distortion and misuse. For example, the objectification of Instruments leaves them vulnerable for sectional interests to prosecute their own ideas of communion, its repair and/or progress. It also promotes false expectations of what is possible. A gift-centred approach to the structures of our polity is more resistant to them being dragooned into impossible problem-solving tasks. A gift-centred approach belongs to an environment that fosters consensus building, good quality communication and responsible and accountable engagement. The Anglican Communion of Churches is called to bear witness through common practice to the incarnate Lord and the power of the Holy Spirit. A gift-centred approach will encourage a re-conceiving of the Instruments as places of wisdom for the Anglican fellowship of Churches, for the strengthening of the witness to Christ in the world. The Instruments have to be reassessed, reshaped and reinvigorated against the horizon of the Churches' mission.

It is easily forgotten that the Instruments are inter-related. By treating each Instrument separately, or by failing to recognise their interconnectedness, we lose sight of our own essential connectedness and accountability to each other, and the value of the Instruments to deepen Anglican life. For example, the Archbishop of Canterbury and the Lambeth Conference have a natural reciprocity, as do the Primates' Meeting and the Anglican Consultative Council. Closer intentional cooperation between these different Instruments nurtures an Anglican ethos which is organic, conversational and conciliar. Tensions between these different bodies is natural and to be expected, and so not a reason for jettisoning, diminishing or exalting any of. That would not be the way of communion in the Instruments.

The Instruments are God's gift for deepening Anglican communion and strengthening Anglican mission. As gifts, the Instruments have a sacramental character. It is in and through such relational church structures that the people of God may hear the voice of the Living God and discern signs of God's work in the world. Indeed the language of *sign* might be the best way to understand the Instruments. As the Church is a sign of the coming kingdom,¹ so too the Instruments of Communion can be understood as ecclesial signs enabling the Church to be a sign of God's grace and goodness. This sign-like character of the Instruments orientates them towards the future and draws attention to their contingent and provisional nature. As a consequence they are signs that require the care and attention of trusted servants who act as stewards of communion.

This raises an important question: what responsibility do human agents have for the Instruments of Communion? If the Instruments are received as gifts and signs of communion, then clearly they have to be treated with respect and care. In this context those responsible for the exercise of the gifts do so as stewards and servants of the Instruments. When this is undertaken well the Church's witness to the gospel of God in the

¹The Church as sign of the kingdom is developed in *The Church: Towards a Common Vision* (Faith and Order Paper no. 214, Geneva: WCC, 2013), §§ 25-27.

world is enriched. In this sense stewardship is a broad ranging vocation set against the horizon of the mission of God in the world.

The concept of stewardship has been important when considering human responsibility for creation. The early chapters of the Book of Genesis point to creation as the gift of a good and caring God. The God of this remarkable and interdependent creation has the character of the benevolent care and kindly oversight of the ancient tradition of the shepherd King. Human beings, as created in the image of God, are given responsibility to care for the earth and its creatures. As such the human vocation is to follow the pattern of the care and delight in creation of the God whose image they bear. The human vocation as a steward of the garden of creation is a delegated responsibility from a good and kind God. Stewardship is an activity and calling that requires a close, respectful and responsible relationship with the earth and all living things.

This background of the stewardship of creation may be helpful when we deploy the idea of stewardship in relation to the Church. This involves a move from stewardship of creation to stewardship of the new creation; the Body of Christ. Christ is Head of the Body and bestows gifts on the people of the Church in order that through the Church the many riches of the wisdom of God might be shown to the world (Eph 3.10). Disciples of Christ, and in particular those called to care and exercise oversight of the Body of Christ, are called to tend the garden of the new creation, the household (*oikos*) of the Lord. And they are called to undertake this vocation after the manner of Christ in humble obedience to the Gospel. In this vein the Apostle Paul refers to himself and his fellow apostolic leaders as ‘servants of Christ and stewards of God’s mysteries’ (1 Cor 4.1). The new household is the fellowship in the Spirit, the communion of the faithful in Christ. This household is the result of the revealing of God’s mysteries, ie ‘the secret knowledge of God’s purposes, disclosed in the Gospel’.² Stewards have responsibility for the good ordering and common good of the household of faith. As in first creation, so in the new creation, stewardship is a delegated and representative responsibility. Moreover it is a delegation of trust (1 Cor 4.2). And this vocation mirrors the original creation, ie it requires a stewardship of the communion of the faithful after the pattern of Christ the Good Shepherd (John 10). Stewards of the mysteries of God, as is abundantly clear from Paul’s many letters, exercise their calling on many fronts as ambassadors of Christ, pastoral carers of the churches, and as teachers of the spiritual truths of the gospel.

This move from stewardship of creation to stewardship of communion may be a helpful framework to reconsider the purpose of the Instruments of Communion. The Instruments are intended to strengthen and enhance the Anglican Communion. But to fulfil this the Instruments require the exercise of good stewardship. This provides a rich theological and missional horizon for the Instruments of Communion. It also draws attention to the great responsibility entrusted to the servants of God for the good functioning of the Instruments and the moral claim upon those called to fulfil this ministry of stewardship in the life of the Anglican Communion. The exercise of stewardship is undertaken by frail human beings, called to repentance and prayerfulness, subject to wilful blindness of many kinds especially

²See C. K. Barrett, *A Commentary on the First Epistle of the Corinthians* (2nd edition, London: Adam & Charles Black, 1971), p. 100.

when it comes to the exercise of power and authority. The servants and stewards of the Instruments of Communion are called to exercise this particular vocation under the guidance of the Holy Spirit together with openness to correction and challenge.

Consideration of personal agency and responsibility for the good operation of the Instruments highlights the importance of careful appointment and on-going education of all those called to high office in the Church of God. It also calls attention to the need for robust synodical processes for the appointment of bishops, and of members of the ACC. Issues to do with personal character and ecclesial intelligence (including appreciation of the nature of the Anglican Communion as part of the body of Christ), capacity to listen, spiritual and theological wisdom, communicative capabilities, to name but a few, are critical aspects of leadership. And these factors are especially important in appointments to leadership to balance the emphasis on management, political and partisan interests that infect the Churches and mimic their host cultures across the globe. Such considerations go to the heart of the capacity of the Instruments of Communion to function in the life of the Anglican fellowship of Churches as genuine gifts, signs and witnesses to the coming kingdom of God.

UFO 4

International Anglican Liturgical Consultation A Network of the Anglican Communion

The International Anglican Liturgical Consultation is the official network for liturgy of the Anglican Communion and has responsibility:

- to promote the deepening of communion between the Churches of the Anglican Communion by renewing its life of liturgy and prayer as integral to the mission of the Church;
- to advise the provinces and the Instruments of Communion on questions of liturgy and common prayer and to encourage and support conversation between the provinces on questions touching on Anglican liturgical theology and practice;
- to review developments in liturgical formation and practice in the Anglican Communion and among ecumenical partners, and to give advice upon them to the provinces and the Instruments of Communion, with the intention to promote common understanding, consistency and coherence, both within the Anglican Communion and in ecumenical engagement;
- to assist any province with new proposals in the areas of liturgical formation, development and practice; and
- to report the scope and results of its work to the Anglican Consultative Council.

Membership

Membership shall consist of:

- members of provincial Liturgical Commissions
- those nominated by the provinces
- Anglican members of Societas Liturgica

Business

Within the framework of liturgy and common prayer, the agenda of any meetings of the Consultation shall be determined by the Steering Committee, which shall have regard to the responsibilities of the Consultation and in particular shall consider;

- matters referred by the provinces and Instruments of the Communion
- matters referred by IASCUFO
- matters referred by the other Networks of the Anglican Communion
- matters referred by ecumenical bodies.

Frequency of Meetings

The Consultation shall meet not less than once in every three years.

Locality of Meetings

As far as is possible, the Consultation shall meet in various regions of the Anglican Communion.

Regional Meetings

The Steering Committee may call, encourage and support regional meetings of members to facilitate the work of the Consultation.

Attendance at Meetings

All members are eligible to attend meetings of the Consultation.

The Steering Committee may invite guests and ecumenical partners to attend any meeting of the Consultation.

The Steering Committee

The Steering Committee shall consist of:

- Six members elected by the Consultation (save that not more than two members may be elected from any single province);
- A member of the ACC nominated by the Standing Committee of the ACC;
- The Secretary of the Consultation.

If one or more members of the Steering Committee are unable to assume or continue with their duties the Steering Committee may appoint a replacement for the remainder of that term.

The Chair

The Chair of the Consultation shall:

- be elected by the members of the Steering Committee;
- provide leadership to the Steering Committee and the membership of the Consultation;
- work with the Secretary in calling for agenda items for meetings of the Consultation and setting the agenda for Steering Committee meetings;
- keep in regular contact with the Director of Unity Faith and Order for the Anglican Communion; and
- preside at all meeting of the Consultation and of the Steering Committee.

The Secretary

The Secretary of the Consultation shall:

- be appointed by the Steering Committee.
- draft reports of the meetings of the Consultation and act as secretary and take the minutes at meetings of the Steering Committee.
- act as a point of communication for the members of the Consultation, the Provinces and the Instruments of Communion.
- serve for a term of six years and may be invited by the Steering Committee to serve for further terms.

Responsibilities of the Steering Committee

The Steering Committee, having due regard to the responsibilities of the Consultation:

- has the authority to act for the Consultation between meetings, including the work of organising such meetings;
- shall report to meetings of the Consultation on work undertaken by the Steering Committee on behalf of the Consultation;
- shall notify the provinces and members of the date and location of meetings of the Consultation not less than nine months in advance;
- shall arrange for a summary of relevant work done at any meeting to be circulated to all members, provinces and the Instruments of the Communion within twelve months of any meeting;
- shall oversee publication, communication, and reports of the Consultation;
- shall prepare a budget for its own work, for the Consultation meetings and preparatory meetings and submit a financial report to each meeting of the Consultation and to the ACO; and
- shall seek funds to support the work of the Consultation and especially for its bursary fund.

Meetings of the Steering Committee

The Steering Committee shall meet regularly and at least once each year. Meetings may be conducted face-to-face or by other appropriate means.

The Steering Committee may delegate specific tasks.

The Term of Office

The Term of Office of members of the Steering Committee shall be the period between the meetings of the Consultation and no member shall serve for more than two consecutive terms of office.

Subject to the preceding paragraph, the Steering Committee shall nominate two of its members from among the elected members to serve for a second term without further election.

The Election of Members of the Steering Committee

The procedure for electing the Steering Committee shall be:

All members of the Consultation shall be eligible for election and all members shall be eligible to nominate members for election.

The Steering Committee shall invite nominations in advance of any meeting of the Consultation but only those attending a meeting shall be eligible for election at that meeting.

A nominating group of three people shall be elected at each meeting of the Consultation. Agreement to serve on this group shall disqualify a person from being nominated for election to the Steering Committee.

The nominating group shall consider the nominations for membership to the Steering Committee and then recommend four names to the meeting of the Consultation for election, taking into account the diversity of regions and traditions of the Anglican Communion, as well as practical considerations.

The members of Consultation will have the right to make further nominations at the meeting and all those nominated for election shall be eligible to be elected (save that not more than two members from a single province shall be elected).

The election of members of the Steering Committee shall be made by all members present at the meeting of the Consultation at which such election takes place.

Elections shall be conducted by ballot and each member may vote for up to four different candidates and the candidates receiving the highest number of votes cast shall be elected. In the event of a tie the result shall be determined by lot.

Revision of the Guidelines for Governance

Guidelines for Governance may only be adopted at a meeting of the Consultation.

Proposals for the amendments or revision of the Guidelines must be made through the Steering Committee and due notice of any such proposals must be given in advance of the Consultation.

These Guidelines for governance were adopted unanimously by the meeting of the Consultation at Montreal on the 7th day of August 2015.