

Anglican Communion
Unity, Faith & Order
2008 to 2022

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Preface

This book, specially prepared for the Lambeth Conference 2022, gathers together the work of the Anglican Communion on matters of Faith, Order and Unity, in the years since the last gathering of the Lambeth Conference in 2008, and invites the reflection of the bishops as they take counsel together.

Engaging with matters of doctrine, ecclesiology and ecumenism has traditionally been a central part of Lambeth Conferences. The bishops gather in this 'Instrument of Communion' in their role as guardians of the faith and of the unity of the Church, bearing their teaching office. It is therefore of the essence of episcopacy that at the Lambeth Conference, Bishops today, as in the past, are able to reflect together on issues of theology, ecclesiology and ecumenism that relate to the life of Anglicans around the world.

It was the Lambeth Conference in 1888 which affirmed what is now known as the Chicago-Lambeth quadrilateral, originally as a basis for 'reunion' – that is, for pursuing Christian Unity.

- i. 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.
- ii. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- iii. 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.
- iv. 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.

This has since also become a touchstone for Anglican identity. This underlies the extent to which it is so often in our ecumenical encounters that we find our own understanding of issues of faith and order brought most sharply into focus. Our vocation to pursue Christian unity, for the sake of the gospel, is best served as we proclaim together with our brothers and sisters throughout the world as clearly, and as faithfully, as we are able, the one Faith we share in our one Lord, Jesus Christ.

The Anglican Communion addresses matters of faith, order and unity, and the challenges faced in the changing contexts of every generation, through many of its Commissions and Networks, and particularly through relationships of communion and bilateral dialogues with

other Christian traditions. This work is brought together and taken forwards particularly by the Inter Anglican Standing Commission on Unity, Faith and Order ([IASCUFO](#)). All the dialogues and commissions listed here report to IASCUFO, which in turn reports to the ACC. They are staffed by the Department of Unity, Faith & Order at the [Anglican Communion Office](#).

This document is thus a compendium of IASCUFO's work, and of the agreed statements and other ecumenical and theological texts that have arisen from bilateral dialogues and other bodies since the last Lambeth Conference. It is intended both to serve as a reference document, and to resource the bishops at the Lambeth Conference, as they reflect on God's call upon Anglicans at this time, within the wider Church of God, and within the world in which he has placed us 'for such a time as this'.

These resources are gathered as an e-book, in the form of brief summaries supplemented by extensive hyperlinks to on-line resources. It is deliberately designed primarily for electronic use, rather than as a printed book. This is therefore a text that is full of pointers to other places, and although summaries and choice quotations are to be found here, it is hoped that the reader will discover the greater riches that will be revealed with every click on the links.

The aim is that this will be of service not just to bishops but to a much wider readership, such as students and seminarians, teachers, ecumenical partners, and all who love the riches that God has given to his Church, and to the Anglican Communion within it.

Foreword by the Rt Revd Graham Tomlin

Jesus prayed that his followers would be so bound together in their common faith, that they could be described as ‘One’. He went on to outline the purpose of that unity: “so that the world may know that you have sent me and have loved them even as you have loved me.”

Ever since that high priestly prayer recorded in John chapter 17, the Church has lived under this call to both unity and mission, and has separated the two at its peril. A disunited church falls short of a vibrant witness to the reality and love of the one God, revealed in Christ and shed abroad in human hearts by the Holy Spirit. A church that forgets its mission and purpose and turns inward will always fracture and fragment. Therefore, the task of working at unity, and ever stronger relationships between the different families of churches across the world, remains crucial, not for the sake of institutional tidiness, but for the sake of the Church's mission in the world.

IASCUFO plays a little-known but vital role in the Anglican Communion's response to this prayer of Jesus. Over the past 14 years it has coordinated, reviewed and supported the work of conversation, understanding and learning between the Anglican Communion and the various families of churches across the world. It has also sought to support and advise the Anglican Church's Instruments of Communion, the different elements of governance that enable Anglicans across the world to function well in developing their own life, mission and ministry.

This short ebook is an invaluable guide to the work of IASCUFO over the past 14 years. It outlines the vital work that this group has done, and both summarises and gives a brief guide to the different conversations that have taken place over past decades between the Anglican Church and other families of Churches across the world. It helpfully points out why each piece of work is significant, indicates some key contributions and quotations from each of the key documents, what progress has been made, and why each one matters.

As it reviews this vital work, IASCUFO seeks to be true to all that God has given the Anglican Church in its history, as a gift to the worldwide church. It also tries to recognise the gift that Gods gives to us through other churches across the world, because “the body does not consist of one member but of many.” (1 Cor 2.14). IASCUFO's membership brings together theologians, bishops, liturgists and others, across the rich international community of the Anglican Communion. It remains a vital part of the Communion's relationship with the whole church of Jesus Christ across the world in an ongoing prayerful and dedicated

obedience to the call of Jesus Christ, to be united in love, and to share that life-giving love with the world.

The Rt Revd Dr Graham Tomlin

Chair of IASCUFO

Introduction to the work of IASCUFO

In 2009 three streams of work at international level in the Anglican Communion were brought together to form the Inter Anglican Standing Commission on Unity, Faith and Order, [IASCUFO](#), by the will of [The Lambeth Conference](#), [The Primates' Meeting](#), and the [Anglican Consultative Council](#).

1. **The Inter-Anglican Standing Commission on Ecumenical Relations (IASCER)** oversaw the ecumenical work of the Anglican Communion. Its work was brought together in the report:
[The Vision Before Us: The Kyoto Report](#), published in 2009.
2. **The Inter-Anglican Theological and Doctrinal Commission (IATDC)** had published *[The Virginia Report](#)* (1997) and the Kuala Lumpur Report *[Communion, Conflict and Hope](#)* (2008).
3. **[The Lambeth Commission on Communion](#)** was set up in 2003 following the Primates' Meeting of that year. It produced the *[Windsor Report](#)* (2004). The [Windsor Continuation Group](#) was set up by the Archbishop of Canterbury following his [Advent letter](#) to Primates in December 2007, to advise on the implementation of the Windsor Report. This led to the Anglican **Communion Covenant** Process, which brought a [draft text](#) to the Lambeth Conference in 2008. ACC-14 in 2009 debated the Covenant and [resolved](#) (14.11) that section 4 should be revised. The ACC also resolved (14.10) that the new Standing Commission, IASCUFO, should study and bring recommendations to ACC-15.

The Anglican Communion Covenant was sent to the Member Churches of the Communion for reception.

IASCUFO's mandate

The Standing Commission shall have responsibility:

- 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 co-operation and unity, as well as on questions 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.

The globally-drawn membership met annually from December 2009 to 2019, with further members joining during the Commission's lifetime as others left. In 2020 the mandate was renewed, and fresh appointments made, initially for a five-year term. Two on-line meetings have since been held, with hopes for a physical meeting in December 2022. The current Chair is the Rt Revd Graham Tomlin.

What we did and what were the priorities

IASCUFO thus began its work with clear ecumenical responsibilities to be taken forward, and the expectation of preparing study material on the Anglican Communion Covenant. The Commission's continuing reflection across the breadth of the mandate also gave rise to other pieces of work.

In 2009 [ACC-14](#) approved *Four Principles of Anglican Engagement in Ecumenism*. These have formed the basis of IASCUFO's approach to ecumenical work:

The Anglican Communion holds to four guiding principles in its ecumenical life.

- **The Goal:** the full organic unity of the Church
- **The Task:** recognising and receiving the Church in one another
- **The Process:** unity by stages

- **The Content:** common faith, sacraments and ministry

In December 2009 the Standing Committee sent the final text of the [Anglican Communion Covenant](#) to the Churches of the Communion, and IASCUFO prepared study material.

IASCUFO then made a series of short videos from members of the Commission, reflecting on the text.

As the life of the Commission developed, IASCUFO decided that it needed to add other tasks, addressing areas within the scope of its mandate, namely:

1. to undertake a reflection on the Instruments of Communion and relationships among them;
2. to make a study of the definition and recognition of 'Anglican Churches' and develop guidelines for bishops in the Communion;
3. to provide supporting material to assist in promoting the Anglican Covenant;
4. to draft proposals for guided processes of 'reception' (how developments and agreements are evaluated, and how appropriate insights are brought into the life of the churches);
5. to consider the question of 'transitivity' (how ecumenical agreements in one region or Province may apply in others).

IASCUFO began its work at a time when great tensions were testing relationships within the Communion. Principally, these arose from the ordination to the episcopate of a same sex partnered bishop in The Episcopal Church in 2003, and the practice of border crossing, in which bishops from one Member Church intervened in the life of another Member Church without permission; and from all that continued to follow from these.

The work of IASCUFO was thus also affected by the 'consequences' that arose from developments surrounding the doctrine of marriage within the Member Churches of the Anglican Communion. The Archbishop of Canterbury wrote in his [Pentecost Letter](#) (2010) that Churches that broke the moratoria of the Windsor Process would be removed from international bodies that represented the Anglican Communion to other Christian World Communions, and from bodies that dealt with doctrinal matters for the Communion. This resulted in the removal of members from IASCUFO and from a number of ecumenical dialogues, and the bar on appointing members from certain Churches until the present (2022).

IASCUFO worked on the nature of the Instruments of Communion and on Anglican Identity, and how Anglicans should recognize and receive each other's ministries.

Every meeting of IASCUFO reviews the on-going work of ecumenical dialogues, both those arranged by the Anglican Communion Office at international level, and those engaged in by Member Churches at regional, national or local level which are brought to its attention. Sometimes IASCUFO's advice is sought on particular ecumenical and ecclesiological questions. IASCUFO also considers and comments on other draft texts presented to it.

Reception of Ecumenical Texts within the Anglican Communion

While the Anglican Consultative Council's objectives include 'to promote the unity and purposes of the Churches of the Anglican Communion, in ... ecumenical relations ...', historically the Lambeth Conference has played a leading role in responding to ecumenical developments. Bishops, exercising their teaching authority, have considered agreed statements from ecumenical dialogues and commended them to the Churches of the Communion for study and reception. In then receiving back the Churches' responses, they may then affirm the whole Communion's formal reception.

In 2008 the Lambeth Conference used the *Indaba* method of discussion, working with a different consultative model from previous years, and far less time was given to ecumenical statements. This meant that a number of important agreed statements in which the Anglican Communion had been involved were not received or commended by the Instruments of Communion. Recognising this, the ACC-17 meeting in Hong Kong set out a new method for the reception of ecumenical texts by the ACC, incorporating the advice of IASCUFO, in its resolution [B17:04](#):

B17:04 Reception of Ecumenical Texts in the Anglican Communion

The Anglican Consultative Council endorses the following process for the reception of ecumenical texts in the Anglican Communion:

1. When any ecumenical bilateral dialogue of the Anglican Communion has completed an agreed statement, it is first sent to **IASCUFO**.
2. IASCUFO studies the agreed statement and reaches a common mind on whether it recognises the statement 'as consonant with the faith of the Church as Anglicans have received it'. IASCUFO then prepares resources, advice, and draft recommendations to be taken to the next meeting of the ACC.

3. The ACC then formally welcomes the agreed statement by resolution, and commends the text, together with IASCUFO's advice, to the Member Churches of the Anglican Communion for study, reflection and response within a timeframe set by the ACC.
4. At the meeting of IASCUFO immediately prior to an ACC, the members of the commission will be joined by an ACC reference group, comprising some members of the ACC for further reflection on ecumenical statements in the light of the provincial responses and any other considerations. The task of this enhanced commission will be to evaluate whether an agreed text has a sufficient level of consensus in the Member Churches for a recommendation to be made to the ACC.
5. The Standing Committee nominates up to 15 people to form the ACC reference group. The constitution of this group is recommended to be:
 - a. two primate members of ACC;
 - b. two bishop members of ACC;
 - c. two priest or deacon members of ACC;
 - d. two lay members of ACC;
 - e. relevant Anglican Co-Chairs of bilateral dialogue in question (e.g., with the Roman Catholic Church, the Orthodox Church, the Oriental Orthodox Churches, the Lutheran World Federation, the World Communion of Reformed Churches, the World Methodist Council, and any other new dialogue partner).
6. Having obtained sufficient support from the Member Churches, IASCUFO and the ACC reference group will then invite the ACC to recognise, by resolution, an ecumenical text 'as consonant in substance with the faith of the Church as Anglicans have received it' and as providing 'a sufficient basis for taking the next steps towards the reconciliation of our Churches, grounded in agreement in faith'.

This new process will be followed in preparation for ACC-18.

IASCER & IASCUFO Publications since Lambeth 2008

The Vision Before Us: The Kyoto Report of the Inter Anglican Standing Commission on Ecumenical Relations

Compiled and edited by Sarah Rowland Jones, this report was published by the ACC in 2009, in advance of ACC-14. It provides a comprehensive review of IASCER's ten years of work, with comment on and analysis of the ecumenical vocation of Anglicans. Alongside studies on key themes in ecumenical dialogues including Baptism, Eucharist and Holy Orders. It provides guidelines on ecumenical participation in ordinations, and other useful reference information. Its review of bilateral dialogues and other ecumenical engagements is updated in this paper.

Towards a Symphony of Instruments: A Historical and Theological Consideration of the Instruments of Communion of the Anglican Communion 2015. IASCUFO Paper 1

This report addresses the question 'What is the Anglican Communion?' through considering its structures with particular reference to the four Instruments of Communion and how they interrelate.

What it says:

A short history of the four Instruments of Communion: the Archbishop of Canterbury, the Primates' Meeting, The Lambeth Conference and the Anglican Consultative Council.

It provides a theological understanding of the work of each Instrument.

It explores how the four Instruments together create a symphony that deepens our communion with God the Holy Trinity in worship and with one another in fellowship, and bring renewed energy for mission and service in a world beloved of God.

Key quotations

The Churches of the Anglican Communion belong to the one, holy, catholic and apostolic Church of Jesus Christ. 1.2

The diocese is the fundamental unit of the Church. 1.6

The Anglican Communion has a common faith, grounded in the Holy Scriptures, inscribed in the ecumenical creeds and supported by the historic formularies. It has a common ordained ministry in the historic threefold order of bishops, priests and deacons ... It has a common sacramental life

that involves mutual eucharistic hospitality and ... interchangeable eucharistic presidency. It has conciliar structures for consultation, discernment of God's will and decision-making about its common life. 1.9

Because it is constituted as a communion of churches, the Anglican Communion models in a specific way the unity or communion of the one Church of Jesus Christ. It reaches out towards the ultimate eschatological unity of the Church in the purposes of God. And it makes a significant contribution to the quest for church unity in fulfilment of Christ's high-priestly prayer and the apostles' frequent exhortations to the New Testament communities that they should live in harmony and unity with one another. 1.13

The Instruments of Communion should be adapted to the nature of the Anglican Communion as a specific historically contingent expression of the Church. 1.17

In Anglican ecclesiology the so-called 'provinces' are more properly understood as churches. 1.18

In the life of the Anglican Communion as a whole a personal ministry of leadership is provided by the Archbishop of Canterbury; the collegiality of the bishops is expressed in the Lambeth Conference and the Primates' Meeting; and the communal dimension, where representation necessarily comes strongly into play, is provided by the Anglican Consultative Council. 1.24

The authority of the Lambeth Conference resides in the office and ministry of those who compose it – the bishops of the Anglican Communion. 2.3.7

The litmus test of membership of the Anglican Communion is to be in communion with the See of Canterbury. Of course, this cannot be the only condition for membership of the Communion. A common faith and order; a shared tradition of liturgy, theology and spirituality; and participation in the [other] instruments of the Communion are also involved. But it is the ultimate criterion. 3.4.3

the Instruments of Communion will be signs of the as yet unrealized communion that we hope and pray for. In this sense the Instruments are provisional signs of an incomplete communion with God and each other in the world. 5.5.1

The proper focus for the Instruments of Communion is communion with God and each other in the service of God's mission in the world. 6.3.3

One of the great insights of the Anglican Communion may be the way that it values – within an episcopal ordering of the church – the symphony of bishops, clergy and laity working together in communion. 6.4.1

[*Communion in Ministry and Mission*](#) IASCUFO Paper 2, published by the ACC 2019.

What it is about?

This publication contains three short texts written for ACC-15:

1. Receiving One Another's Ordained Ministries

This outlines how Anglicans can move from recognising the ministries of other churches to receiving them in new relationships of (full) communion. It explains how reconciling episcopal ministries is vital for the Anglican Communion in deepening ecumenical relations, and without which other ministries – being episcopally ordained – cannot be reconciled.

Key quotations

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. 2

Historically, Anglican ecclesiology has said that 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 come about only when there is also interchangeability of episcopal ministers. 7

Mutual interchangeability of both ministries and ministers is possible for Anglicans with another Church only 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. 12

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. 17

2 Instruments of Communion: Gifts, Signs and Stewardship

This follows directly from *Towards a Symphony of Instruments*. It reflects on the particular ministries exercised by all who participate in the four Instruments that serve the Anglican Communion. Here they are treated as comprised of persons, real people whose gifts and ministries merit care and stewardship.

Key quotations

The Instruments of Communion are living gifts, and 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' 4, 5

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. 8

3 A Mission-Shaped Communion

This is a theological reflection on the relationship between the biblical concepts of 'mission' and 'communion'. IASCUFO brings missiological and ecclesiological priorities together in a fresh way and shows how vital both are to the unity of the

Anglican Communion today, and indeed, to the unity and mission of the one, holy, catholic and apostolic Church.

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. 1

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. 2

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. 7

In mission the Church is not serving itself, but the kingdom or reign of God. 11

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. 15

God so Loved the World: Unity Faith & Order Papers on Theological Anthropology and Salvation LASCUFO Papers 3 & 4, published by the ACC 2021.

What are they about?

Paper 3 reflects, from the perspective of theological anthropology, on the nature of humanity as created by God in the divine image and likeness and called by Christ to share eternal life. It goes on to consider environmental and economic justice and the hope for a reconciled humanity.

Key Quotations

Every human person, without exception and regardless of status or condition, is called by God to a participation in the fullness of God's life and love. How we respond to that call, and how we encourage others to respond, is a fundamental human question. Yet in the mystery and complexity of the human condition, God desires to lift us to share the glory of God's life. 2

The call of God to humanity within our contemporary global context pushes our reflection beyond intra-Anglican concerns about what it means to be a communion of churches to deeper questions about what it means to be a human being. 4

Humanity, as an icon of the creator within creation, bears a moral responsibility towards the care and cultivation of God's good earth. Creation is a gift to be known, enjoyed and nurtured, not a resource to be exploited and abused. 14

Whenever we face another, we see a reflection of God's infinite love and glory. The divine shimmers in every human face. 19

The first truth of every creature is that it receives its existence as a gift, for no creature is the ground of its own existence. Every creature, including every human person, is first and foremost a gift to itself. 21

Although humanity receives everything from God, it is called in turn to give itself to God in thankfulness. Humanity is called into loving exchange, or communion 23

While humanity receives God's first gift in the call to being and life, it receives a second gift of grace in the call to eternal life through Jesus Christ in the Holy Spirit. 25

Sin ... is something that affects the way we are before it affects the way we act. It diminishes our humanity. 52 In the end, humanity is so closed to God that God must find a way in by taking human nature to himself—by entering the heart of humanity in the incarnation. 58

The fourth paper, *God's Sovereignty and Our Salvation*, presents a brief exploration of Anglican views on salvation, understood as God's gift to creation. It is only God, rather than other human beings, who is able to pronounce on whether or not anyone claiming to be a Christian is saved.

Key quotations

Christians believe that salvation is, first and foremost, a gift from God. 1 ... and recognize our common need for salvation from all that fractures our humanity and separates us from God and one another 4.

Jesus calls on his followers not to judge others. 10

When Anglicans engage questions of soteriology, the theology of salvation, they do not approach it so much as a precise science as a healing art. The God who creates, redeems and sanctifies calls all people to grow in grace into the full stature of Christ. We are not called to judge the status of our fellow Christians. Salvation, and particularly who will be saved, is in God's hands.

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Bilateral Dialogues

Lutheran World Federation

The Anglican–Lutheran International Commission (ALIC I, II, III) and The Anglican–Lutheran International Commission on Unity and Mission (ALICUM)

History

The Anglican Communion has been a partner with the [Lutheran World Federation](#) (LWF) for many years. The LWF is based in Geneva. The General Secretary is the Revd Anne Burghardt.

Anglican—Lutheran dialogue has a long history and notable successes.

Full Communion Relationships

Northern Europe. The [Porvoo Communion](#) brings together 15 predominantly northern [European Anglican](#) and [Evangelical Lutheran](#) churches.

North America. In the USA [Called to Common Mission](#) CCM 1999 began a relationship of full communion between Anglicans and Lutherans.

In Canada, [Called to Full Communion: The Waterloo Agreement](#) brought about a relationship of full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada in the Anglican Church of Canada and the Evangelical Lutheran Church in Canada.

At local or regional level there have been other agreements which did not lead to a relationship of communion, but nevertheless were indicative of closer ties and significant theological agreement between Anglicans and Lutherans. Notably, [The Meissen Agreement](#) 1988, marked a new relationship between the twenty Lutheran, Reformed and United regional churches (*Landeskirchen*) which form the Evangelical Church in Germany (EKD), and the Church of England. Not all Lutheran Churches are episcopally ordered.

Work since 2008

Since 2008 there have been two complete phases of work, and a third has been initiated.

The Anglican–Lutheran International Commission published the 2012 Jerusalem Report,

[*To Love and Serve The Lord: Diakonia in the Life of the Church.*](#)

What is it about?

It is not about the diaconate (as one of the orders of ministry) but rather the *diakonia* or service to which every Christian is called.

Anglicans and Lutherans are called at all levels to seek ways to strengthen diaconal ministry.

Key quotations

Diakonia is central to what it means to be church. p7

Diakonia is a ministry that belongs to every believer because it is rooted in the apostolic commission that all receive in Baptism. *Diakonia* means not only giving aid, but also confronting the concentration of power and wealth which is the cause of poverty. A diaconal church accompanies, bolsters and empowers the economically weak and vulnerable; with them a diaconal church resists abusive manoeuvres that deprive them of their basic human rights, including economic, social and cultural rights. p11

To encourage our churches to pursue common development of a wide range of ministries and for the building up of Anglican and Lutheran relationships at all levels of ecclesial life and mission. p43

To challenge member churches to find ways in which they may do more together at all levels for disaster relief, and to advocate on issues relating to climate change, illegitimate debt, HIV and AIDS and other pressing social concerns of peace, justice and the integrity of creation. p43

The significance of Anglican–Lutheran dialogue

A. Anglicans can learn from the rich ministry of diakonia in the Lutheran Churches, as they seek to live out the 5 Marks of Mission.

B. It marks the completion of the theological work at international level between Anglicans and Lutherans.

C. Anglicans and Lutherans can now concentrate on common mission.

D. Anglicans in every region should now consider whether they can work towards relationships of full communion with Lutherans.

In 2017 the LWF published The Anglican–Lutheran International Coordinating Committee (ALICC) text:

Liberated by God's Grace: Anglican-Lutheran Reflections

Prepared by an international bilateral committee, it is a devotional resource for common reflection on what, in God's grace, we are called to be as Anglican and Lutheran congregations and parishes as the Church today.

It picks up on the themes of *Human beings Not for Sale; Creation Not for Sale; Freed to Serve: Diakonia*.

What's next?

We have agreed that we have made so much progress that all the major doctrinal work has been done, and that now it is time to increase our collaboration, and to widen the places where full communion can be established.

The Anglican-Lutheran International Commission on Unity and Mission (ALICUM), which will encourage this collaboration, has begun to take shape and will meet in plenary for the first time in 2023. The Anglican co-chair is the Rt Revd Given Gaula (Tanzania);

ALICUM will follow the model of IARCCUM and pair Anglican and Lutheran bishops in particular localities to encourage joint work on the ground and to co-ordinate communal reflection on this work in occasional plenary meetings.

The Anglican Co-Chair is Bishop Given Gaula, and the Lutheran Co-Chair is Bishop Cindy Halmarrson.

Meetings of ALIC III

2009 Sweden

2010 Ohio, USA

2011 Jerusalem

Meetings of Anglican-Lutheran International Co-ordinating Committee ALICC

2013 Finland

2014 Hong Kong

2015 Johannesburg, South Africa

2016 Adelaide, Australia

Methodist: The World Methodist Council

Anglican—Methodist International Commission for Unity and Mission ([AMICUM](#))

History

The international dialogue between Anglicans and Methodists had its beginning in the Lambeth Conference of 1988. The invitation by the Anglican bishops to begin formal conversations was enthusiastically accepted by the [World Methodist Council \(WMC\)](#).

The WMC Churches have a membership similar in size to the Anglican Communion, with a secretariat in the USA. Many Methodist Churches are ordered with a personal episcopate.

The first phase of dialogue culminated in the report [Sharing in the Apostolic Communion](#) 1996.

The second phase ran from 2009 to 2013, and resulted in the report by the Anglican—Methodist International Commission for Unity and Mission ([AMICUM](#)):

[Into All The World: Being and Becoming Apostolic Churches](#) (2014), published by the ACC.

Paul Avis writes: *The happily-named AMICUM report is the fruit of a century-long process of reconciliation between Anglican and Methodist churches. Methodism began within the 18th century Church of England. John and Charles Wesley and George Whitefield were Anglican clergymen. But before long the Methodist movement had formed itself into separate and growing churches in England and America. In the 20th century the pain and scandal of separation began to be felt within both Christian families. The 1920 Lambeth Conference's 'Appeal to All Christian People' led to a series of talks in England, but in 1970 unity the process finally failed. In 1994 an approach from the Methodist Church of Great Britain led to formal conversations which eventuated in the Anglican-Methodist Covenant of 2003 with a commitment to move towards visible unity. In America conversations between the Episcopal Church and the United Methodist Church made headway until recently. In both nations, momentum has slowed. But in the United Churches of South Asia Methodists and Anglicans are in communion. The AMICUM report gathers the harvest of a century of dialogue between Methodists and Anglicans worldwide. It concludes that 'there are no church-dividing differences between us in faith, in ordered ministry, in the succession of such ministries, and in the value of episcopacy'. It advocates that the two communions should 'come together under the sign of the historic episcopate' for the sake of unity and mission. The report is a resource and stimulus for Anglicans and Methodists, now on the cusp of unity in several parts of the world, to take further steps to visible unity.*

Key quotations

The unity of the Church is both gift and task: each church should take whatever practical steps it can, with its partner churches, towards the full, visible unity. 48

There are no church-dividing differences between us in faith, in ordered ministry, in the succession of such ministries, and in the value of episcopacy. 123

The two communions should ‘come together under the sign of the historic episcopate’ for the sake of unity and mission. 171

A common, interchangeable ordained ministry is crucial in making the intrinsic unity of the Church visible. 129

The orderly transmission of ordained ministry in Methodism takes place under the discipline of the Conference, while for Anglicans, ‘the historic episcopate’ plays a key role. 129

The ‘historic episcopate’ is a visible sign of the apostolic continuity of the Church which is exemplified in many ways in both of our communions. 129

The significance of this Agreed Statement

- A. It describes the two Communion to each other and explores theology of unity in mission and the goal of full visible unity.
- B. It deepens understanding of the apostolic tradition, comparing patterns of episcopate.
- C. It surveys active work around the world between Anglicans and Methodists.
- D. provides a tool kit for furthering relationships locally.
- E. It encourages Anglicans and Methodists in all regions to take all possible steps towards greater unity and suggests practical ways to do this.

What’s next?

Both Communion are working towards a new way to coordinate our relationship, under the auspices of the Anglican–Methodist International Coordinating Council (AMICC). The Anglican Co-Chair is Bishop Susan Bell from Canada. It is hoped that a first meeting will be held in 2023.

Meetings of AMICUM

2009 Mexico

2010 Bath, UK

2011 Cape Town

2012 Maryland USA

2013 Jamaica

Oriental Orthodox Churches AOOIC

The Anglican–Oriental Orthodox Commission (AOOIC)

History

The Anglican–Oriental Orthodox Commission (AOOIC) was established in 2001 and began its work by addressing questions of Christology.

These are the Oriental Orthodox Churches represented on the dialogue:

[The Coptic Orthodox Church of Alexandria;](#)

[Syriac Orthodox Church;](#)

[Armenian Apostolic Orthodox Church Holy See of Cilicia,](#) Antelias – Lebanon;

[Ethiopian Orthodox Tewahedo Church;](#)

Malankara (Indian) Orthodox Syrian Church.

These Churches became separated from the other eastern churches and from the west after the Council of Chalcedon in 451 mainly because of disagreements about how to speak about the person of Jesus Christ – Christology.

After a long suspension from 2003 the Dialogue resumed, with meetings in the UK in 2013, in Cairo in 2014, and subsequently. The Cairo meeting saw the signing of the Agreed Statement:

[Christology,](#) published by the ACC in 2014.

What is it about?

The text addresses the ways in which Anglicans and Oriental Orthodox speak about the person of Jesus Christ, and his humanity and divinity. Both families of Churches agree that essentially we mean the same things when we speak about the mystery of the Incarnation, and recognise the centuries' of hurt that resulted from how language has been used to divide.

Key quotations

Those among us who speak of two natures in Christ are justified in doing so since they do not thereby deny their inseparable indivisible union; similarly, those among us who speak of one incarnate nature of the Word of God are justified in doing so since they do not thereby deny the continuing dynamic presence in Christ of the divine and the human, without change, without confusion. We recognize the limit of all theological language and the philosophical terminology of which it makes and has made use. We are

unable to net and confine the mystery of God's utter self-giving in the incarnation of the divine Word in an ineffable, inexpressible and mysterious union of divinity and humanity, which we worship and adore. 4

The term 'monophysite', which has been falsely used to describe the Christology of the Oriental Orthodox Churches, is both misleading and offensive as it implies Eutychianism. Anglicans, together with the wider oikumene, use the accurate term 'miaphysite' to refer to the Cyrilline teaching of the family of Oriental Orthodox Churches, and furthermore call each of these Churches by their official title of 'Oriental Orthodox'. 7

The perfect union of divinity and of humanity in the incarnate Word is essential to the salvation of the human race. 'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life' (John 3.16), and 'In Christ God was reconciling the world to himself' (2 6 Corinthians 5.19). The Son of God emptied himself and became human, absolutely free from sin, in order to transform our fallen humanity to the image of His holiness. This is the Gospel we are called to live and proclaim. 9

The significance of this Agreed Statement

- A. The divisions between the Oriental Orthodox Churches, the Churches of Eastern Orthodoxy and the West, have been deep and long-lasting, to the weakening of all.
- B. This agreement is a major step towards healing an historic wound, and a bringing closer of two families.
- C. Christology shows that the tragedy of long-lasting division was largely because of a difference of how language was used, when the intention in both our traditions comes to mean substantially the same thing.
- D. Past mistrust, and the tendency to dismiss the other's theology as flawed, can and must now be rejected.
- E. in a time of much persecution suffered by the Oriental Orthodox Churches, the Anglican Communion commits itself to support them.

In 2017 the ACC published the Commission's:

The Procession and Work of the Holy Spirit

Key quotations

We recognize that the original text of the Niceno-Constantinopolitan Creed of 381 does not include the clause referring to the procession of the Holy Spirit, as from the Father and the Son (Filioque), but only from the Father. We acknowledge that the insertion of this clause was done unilaterally by the Church in the Latin West, without the authority of an Ecumenical Council, and inherited by the Anglican Tradition. 1

Though we understand the historical circumstances that led to the addition of the Filioque, the Anglican Churches generally interpret this addition in the sense of the temporal mission of the Holy Spirit who is sent from the Father, through the Son and by the Son, to the world. 2

The significance of this Agreed Statement

- A. The longstanding division over the Filioque Clause (which the Eastern Orthodox Churches also reject) has been addressed by our two families.
- B. Language once again lies at the root of the misunderstanding of the intention to express a theological nuance.
- C. The Lambeth Conference is reminded of its previous resolutions that the Filioque Clause should not be used by the Churches of the Communion.
- D. The agreement has confirmed the importance of our dialogue and our commitment to each other.

What's next?

The Commission is now working on 'Authority in the Church', considering the specific areas of The Authority of Councils and The Authority of Bishops and Synods.

The Anglican Co-Chair is Bishop Gregory Cameron, and the Oriental Orthodox Co-Chair is Archbishop Angaelos.

Meetings of AOOIC

2013 Woking, UK

2014 Cairo, Egypt

2015 Wales, UK

2016 Lebanon

2017 Dublin, Ireland

2018 Lebanon

2019 Cairo, Egypt

2020 Online

2021 Online

The Orthodox Church

The International Commission for Anglican–Orthodox Theological Dialogue (ICAOTD)

The Anglican Communion is in dialogue with the [Ecumenical Patriarchate of Constantinople](#) and with all the Churches in Communion with the Patriarchate. In 2018 The Church of Moscow chose to break communion with Constantinople, and as a consequence not to send a representative member to ICAOTD.

The Orthodox Churches are autonomous and recognise Constantinople as the first among equals. This Christian World Communion does not have a central secretariat.

Phase 1

Anglican–Orthodox dialogue began in 1973, when the Anglican–Orthodox Joint Doctrinal Discussions (A/OJDD) held its first meeting in Oxford. The first phase of the dialogue was concluded by the publication of The **Moscow Agreed Statement** in 1976.

Phase 2

The publication of **The Dublin Agreed Statement** in 1984 brought its second phase to a conclusion. Both statements record a measure of agreement on a range of specific topics, while acknowledging continuing divergence on others.

Phase 3

The third phase of the dialogue began in 1989, when the commission was re-constituted as The International Commission for Anglican–Orthodox Theological Dialogue (ICAOTD) under the chairmanship of Metropolitan John of Pergamon and Bishop Henry Hill, and drawing together senior clergy and theologians from across the Eastern Orthodox Churches and the Anglican Communion. Its task was to consider the doctrine of the Church in the light of the doctrine of the Trinity, and to examine the doctrine of the ordained ministry of the Church. Particular attention was given to the question of who may be ordained to the presbyterate and episcopate. It also considered ecclesiology and Trinitarian doctrine. [*The Church of the Triune God*](#), the Cyprus Agreed Statement, was published in 2006 by the ACC.

Phase 4

The fourth phase began in Crete in 2009. The ACC published its report:

[*In the Image and Likeness of God: A Hope-Filled Anthropology*](#).

This work of theological anthropology forms the foundation for further areas of work, especially in ethics.

What it is about

Creation is God's gift; the human person within the created order; of personhood and the dignity of each person, as well as the call to community, and the principle of the common good of all created things, are among the essential points of convergence. Some of the challenges that require further joint theological responses in our time have also been identified. The emphatic use of *'Hope-Filled'* was deliberate – "*we are fallen yet not forlorn.*" This Statement is significant in that wherever the Church in its different forms exists, there are human beings being robbed of dignity and indeed of the right to a full life. It is important that two of the largest groupings of Christians courageously state what is often ignored /denied, namely that every human being is created in the image and likeness of God and therefore has the right to enjoy a full life with the dignity and the freedoms that are inherently part of a just and equitable created order.

Key quotations

Orthodox and Anglicans, relying on Scripture and the common Christian tradition, understand the fundamental determining reality of the human person to be our relationship with the triune God. 1

The full potential of the human person is revealed in Christ, by the Holy Spirit. 2

Every person, made in God's image, is inexhaustible in meaning: no delineation of our human characteristics can fully describe the depths of our personhood. We are each of us a mystery to ourselves and to one another. We approach this mystery of personhood with a sense of awe and wonder. 'Beloved, we are God's children now; what we will be has not yet been revealed' (1 Jn 3.2) 18

Christianity affirms the intrinsic value of the human person from the beginning to the end of life. 29

Human dignity is given by God. Each human person is of absolute worth and is to be treated always as an end, not a means... Protecting the intrinsic worth of each and every human being needs to be regarded as an obligation of the first order. We are called to support and protect the rights of all who are vulnerable, the refugee, the homeless, the orphan, the infirm, and the

bereaved, and to ensure that all are provided with care, food, shelter, and clothing, and not left at risk of injury or death from neglect. 30

The significance of this Agreed statement

A. All Churches are having to study ethical questions, and how they are tackled. This dialogue decided to do this from the foundation of theological anthropology and the Christian understanding of the human person. (ARCIC has started from ecclesiology and church structures.)

B. How one understands the significance of the human person has massive consequences for how people are treated, and for ethics and politics. This text is the foundation for the rest of ICAOTD's work in this phase.

C. It has been praised as a mature work of scholarship that also has a devotional character, and it has been well received by readers in both families of Churches.

In Canterbury in 2019 the Commission completed the next text, published by the ACC in 2020, and also on sale on Amazon:

Stewards of Creation: A Hope-Filled Ecology, The Canterbury Agreed Statement.

This builds on *In the Image and Likeness*, dealing with what the Commission refers to as “some practical outworking of our agreed accord on the nature of the human person in relation to the creator God”, and is a response to the ecological crisis facing the world.

Stewards of Creation shows how both Anglicans and Orthodox share a common understanding of the goodness and giftedness of creation as well as of the human person's role in and towards the created order, emphasizing the necessary movement “from dominion to stewardship” and “from stewardship to priesthood”. While examining the Churches' historical engagement with ecological issues the Canterbury Statement ends with a challenge “to promote a new covenant of compassion and respect in favour of the life and integrity of creation” as well as “to adopt attitudes of Wonder, Gratitude, and Restraint” towards God's world, our common home. Never has there been more of a need to safeguard the earth and all that is within it than today.

Key quotations

Anglicans and Orthodox proclaim that creation is a divine gift that expresses God's love. We proclaim the giftedness of creation in an uncertain and

precarious time, as the ecological and environmental crisis deepens, threatening humanity and all living things upon the earth. 1

For Anglicans and Orthodox, the present crisis is a theological, spiritual, and ethical one. Destructive beliefs, actions, and lifestyles threaten life on earth and the integrity of creation. 2

The proper response of humanity to creation and the created order is celebration, in praise, thanksgiving, and blessing. 5

As the people of the living God, the Church is called to promote a new covenant of compassion and respect in favour of the life and integrity of creation.³⁵

The significance of this Agreed Statement

This is significant because

- A. It builds on the theological vision of the Triune God as creator of all things, and widens our theological appreciation of all created things, and especially the created order among which humanity lives.
- B. It gives a theological basis for the Churches' concern for the environment in our own day, and the importance of safeguarding the Earth.
- C. It underlines how both our communions are committed to the theological imperative of safeguarding creation. The Anglican 5 Marks of Mission are resourced by this agreed statement, and Anglicans can receive from the Orthodox a mature appreciation of what God has made that complements our own tradition.

What's next?

The commission met online in October 2020. Further work is in hand on issues surrounding death and dying, on human organ transplantation and on marriage. A face-to-face drafting meeting took place in 2021, and the plenary commission will meet in person later this year in Athens.

The Anglican Co-Chair is Bishop Richard Clarke, and the Orthodox Co-Chair is Metropolitan Athenagoras of Belgium.

Meetings of ICAOTD

2009 Crete

2010 Oxford
2011 Albania
2012 Chester, UK
2013 Serbia
2014 Jerusalem
2015 Buffalo, USA
2016 Armagh, Northern Ireland
2017 Malta
2018 Cyprus
2019 Canterbury, UK
2020 Online
2021 Online

Pentecostal The World Pentecostal Fellowship

The International Pentecostal–Anglican Commission (IPAC)

The ACC, meeting in Lusaka in 2016, committed to exploring dialogue with Pentecostal and Evangelical Churches. The International Pentecostal–Anglican Commission (IPAC) is a dialogue between the Anglican Communion and the Pentecostal World Fellowship. The PWF is a body with 65 member churches across 34 countries. It does not represent the whole of world Pentecostalism, but is a significant organisation.

The first meeting of IPAC was hosted by the PWF in the USA in June 2022. It will work on the subject of Holiness within both traditions over the next few years.

The Anglican Co-Chair is Bishop Royce Victor, and the Pentecostal Co-Chair is Dr David Wells.



[The 2022 IPAC Communique](#)

The World Communion of Reformed Churches

The International Reformed–Anglican Dialogue (IRAD)

There have been two complete phases of dialogue with the Churches of the Reformed tradition. These have historical roots in the 16th century Reformation, notably in the theology of John Calvin.

The first phase of dialogue was with the World Alliance of Reformed Churches, now named the [World Communion of Reformed Churches](#) (WCRC). It culminated in the agreed statement *God's Reign and our Unity* in 1984.

After that there was a long pause before the dialogue was resumed in 2015. The International Reformed–Anglican Dialogue (IRAD) was mandated to study to the nature of communion (*koinonia*), a wide range of missiological challenges facing the two Communions. The WCRC is based in Hannover, Germany.

The work of the recent dialogue IRAD (International Reformed-Anglican Dialogue) concluded in 2020 with the agreed statement:

Koinonia: God's gift and calling, published by the ACC, and also on sale on Amazon.

Bishop Renta Nishihara, a member of IRAD, writes:

IRAD's Koinonia text is titled "Hiroshima Report" because IRAD's last meeting was held in Hiroshima, Japan. I was honoured to host the IRAD Hiroshima Conference. The city's destruction by an atomic bomb during the Second World War remains the iconic image of the human capacity to reject Koinonia. We were deeply moved to hear from an atomic bomb survivor, and visited the Peace Park and the Hiroshima Peace Memorial Museum and bore witness to the devastation of the bombing. This experience deepened IRAD's commitment to Koinonia as embodying peace-making in the church and in the world. Unlike many other bilateral dialogues that focus primarily on faith and order issues, IRAD cherished the stories of Koinonia, centered on the issues of justice, peace, and creation. In this sense, it is a very important and unique dialogue for the worldwide ecumenical movement, and I highly recommend reading this text carefully.

Key quotations

Both Anglican and Reformed Christians have been experiencing fierce internal struggles and threats of division within our respective Communions,

as well as in society at large. In other words, the fullness of *koinonia* is not always what is experienced within and between churches; God's gift of *koinonia* is not always fully received. Our dialogue thus flowed from several questions: Can communion contain conflict so that conflict loses its power to divide? ...*Koinonia* flows out of the interpersonal life of the Trinity into the personal relationality of human existence. ...*Koinonia* leads to fellowship and dialogue within and between different churches and traditions, and works against lasting division and segregation. *Introduction*

God's gift of *koinonia*, fundamentally given in creation and renewed uniquely in Christ, is a gift which is irreversible and unbreakable at the extremes of both divine self-emptying (*kenosis*) and human suffering. 11

Because *koinonia* is a radical and primary gift of God, we believe it has the power to transform conflict. ...Though conflict can be destructive, the gift of *koinonia* turns us away from a posture of defence and persuasion towards one of honest listening and a desire for mutual understanding. In the redemptive work of Christ, *koinonia* disarms destructive conflict. The fullness of *koinonia* amid diversity moves us beyond our fear so as to approach others with curiosity, openness, and compassion. 32

Anglicans and Reformed assert strongly that *koinonia* is a gift of God for the whole of creation. 57

The significance of this Agreed Statement

A. *Koinonia* /communion is a major subject for the Christians Churches, and this text builds on what has already been written and adds a new urgent call to overcome division by returning to a fuller understanding of *koinonia*.

B. It shows that Anglicans and Reformed Christians are committed to unity and to working together.

C. Its powerful theological vision of the nature of *koinonia* /communion offers great potential as a context in which disagreement loses its power to divide. It challenges us to hold onto this sacred gift and own it as our vocation.

What's next?

The Commission is not in session at the moment, and our two communions will need to

consider what should come next in our dialogue.

Meetings of IRAD

Kerala, India 2015

Cambridge, UK 2016

Durban 2017

Vancouver 2018

Hiroshima 2019

The Roman Catholic Church

The Anglican–Roman Catholic International Commission (ARCIC)



History

The Anglican–Roman Catholic International Commission was established by Archbishop of Canterbury Michael Ramsey and Pope Paul VI in 1967. Its terms of reference were established by the [Malta Report](#) in the following year.

ARCIC I

The first phase of work was completed with the publication of the [Final Report](#) in 1981, dealing with three topics: The Eucharist, Ministry and Authority.

ARCIC II

The second phase covered a more diverse range of topics including: [Salvation and the Church](#), 1986; [The Church as Communion](#), 1991; [Life in Christ: Morals, Communion and the Church](#), 1993; [The Gift of Authority](#), 1999, and culminating in the publication of [Mary: Grace and Hope in Christ](#) in 2005.

ARCIC III

A third phase was commissioned by Archbishop Rowan Williams and Pope Benedict XVI on the theme of the Church, local and universal and how the Church comes to discern right ethical teaching. This phase of the commission, ARCIC III, met for the first time in 2011 and published its first report:

[Towards a Church Fully Reconciled](#) 2016, published by SPCK, London.

This gathers together all the work of ARCIC II in one volume, with new introductory material for each agreed statement.

What is it about

It is an accessible source for the five Agreed Statements of ARCIC II. It offers critical analyses of their contexts and of responses made, and resources ‘to promote the reception of its previous work by presenting the previous work of ARCIC as a corpus’ (from the mandate of ARCIC III).

It should be noted that this is the work of the Commission: the authorities who appointed the Commission have allowed it to be published so that the Agreed Statements may be widely discussed. It is not an authoritative declaration by the Roman Catholic Church or by the Anglican Communion, who will study and evaluate the Agreed Statements in due course.

As well as the agreed statements there is commentary with suggestions to aid future reception.

Key quotations

All we do in this age, while shaped and inspired by our shared vision of God’s kingdom, is partial. Our actions in the service of full, visible unity in Christ are therefore to be marked by mutual openness, deep humility, and hope ... It means facing up to their shortcomings, and frank acknowledgement of where our ecclesial manner of life gets in the way of the mission of God: in short, it is a call for ecclesial repentance. p245

In walking together in the interwoven tasks of dialogue and action, Anglicans and Roman Catholics commit themselves not only to work towards a Church fully reconciled, but to know more deeply what full communion in Christ means, and that for the sake of the whole creation. p246

The significance of this Agreed Statement

A. ARCIC II did substantial and invaluable work. It needs to be properly received in both communions. This collection will help us accomplish the task.

B. It gathers all the work of ARCIC II in one volume, for ease of reference, and to aid reception.

C. Both communions have commissioned a commentary on the text, also to aid reception.

D. ARCIC II’s work has been influential, despite the delay in full reception. It is the foundation of the current phase, ARCIC III.

ARCIC pursued the second mandated task, on discerning right ethical teaching, in their

Agreed Statement:

[Walking Together on The Way: Learning to Be the Church—Local, Regional, Universal](#) 2017, published by SPCK, London.

What is it about

ARCIC asks what Anglicans and Catholics can learn from each other to make us better able to walk together in the way of communion.

Both communions have an understanding that all the baptized share in the threefold office of Christ as prophet, priest and king. The statement considers how this is lived out in processes of governance and discernment at the local, regional and global levels.

It identifies tensions and difficulties and asks where we can look to one another for wisdom.

Key quotations

The Commission asks how well the respective structures and procedures we have inherited serve as instruments of communion for the mission of the Church today. The Commission also asks what each tradition can learn from the inheritance of the other, and how far each tradition needs to undergo conversion, renewal, and reform. This requires humility and repentance. 152

We believe that Anglicans can learn from Roman Catholic structures and procedures which have developed in the service of unity at the trans-local and universal levels. We also believe that Catholics can learn from Anglican structures and procedures which have developed to ensure consultation and deliberation at the local and trans-local levels. In both cases there needs to be a richer understanding of the role of the laity as those who through their baptism participate fully in the threefold office of Christ as prophet, priest, and king. 156

The Catholic Church can fruitfully learn from the inclusion of laity in decision-making structures at every level of Anglican life. 157

Receptive learning for Anglicans from Roman Catholic ecclesial life begins with an appreciation for the depth of commitment to the unity of the universal Church ... In the judgement of the Commission, a renewed commitment to this ethos of unity would be strengthened through commitments such as: the use of at least one common, modern eucharistic

prayer across the Communion; the provision of an approved common catechism; formal reception of the *Principles of Canon Law Common to the Churches of the Anglican Communion*; further exploration of the role of the See of Canterbury and its cathedral as the seat of the Archbishop as a focus of unity; and the practice of pilgrimage visits by bishops to meet with the Archbishop of Canterbury for prayer and consultation. 158

We are pilgrims together walking on the way of penitence and renewal towards full communion. 161

The significance of this Agreed Statement

- A. ARCIC has chosen to look at ethics from the starting point of ecclesiology. It looks at the Church at three levels: Universal; Regional; Local.
- B. Its method is **Receptive Ecumenism**, asking what gifts each communion can receive from the other as pilgrim partners walking on the same way.
- C. It studies the ecclesiological structures of both communions, especially synodality.
- D It encourages Anglicans to consider a common calendar of saints, a common catechism, a common canon law and a common eucharistic prayer.
- E. It offers Anglican experience of synodal life to the Synodal Pathway of the Catholic Church.

There are two official commentaries on the text, an [Anglican Commentary](#) and a [Roman Catholic Commentary](#)

What's next?

Having described our ecclesiological structures ARCIC is working on ethics. Two subjects have been chosen for study, better to understand how our communions have made, and currently make ethical decisions. This is a descriptive process, intended to shed light on and make clear what has shaped changes in moral discernment historically.

The Anglican Co-Chair is Archbishop Philip Freier, and the Roman Catholic Co-Chair is Archbishop Bernard Longley.

Meetings of ARCIC III

Bose, Italy 2011

Hong Kong 2012

Rio de Janeiro 2013

Durban 2014

Rome 2015

Toronto 2016

Erfurt, Germany 2017

Jerusalem 2019

Online 2020

Online 2021

Rome 2022

IARCCUM

In 2000, Archbishop George Carey and Cardinal Edward Cassidy, the then President of the Pontifical Council for Promoting Christian Unity, convoked a conference of Anglican and Roman Catholic bishops at Mississauga in Canada to discern the progress made in theological conversations, and whether closer co-operation could be developed between the two traditions. The result was the International Anglican–Roman Catholic Commission for Unity and Mission ([IARCCUM](#)), which has been meeting since 2001.

IARCCUM works through pairs of bishops in particular countries, one Anglican and one Roman Catholic, meeting together and promoting shared mission. Every few years these pairs of “bishops at large” come together for a plenary meeting. In February 2007, it published the first fruit of its work, the Report [*Growing Together in Unity and Mission*](#), accompanied by two commentaries.

The last plenary of IARCCUM bishops took place in Canterbury and Rome in 2016, marking the fiftieth anniversary of the signing of a common declaration by Archbishop Michael Ramsey and Pope Paul VI.



At this event Pope Francis and Archbishop Justin Welby commissioned the pairs of bishops to undertake common mission in their dioceses, and signed a [common declaration](#). The bishops published a statement:

Walking Together: Common Service to the World and Witness to the Gospel

Key quotations

We have discovered that as Christ draws us closer to the full visible unity which is his will, we are led to the foot of the Cross, where we stand together with the One who bears the pain of broken humanity. This too is a deep experience of communion which some have described as a communion of poverty, of persecution, even of blood ... This 'ecumenism of the Cross' unites us as we bear together the plight of our people who face the challenges of our troubled world.

We, as bishops, have reflected on an 'ecumenism of humiliation'.

In placing the boundless mercy of God in Christ at the centre of our common proclamation and mission, we are called not only to bear the wounds of others, but also to acknowledge the wounds that we have given each other as churches through the centuries.

We go forward together summoned to extend the mercy and peace of God to a world in need.

The significance of this statement

- A. It recognises the urgency of the many problems in the world and the need for Christians to respond.
- B. Our communions share not only a common faith but common failings and causes for repentance.
- C. Bishops in both communions are committed to putting the theological dialogue of ARCIC into practice together.

What's next?

A summit is planned for February 2023, travelling from Rome to Canterbury.

IARCCUM's work continues under the Co-Chairmanship of Archbishop Don Bolen, the Catholic Archbishop of Regina, Saskatchewan and Bishop David Hamid, Suffragan Bishop of the Diocese in Europe.

The Anglican Co-Chair is Bishop David Hamid, and the Roman Catholic Co-Chair is Archbishop Don Bolen.

Churches in Communion

The Old Catholic Churches of the Union of Utrecht

History

Old-Catholics are a group of national churches which at various times separated from Rome. The term 'Old-Catholic' was adopted to mean original Catholicism.

The Anglican Communion signed the Bonn Agreement with the Old Catholic Churches of the Union of Utrecht in 1931. This agreement of 'inter-Communion' has formed the basis for an ongoing relationship mediated by the Anglican-Old Catholic International Coordinating Council.

Anglicans and Old Catholics are welcome to participate fully in each other's worship and receive communion at celebrations of the Eucharist; clergy may act fully in each other's churches. This was the first agreement of its kind that Anglicans had ever concluded.

Relations between the Anglican Communion and the Old Catholic Churches are supported by the Anglican-Old Catholic International Coordinating Council ([AOCICC](#)). This is its current mandate from the ACC:

- a. to continue to explore theologically the nature and meaning of our communion;
- b. to promote knowledge of our churches and their relationship;
- c. to assist the Old Catholic and Anglican bishops in Europe in their common ministry and coordinated oversight;
- d. to encourage joint initiatives in mission in continental Europe;
- e. to review the consistency of ecumenical agreements and dialogues of the Churches of the Anglican Communion and the Union of Utrecht;
- f. to build on the work of previous mandates;
- g. as guarantor of the Bonn Agreement on behalf of both Communion, to oversee plans for the commemoration of the centenary of the Bonn Agreement in 2031.

AOCICC wrote the 2011 paper

Belonging Together in Europe

Key quotations

Much remains to be done if the churches of both communions are to continue to move closer together and their different developments are not to obstruct or impede their relationship of communion. There needs to be careful thinking about what kind of relationship the two churches might appropriately seek, beyond the warm relations already established, without compromising the identity and distinctiveness of their different traditions. 12

The further goal of full visible unity – by which we could truly call ourselves one church on the continent of Europe – remains a seductive but as yet almost entirely unspecified horizon of possibility. 13

for both Anglicans and Old Catholics there is a deep awareness of the constraints our churches face today. The changing position of the churches has forced a reassessment of their status within society. 36

In our secularized and globalized world we see the need for Anglicans and Old Catholics to develop closer relationships, especially on the local level of congregations and parishes. 39

We therefore first call upon all members of our churches to look for opportunities to come together in prayer and worship, in common witness to the Gospel and in joint service to the world, fulfilling our vocation to *leitourgia*, *martyria* and *diakonia*. In doing so, our churches will grow in mutual trust and understanding, and will strengthen their own existing unity. 40

The significance of this statement

- A. It clarifies the relationship between the Anglican Communion and the Old Catholic Churches
- B. In clarifying our ecclesiological foundation, all can be equipped for common mission.

After a further phase of work AOCICC wrote a report to the ACC:

The report

- highlights the challenges of living in full communion but while maintaining independence;
- describes how the mandate to support the living out of communion has been worked out;
- tells where and when the Council has met, and the projects it has initiated and supported;
- addresses the critical challenge of safeguarding with clear suggestions for improvements;
- offers a draft new mandate for both Communion to consider.

Key quotations

Very few would doubt that Europe is marching steadily towards a post-Christian and increasingly secularised society ... It seems that our religious identities are not being passed down from generation to generation any more. Our Churches are faced with living the mission of Christ in this rapidly changing context.

The Churches engage together in mission, especially around pressing issues of climate change, human trafficking and modern slavery, xenophobia, health care, and engagement with civil actors such as the UN and other relief and development agencies. In short, the wide ecumenical context which the Anglican Communion and the Union of Utrecht inhabit is rich and vibrant.

One of the great challenges of the Bonn Agreement to current Anglican–Old Catholic relationships is its opening statement: ‘Each Communion recognises the Catholicity and independence of the other, and maintains its own’. In some ways this reflects the autonomous nature of provinces of the Anglican Communion. One of the insights of contemporary ecumenical ecclesiology, which tend to accent the nature and mission of the Church in terms of *koinonia*, is that communion and catholicity are not sustained by ecclesial independence.

As 2031 approaches, a deeper reflection on the first clause of the 1931 Bonn Agreement [Each Communion recognises the Catholicity and independence of the other, and maintains its own.] would be a gift to the Anglican Communion, both internally and within its global ecumenical relationships.

The significance of this statement

- A. It analyses the context of both Anglicans and Old Catholics in Europe today.
- B. It suggests some of the challenges to our full communion relationship.
- C. It suggests areas for particular work in the future to bring a fuller unity into being.

What's next?

In line with ACC Resolution 17:02, members of a new Anglican–Old Catholic International Co-ordinating Council have now been appointed and will meet in Amersfoort in the Netherlands in 2022. The Anglican co-chair is the Rt Revd Peter Eagles (England), and the Old Catholic Co-Chair is Bishop Harald Rein.

Meetings of AOCICC

2010 Beuggen, Germany

2011 York, UK

2013 Amersfoort, Netherlands

2014 Kilkenny, Ireland

2015 Zurich, Switzerland

2016 Ghent, Belgium

2017 Bonn, Germany

2018 Winchester, UK

2019 Prague, Czechia

[The Iglesia Filipina Independiente](#)

The Iglesia Filipina Independiente (IFI), or Philippine Independent Church, is an indigenous national church of the Philippines. It traces its formal organization to 1902 when Roman Catholic clergy and laypeople separated from Rome during the Philippines' struggle for independence. It is a church both catholic and reformed, maintaining many traditional doctrinal teachings while repudiating control from Rome or by any other foreign bishops. Because no bishops separated with them, it lost the historic episcopate. It maintained a presbyteral transmission of the three-fold ordained ministry until 1948, when the Episcopal Church in the United States approved the request to transmit the historic episcopate by the consecration of three IFI bishops. They then ordained every other person holding the office of bishop, priest, and deacon. From 1961 full intercommunion was agreed by a joint document approved by both churches. The IFI is also in full communion with the rest of the Anglican Communion and the Old Catholic Churches of the Union of Utrecht. Today it is a church of between 1.5 and 2.5 million members in the Philippines with outreach dioceses and ministries world-wide, including in the United States and Canada. The World Council of Churches estimates worldwide membership at six million.

[The Mar Thoma Church](#)

[The Mar Thoma Syrian Church of Malabar](#)

The Mar Thoma Church forms part of the ancient Syrian Church of Malabar, and its main membership is in Kerala, India.

At the beginning of the 19th century the Syrian church came into contact with British missionaries, who established educational institutions and assisted the church with theological formation. The Bible was translated into the local language, Malayalam, in 1828. In 1836 a group of committed Christians initiated a movement of reformation in the church. They insisted on re-ordering its life and practice in the light of the scriptures. The reformed section of the church became known as the Mar Thoma Syrian Church of Malabar or simply the Mar Thoma Church. Institutions such as the Mar Thoma Evangelistic Association (1888) and the Mar Thoma Theological Seminary (1927) were created and continue to promote evangelical and ecumenical vision and commitment.

While retaining many of the traditional characteristics of the ancient Eastern church, the Mar Thoma Church keeps very close relations with Christian churches in other parts of the world. It is in full communion with the Churches of the Anglican Communion and

maintains special relations with the Episcopal Church in the USA and the Anglican churches in Australia and Canada, as well as with the Uniting Church in Australia. Its membership is a little over a million.

Multilateral Relationships and Dialogues

Joint Declaration on the Doctrine of Justification

The doctrine of justification was one of the key debates in the Reformation period. It was the basis for condemnations of Catholics by Protestants and of Protestants by Catholics. It remains one of the key pillars of reformation doctrine. However, in 1999 the Lutheran World Federation and the Roman Catholic Church published a landmark agreed text, [The Joint Declaration on the Doctrine of Justification](#) (JDDJ) which effectively resolved this nearly 500 year-old debate and showed that understandings of justification by faith, and of the relationship of God and humanity, were not a cause of division between the churches.

It is available in [these languages](#): English, French, German, Italian and Spanish

The World Methodist Council and The World Communion of Reformed Churches have affirmed the statement.

In 2016 the ACC passed this resolution ([Resolution 16.17](#)):

The Anglican Consultative Council

1. welcomes and affirms the substance of the Joint Declaration on the Doctrine of Justification (JDDJ), signed by Lutherans and Roman Catholics in 1999; and
2. recognizes that Anglicans have explored the doctrine of justification with both Lutherans and Roman Catholics; and
3. recognizes that Anglicans and Lutherans share a common understanding of God's justifying grace, as the Helsinki Report stated 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; and
4. recognizes that in 1986 the Anglican-Roman Catholic International Commission (ARCIC) produced a statement *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.

In 2019 a [20th Anniversary Edition of the JDDJ](#) was prepared and published. This includes the statements of affirmation by the ACC, the World Methodist Council and the World Communion of Reformed Churches. It is available in English, French, German, Spanish and Italian.

These five World Communions (The Roman Catholic Church, The Lutheran World Federation, The World Methodist Council, The World Communion of Reformed Churches, and the Anglican Communion) are now committed to working together on the basis of the new reality established by their shared outlook. There are two particular assumptions which underlie this: first, that debate should always begin from a presupposition of essential unity, rather than difference; and second, to proceed on the basis of 'differentiating (or differentiated) consensus'. This expresses the conviction that remaining differences need not be regarded as church-dividing, nor do we require one another to use the same language or adopt the same emphases. Thus we can hold together differing perspectives without requiring them to be reduced to a single perspective.

[The World Council of Churches](#)

Most Anglican Churches are members of the World Council of Churches (WCC). Building on its influential Lima document of 1982, [Baptism, Eucharist and Ministry](#), then WCC has now published a further significant text on ecclesiology:

[The Church: Towards a Common Vision](#) 2013

ACC-15 commended it to the Communion, with a [study guide](#) from IASCUFO.

Resolution 15.17: WCC Faith and Order Commission text 'The Church: Towards a Common Vision'

welcomes the publication of *The Church: Towards a Common Vision*, the convergence text of the Faith and Order Commission of the World Council of Churches, commends it to the member churches of the Anglican Communion for study, and requests those which are members of the World Council of Churches to send a copy to the Anglican Communion Office of their response to the WCC.

Some initial responses from Churches of the Anglican Communion can be found in the WCC book...

What's next?

The WCC's Faith and Order Commission is currently working on a major project on [Moral Discernment](#).

[The Global Christian Forum](#)

The Global Christian Forum (GCF) was formed in the aftermath of the Seventh Assembly of the World Council of Churches (Harare, 1998). It has a lighter structure than the WCC and has sought to reach out to those churches who, for whatever reason, are not members of the WCC.

The GCF has five 'pillar' members: the World Council of Churches, the Catholic Church's Dicastery for Promoting Christian Unity, the Pentecostal World Fellowship and the World Evangelical Alliance.

It is supported by a small secretariat based in the United States.

So far the GCF has brought together representatives from churches around the world in four Global Gatherings:

2007: Limuru, Kenya

2011: Manado, Indonesia

2015: Tirana, Albania

2018: Bogota, Colombia

There have also been a series of regional meetings between gatherings. The Anglican Communion has generally been represented on the GCF's steering group since its establishment.

Networks

IASUFO oversees two of the Networks of the Anglican Communion.

[The International Anglican Liturgical Consultation \(IALC\)](#)

IALC draws together liturgists, scholars, practitioners, clergy and bishops. Members are either nominated by Member Churches, serve on provincial liturgical commissions, or are members of [Societas Liturgica](#).

The Consultation last met in Hong Kong in 2019, and online in 2021, and has ongoing work in the following areas:

- *The Liturgical Formation of all the Baptized*, with a new chapter on bishops;
- *An Anglican Communion Calendar* (holy men and women);
- Reflections on liturgy during Covid-19 and online eucharists.

It is hoped that these will be transmitted via IASCUFO to the next ACC meeting in Ghana 2023.

IALC prepared liturgical material for the Primates' Task Group, which resulted in texts commended to the Churches:

[*Praying with One Voice*](#)

This contains a very important Eucharistic Prayer. It is the first time the Anglican Communion has developed a **common Eucharistic Prayer**. In the ARCIC text *Walking Together on the Way* the Roman Catholic Church recommended that the Anglican Communion have such a prayer in common. It is for each Member Church to choose how and when to use this Eucharistic Prayer.

[*A Season of Repentance*](#) *Prayers for Repentance and Reconciliation*

This is a resource to strengthen unity within the Anglican Communion by reemphasising the need for penitence. It may be used in Lent, or when aware of our Anglican falling short in bonds of affection.

The Network of Legal Advisers

In 2022 the Network produced a second edition of the book, published by the ACC:

[*Principles of Canon Law Common to the Churches of the Anglican Communion.*](#)

It is on sale on Amazon

This is being launched at the Lambeth Conference in 2022.

Since the first edition in 2008, the *Principles* have been used in ecumenical dialogue, in guiding the ongoing development of Anglican canonical systems, in academic research, and in the judgments of ecclesiastical and secular courts.

This new edition is the fruit of 18 months of study and discussion by canon lawyers from across the global Communion, and brings the *Principles* up to date.

Contributing a new foreword to this edition, the Archbishop of Canterbury, Justin Welby, describes the *Principles* as ‘absolutely essential’ and ‘not only for lawyers, but for all those who seek to understand the different influences on the complex ecosystem that is the Anglican Communion.’

The Roman Catholic Church, through ARCIC, suggests to Anglicans that they strengthen their understanding of canon law as an expression of ecclesial life.

Appendix 1

Meetings of IASCUFO

2019 Canterbury, UK
2010 Cape Town, South Africa
2011 Seoul, South Korea
2012 Dublin, Ireland
2013 Jamaica
2014 Geneva, Switzerland
2015 Cape Coast, Ghana
2016 Cyprus
2017 Colombo, Sri Lanka
2018 Durham, UK
2019 Kuala Lumpur, Malaysia
2020 Online
2021 Online

Membership of IASCUFO 2009-2022

Membership has changed at various times during this period, but all these have served on the Commission.

The Most Revd Bernard Ntahoturi, Primate of Burundi and Chair of Commission

The Rt Revd Professor Stephen Pickard, Australia – Vice Chair, then Chair

The Rt Revd Dr Graham Tomlin, Chair

The Rt Revd Dr Georges Titre Ande, Congo

The Ven. Professor Dapo Asaju, Nigeria

The Revd Canon Professor Paul Avis, England

The Rt Revd Philip D Baji, Tanzania

The Revd Canon Dr John Gibaut, World Council of Churches

The Most Revd Howard Gregory, West Indies

The Revd Dr Katherine Grieb, Episcopal Church (USA)

The Revd Canon Clement Janda, Sudan

The Revd Sarah Rowland Jones, Southern Africa /Wales

The Revd Dr Edison Muhindo Kalengyo, Uganda

The Rt Revd Victoria Matthews, Aotearoa, New Zealand and Polynesia

The Revd Canon Dr Charlotte Methuen, England

The Most Revd Michael Lewis (Province of Jerusalem and the Middle East)

The Rt Revd Dr Steven Abbarow (Church of the Province of South East Asia)

The Revd Dr Simon Oliver, Wales /England

The Rt Revd Professor Stephen Pickard, Australia

Dr Andrew Pierce, Ireland

The Revd Canon Dr Michael Nai Chiu Poon, South East Asia

The Revd Dr Jeremiah Guen Seok Yang, Korea

The Rt Revd Tito Zavala, Bishop of Chile, Southern Cone

The Rt Revd Dr Victor Atta-Baffoe (Church of the Province of West Africa)

The Revd Professor Jeremiah Yang (Anglican Church of Korea)

Professor Paulo Ueti (consultant) (Anglican Alliance; Brazil)

The Revd Nak-Hyon Joo (International Anglican Liturgical Consultation; Korea)

The Revd Canon Dr Stephen Spencer (Director of Theological Education in the Anglican Communion)

The Rt Revd Dr Helen-Ann Hartley (Church of England)

The Rt Revd Paul Korir (Anglican Church of Kenya)

The Revd Dr Margaret Kalaiselvi (Church of South India)

The Revd Dr John Rogers (Church of the Province of the West Indies)

Staff:

The Revd Canon Alyson Barnett-Cowan, Director for Unity, Faith & Order

The Revd Canon Dr John Gibaut Director for Unity, Faith & Order

The Revd Dr Will Adam, Director for Unity, Faith & Order

The Revd Neil Vigers, Programme Executive, Unity, Faith & Order

The Revd Canon Joanna Udall, the Archbishop of Canterbury's Secretary for Anglican Communion Affairs

Ms Lucy Cowpland

Appendix 2

This paper has not been commended to the Churches by any Instrument of Communion. The Primates' Task Group was set up after the 2016 Primates' Meeting to advise on the life of the Communion.

The Gift, Call and Challenge of Communion

A Teaching Document presented by the Primates' Task Group based on the work of the Inter-Anglican Standing Commission on Unity, Faith and Order

Preamble

1. Anglicans experience their communion with one another as a gift, a call, and at times as challenge. The Anglican Communion exists in 165 countries; it is a dynamic and diverse interdependent community of churches. The Primates' Task Group has been meeting together in a time of challenge for the Anglican Communion. It is asking Anglicans to reflect together on what it means to be a communion of churches. Why is being a communion of churches important? How do churches in communion together proclaim in word and deed the Gospel of Jesus Christ? The Primates' Task Group invited members of the Inter-Anglican Standing Commission on Unity, Faith and Order to reflect on these questions with it.
2. This reflection on the gift, call and challenge of communion begins with a broad and ecumenical theology of communion. It then examines in particular what Anglicans believe about communion. Lastly, it looks at how Anglicans live out the gift, call and challenge of communion, culminating in the Five Marks of Mission. Living together as a communion of churches, especially in times of challenge, is a costly witness to the Crucified and Risen Lord Jesus Christ, who promises to be with his body the Church, even to the end of time.
3. The hope of the Primates' Task Group is to renew in Anglicans around the world a sense of wonder, joy and responsibility for our communion of churches as a precious gift of God. As we seek to move towards a post-colonial world, our relationships with one another in Jesus Christ are central. We pray that, in God's grace, this way of living in relationship may be a witness and blessing to a broken world.

The Gift of Communion

4. The Churches of the Anglican Communion affirm that they belong to what the Nicene Creed calls the One, Holy, Catholic and Apostolic Church. The faith of

Anglicans, including what Anglicans believe about the Church, flows from the faith of the whole Church of Jesus Christ.

5. From creation, human beings were made for communion with God and with one another. The Scriptures teach that human beings are created in the image and likeness of God, who is an eternal communion of Father, Son, and Holy Spirit. God's purpose in creation was thwarted by human sin and disobedience, which deny, distort and reject relationships of communion between God and human beings, within the human family, and between human beings and the created order.
6. The Gospel message of Salvation proclaims that God has restored irreversibly the gift of communion through the Cross and Resurrection of Jesus Christ and the gift of the Holy Spirit. The Bible testifies that God remains faithful despite human sin and error. As the Body of Christ filled with the gift of the Holy Spirit, the Church is the sign and servant of its Lord's life-giving mission to renew and restore the gift of communion within its own life, and in mission to all people.
7. The understanding of the Church as a communion emerges from the Bible. In the Greek New Testament, the word *koinonia*, translated as 'communion', means 'to have something in common', 'to share', 'to participate', 'to have part in' and 'to act together'. In modern languages *koinonia* is often translated as 'sharing', 'participating', 'fellowship' and 'communion'. It appears in passages recounting the sharing in the Eucharist as a communion or *koinonia* in the Body of Christ (1 Cor 10.16-17). In addition, the Bible understands that communion is also expressed in acts of reconciliation (Gal 2.7-10). The collection of money to support the poor is communion or *koinonia* (Rom 15.26; 2 Cor 8.3-4). In the New Testament, then, *koinonia* stands for the life of grace, which is living communion with God the Holy Trinity and living communion with all baptised believers (2 Cor 13.13).[i]
8. It is by its life in communion with Jesus Christ that the Church is called to make visible the irreversible gift of God's communion within the human family and indeed with the whole created order. The visible *koinonia* between Christians—the communion of the saints—is a particular way that Christians proclaim that 'Christ has died, Christ is risen, Christ will come again'. As the World Council of Churches has said in *The Church: Towards a Common Vision*:^[ii]

Communion, whose source is the very life of the Holy Trinity, is both the gift by which the Church lives and, at the same time, the gift that God calls

the Church to offer to a wounded and divided humanity in hope of reconciliation and healing.

Communion of Anglicans

9. The global Anglican Communion has understood itself historically as a communion of Churches within the One, Holy, Catholic and Apostolic Church, and in communion with the See of Canterbury. The Lambeth Conference 1930 stated: 'the true constitution of the Catholic Church involves the principle of the autonomy of particular churches based upon a common faith and order'.^[iii] Thus, the Anglican Communion whilst not constituted as a global church with structures for making binding decisions of policy, shares common characteristics in liturgy and canon law. The Anglican Communion, following early practice, has always sought to respect the full juridical authority of an archbishop or metropolitan within his or her province, and of a bishop in his or her diocese, as articulated in resolution 72 of the Lambeth Conference 1988.
10. In Anglican practice, the biblical understanding of communion or *koinonia* between Churches involves a threefold relationship: mutual recognition, mutual commitment, and mutual participation. First, it involves *recognition* of one another as sister churches belonging to and professing the faith of the One, Holy, Catholic and Apostolic Church. It further involves such *recognition* of one another as belonging together within a distinctive family of churches, the Anglican Communion. Second, the biblical understanding of communion calls us to mutual *commitment* as churches to live and act together in fellowship. Third, the biblical understanding of communion calls us to full mutual *participation* in the sacramental life of the Church. Such full participation for Anglicans is grounded in common Baptism and a shared Eucharist celebrated by a common ordained ministry led by bishops.

Communion in faith

11. The Churches of the Anglican Communion share a common inheritance of the apostolic faith, definitively revealed in the Holy Scriptures and articulated in the catholic creeds, and within its own history. It depends entirely on God's gift of communion restored in the saving work of Jesus Christ and the gift of the Holy Spirit. The historic faith of the Church, handed down through the generations, has expressed itself in various ways within a diverse and evolving tradition. The substance

of the faith is ever the same, but the way that it is expressed and applied has varied from one historical and cultural context to another. The Church is called to proclaim this faith afresh in each generation, showing the relevance of the Gospel of Christ to the broadest spectrum of human need.

12. It was in the context of the quest for Christian unity that Anglicans expressed their distinctive understanding of the 'faith and order' of the Church. The Chicago-Lambeth Quadrilateral (1888) expresses the foundation on which the Churches of the Anglican Communion desire to engage other Churches with the goal of restoring full communion. It affirms

The Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation and as being the rule and ultimate standard of faith;

The Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith;

The two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him;

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.^[iv]

Communion under pressure

13. Anglicans experience the fragility of communion whenever divisive issues place strains on relationships between the churches, and the unity of the Anglican Communion is jeopardised. When communion has been strained, Anglicans have discovered that it is precisely when the Church faces new challenges that it will also discover fresh opportunities to intensify the meaning of communion, and to recognise that diversity is a gift.
14. While communion or *koinonia* is always the gift of God flowing from the Cross and Resurrection of Jesus Christ, in the course of history its reception by the churches has varied. Because *koinonia* is dynamic and relational, its reception can be stronger or weaker, enriched or impoverished, enhanced or diminished. God's *koinonia* cannot, however, be created or destroyed by human beings. In recent decades Anglicans have

reflected on experiences of limited reception of God's gift of *koinonia*, first with other world communions, and more recently between the Churches of the Anglican Communion themselves and even more painfully, with churches that have split from the Anglican Communion. The God-given nature of *koinonia* means that the experience of 'impaired communion' should not be understood as 'broken communion'. Communion that is impaired is still a living experience of communion. This vital distinction affirms the theological principle that it is never possible for Christian communities to sever absolutely their communion with one another. The reality of communion contains a theological and moral imperative: unity under the Lordship of Christ remains God's irreversible gift to all as we are made in his image, as well as God's call and command. There always remains some reality of communion between Christians, however strained.

15. As Anglican Churches from different parts of the world become more familiar with one another, the more they are enabled to recognise Jesus Christ in one another, especially at times of acute difference and disagreement. The Churches of the Anglican Communion, although distinct and different, are connected to one another by the faith, worship and witness that flows among them and from them. Baptism and the Eucharist express the heart of our common faith, and renew each particular Church's encounter with the gift of communion. As our lives are formed by the Bible and shaped by worship, we are drawn more deeply into the life of God and with one another. Our common life as the disciples of Christ is a sharing of *koinonia* with God and with one another.
16. Spiritual disciplines sustain and deepen the reception of the gift of communion. They take account of our inevitable human failures and fallibility, and our capacity to allow difference and disagreement to lead to division. Such disciplines include prayer for unity, a sense of humility around judgements about others, and penitence for ways in which Christians impair the unity of the Church and undermine its proclamation that Jesus Christ is the Lord.
17. The practice of 'reception' has allowed the Communion in the past to live with significant differences while testing changes that initially divide. Reception is the ongoing process of listening and testing a change to know whether it can be 'received' by the Church as truly an action of the Holy Spirit in our midst. It is rooted in the reality that receiving new insights or changes in a dynamic process over time. Since the gifts of the Holy Spirit are given to all the baptised, the exercise of discernment

belongs to the whole community of God's people. The study of scripture, prayer and theological reflection assist the community to discern truth. This process takes time and the commitment of laity, clergy and bishops. It requires the full commitment of each Church in the Communion.

Instruments of Communion

18. Anglican Churches have received from the apostolic Church, and uphold in their practice, the historic threefold ministry of bishops, priests and deacons, ordained for life-long service of word, sacrament and pastoral care, according to their various callings. Anglicans have traditionally understood that the communion of the Church is firstly the Eucharistic community of the diocese with the leadership of its bishop, amongst its parish communities served by priests and deacons, with varieties of lay ministries. The ministry of bishops, priests and deacons is to call all the baptised into the mission of Jesus Christ, guiding and supporting all Christians in their individual callings and ministries. Parish communities are in communion with one another, because they are in communion with their bishop. Anglican parishes in one diocese are in communion with those in other dioceses, because their bishops are in communion with one another. The bishops are the primary ministers of communion between local Anglican communities, exemplified as those who ordain deacons and priests and consecrate bishops.
19. Bishops have a key role in the Anglican understanding and practice of communion. They are ordained to be the guardians and teachers of faith, the principal ministers of Baptism and the Eucharist and the other sacraments, and leaders in mission and evangelism. Bishops represent the local church (diocese) to the universal Church, the global Communion to the local diocese, and the local churches (dioceses) to one another. This ministry is exercised *personally* through the particular gifts of leadership of each bishop, *collegially* in consultation and collaboration with fellow bishops of other dioceses and beyond, and *communally* within and for the local diocesan community. Together, these complementary roles make the bishop a visible sign of the unity of the Church, especially when they participate in the Eucharist where communion with the Crucified and Risen Christ, and with one another in Christ, is most abundantly displayed.
20. The life of the Church beyond the diocese is also vital for Anglicans. Between the diocese and the global Anglican Communion is the provincial Church. Rather

confusingly, Anglicans use the term ‘province’ in two different ways. The first meaning is a group of regional dioceses under the leadership of an archbishop, also known as a metropolitan. The second meaning is a national or transnational member Church of the Anglican Communion; such a provincial Church is under the leadership of a primate, who is sometimes called an archbishop, or presiding-bishop, or a primus. In the United Churches, the primate is called a Moderator. Each provincial (or member) Church of the Anglican Communion, with its bishops in synod, orders and regulates its own worship, policy, ministry and mission through its own system of governance regulated by its own church law. This reality means that provinces will act in response to their context in ways that may not simply translate to the context or canon law of other provinces.

21. The Anglican Communion is a communion of dioceses and provincial Churches, rather than a single global ‘Anglican Church’. The polity of the Anglican Communion is one of consultation, recommendation, persuasion and reception. There is no central or global authority in the Anglican Communion that is authorised to make any binding decisions for a provincial Church. Every Anglican provincial Church holds together the tension of their relative autonomy and their mutual commitment, mutual dependence and mutual accountability to every other member church and to the whole Communion. Autonomy is therefore balanced by interdependence and reciprocal accountability, which are key elements of ecclesial communion. As the *Windsor Report* put it:

What this bears witness to is the understanding that the churches of the Anglican Communion, if that Communion is to mean anything at all, are obliged to move together, to walk together in *synodality*. It is by listening to, and interacting with, voices from as many different parts of the family as possible that the Church discovers what its unity and communion really mean.^[v]

22. The Churches of the Anglican Communion value their relationships with one another. The relationship of Eucharistic communion between each Anglican diocese and the See of Canterbury, and the relationship of communion between each Anglican bishop and the Archbishop of Canterbury is a touchstone of Anglican unity. In addition, the Churches are sustained in their shared communion through three other formal ‘Instruments of Communion’: the Lambeth Conference, the Anglican

Consultative Council and the Primates' Meeting. The Archbishop of Canterbury and the three other instruments connect all Anglican provinces to one another, especially when they pray together, reflect on the Bible together, take common counsel together and celebrate their unity in the Eucharist.

1. *The Archbishop of Canterbury*: Anglicans accord the Archbishop of Canterbury a primacy of honour and respect amongst the bishops of the Communion. The role of the Archbishop of Canterbury derives from the role of the ancient See of Canterbury with which Anglicans have historically been in sacramental communion. As a focus of unity and communion, the Archbishop of Canterbury gathers and presides among fellow bishops at the Lambeth Conference and at the Primates' Meeting. The Archbishop of Canterbury is the president of the Anglican Consultative Council;

2. *The Lambeth Conference*: The Lambeth Conference is the primary expression of the conciliar dimension of Anglicanism and brings into focus the collegiality of Anglican bishops worldwide. Approximately every decade, the Archbishop of Canterbury gathers together the bishops of the Communion for worship, retreat, consultation and encouragement in their ministry of guarding the faith and unity of the Communion to "equip the saints for the work of ministry, for building up the body of Christ" (Eph 4.12). The Lambeth Conference normally offers teaching and guidance to the Churches of the Anglican Communion, to the wider Church, and to the world, as an expression of the teaching office of bishops. The authority of the Lambeth Conference is moral and pastoral, rather than juridical. It is for the provinces and the other Instruments of Communion to determine how to receive the teachings of the Lambeth Conference;

3. *The Anglican Consultative Council*: The Anglican Consultative Council (ACC) is the most representative of the Instruments of Communion, being composed of elected and appointed lay, clerical and episcopal representatives of the provincial churches. The ACC facilitates consultation and co-operation among the churches of the Anglican Communion. Through its Standing Committee and the Anglican Communion Office, it co-ordinates international Anglican work in mission and evangelism, ecumenism, theological education, gender justice, engagement with the United Nations, and the work of Anglican Alliance in advocacy, relief and development. It supports the commissions and networks of the Anglican Communion. The ACC calls the provincial Churches into a deeper relationship of mutual responsibility and interdependence and advises on developing provincial structures. It is constitutionally, through its Standing Committee, the body that formally recognises and admits

provincial churches as members of the Anglican Communion that are listed in 'The Schedule' within the Constitution of the Anglican Consultative Council;

4. *The Primates' Meeting*: The Primates' Meeting is convened by the Archbishop of Canterbury for mutual support, prayer and counsel. The authority that individual primates bring to the meeting will vary according to the polity within their own churches. Like the Lambeth Conference, the Primates' Meeting has moral and pastoral but not juridical authority: it may advise, recommend and request, but has no power to decide anything for the Communion as a whole or for any provincial church, even when it asks provinces to accept consequences when they are deemed to have departed from commonly held practices. In the Primates' Meeting, the primates and moderators are called to work collaboratively in doctrinal, moral, pastoral and missional matters that have Communion-wide implications.

It follows from the interconnectedness of the Communion, that each Instrument has a responsibility to consult with, respond to and support the other Instruments and the Churches of the Communion.

23. Through an emphasis on *synodality*, Anglicans walk together, pray together and discern together by listening to as many different voices of the family as possible. Anglican theology affirms that lay people are essential to the life and governance of the church. This reality should express itself so that lay people and clergy together with their bishops are active in local parish communities and diocesan provincial structures along with global gatherings of representatives of the Communion. The Instruments of Communion exist in order to facilitate these processes of discernment and articulation of the shared faith of Anglicans and to provide a defined space for the study and debate of differences and disagreements among Anglicans worldwide. Life in communion must include an ongoing engagement with the diverse, inculturated expressions of the apostolic Gospel.

24. The Churches of the Anglican Communion are bound together not by a central legislative and executive authority, but by mutuality and relationship sustained by common counsel through the Instruments of Communion.

Communion in Mission

25. The Anglican Consultative Council, as an Instrument of Communion, has identified Five Marks of Mission that are shaped by the Bible and by common worship. They express the gift, call and the challenge of communion:

To proclaim the Good News of the Kingdom;

To teach, baptise and nurture new believers;

To respond to human need by loving service;

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation;

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

The Five Marks of Mission, summarized as tell, teach, tend, transform and treasure, are a visible Anglican outworking of that communion, 'whose source is the very life of the Holy Trinity, the gift by which the Church lives and, at the same time, the gift that God calls the Church to offer to a wounded and divided humanity in hope of reconciliation and healing.'^[vi]

26. As Jesus prayed on the night before his suffering and death, 'The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may be completely one, so that the world may know that you have sent me and have loved them even as you have loved me' (John 17.22-23). Our unity in Christ is therefore a prerequisite for all mission and evangelism, and looks outwards rather than inwards. It is expressed in common prayer and in intercession for one another.

^[i] See also: Acts 2.24; 4.32; Rom 12.13; 15.26, 27; 1 Cor 1.9; 10.16,18, 20; 2 Cor 1.7; Gal 2.9; Phil 1.3; 1 Pet 4.13; 1 Jn 1.3, 7

^[ii] *The Church: Towards a Common Vision* (Geneva: World Council of Churches, 2013) §1

^[iii] Lambeth Conference 1930, Resolution 48

^[iv] The Chicago-Lambeth Quadrilateral 1886/1888

^[v] The Lambeth Commission on Communion, *The Windsor Report 2004* (London: ACC, 2004), §66

^[vi] *The Church: Towards a Common Vision* §1