

# Supporting Documents for Resolutions of the 80<sup>th</sup> General Convention

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# Supporting Document for Resolution 2022-A007

## Proposed Calendar of the Church, Including *Lesser Feasts and Fasts*

May 10, 2022

### JANUARY

1 **THE HOLY NAME OF OUR LORD JESUS CHRIST**

4 [Elizabeth Ann Seton, *Vowed Religious and Educator*, 1821]

5 [Sarah, Theodora, and Syncletica of Egypt, *Desert Mothers*, 4<sup>th</sup> – 5<sup>th</sup> century]

6 **THE EPIPHANY OF OUR LORD JESUS CHRIST**

8 Harriet Bedell, *Deaconess and Missionary*, 1969

9 Julia Chester Emery, *Lay Leader and Missionary*, 1922

10 William Laud, *Archbishop of Canterbury*, 1645

12 Aelred of Rievaulx, *Monastic and Theologian*, 1167

13 Hilary of Poitiers, *Bishop* 367

14 [Richard Meux Benson, *Priest*; and Charles Gore, *Bishop*, 1915 and 1932]

17 Antony of Egypt, *Monastic*, 356

18 **THE CONFESSION OF SAINT PETER THE APOSTLE**

19 Wulfstan of Worcester, *Bishop*, 1095

20 Fabian, *Bishop and Martyr*, 250

21 Agnes [and Cecilia] of Rome, *Martyr[s]*, 304 and c. 230

22 Vincent of Saragossa, *Deacon and Martyr*, 304

23 Phillips Brooks, *Bishop*, 1893

24 Florence Li Tim-Oi, *Priest*, 1992

25 **THE CONVERSION OF SAINT PAUL THE APOSTLE**

26 Timothy and Titus, *Companions of Saint Paul*

27 John Chrysostom, John Chrysostom, *Bishop and Theologian*, 407

28 Thomas Aquinas, *Friar and Theologian*, 1274

31 [Marcella of Rome, *Monastic and Scholar*, 410]

### FEBRUARY

1 Brigid of Kildare, *Monastic*, c. 523

2 **THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE**

3 Anskar, *Bishop and Missionary*, 865

4 Cornelius the Centurion

[Manche Masemola, *Martyr*, 1928]

5 The Martyrs of Japan, 1597

[Agatha of Sicily, *Martyr*, c. 251]

- 8 [Josephine Margaret (Bakhita), *Monastic*, 1947]  
 10 [Scholastica, *Monastic*, 543]  
 11 [Theodora, *Empress*, c 867]  
 13 Absalom Jones, *Priest*, 1818  
 14 Cyril and Methodius, *Missionaries*, 869, 885  
 15 Thomas Bray, *Priest and Missionary*, 1730  
 17 Janani Luwum, *Archbishop and Martyr*, 1977  
 18 Martin Luther, *Pastor and Church Reformer*, 1546  
 19 [Agnes Tsao Kou Ying, 1856; Agatha Lin Zhao, 1858; and Lucy Yi Zhenmei, *Catechists and Martyrs*, 1862]  
 20 [Frederick Douglass, *Social Reformer*, 1895]  
 22 [Margaret of Cortona, *Monastic*, 1297]  
 23 Polycarp of Smyrna, *Bishop and Martyr*, 156  
 24 **SAINT MATTHIAS THE APOSTLE**  
 25 [Emily Malbone Morgan, *Lay Leader and Contemplative*, 1937]  
 26 [Photini (*The Samaritan Woman*), c. 67]  
 27 George Herbert, *Priest and Poet*, 1633  
 28 Anna Julia Haywood Cooper, *Educator*, 1964

## MARCH

- 1 David of Wales, *Bishop*, 544  
 2 Chad of Lichfield, *Bishop*, 672  
 3 John and Charles Wesley, *Priests*, 1791, 1788  
 7 Perpetua and Felicity, *Martyrs*, 202  
 9 Gregory of Nyssa, *Bishop and Theologian*, 394  
 12 Gregory the Great, *Bishop and Theologian*, 604  
 13 James Theodore Holly, *Bishop*, 1911  
 15 [Vincent de Paul, *Priest*, and Louise de Marillac, *Vowed Religious, Workers of Charity*, 1660]  
 17 Patrick of Ireland, *Bishop and Missionary*, 461  
 18 Cyril of Jerusalem, *Bishop and Theologian*, 386  
 19 **SAINT JOSEPH**  
 20 Cuthbert, *Bishop*, 687  
 21 Thomas Ken, *Bishop*, 1711  
 22 James De Koven, *Priest*, 1879  
 23 Gregory the Illuminator, *Bishop and Missionary*, 332  
 24 Oscar Romero, *Archbishop and Martyr*, 1980 and the Martyrs of El Salvador  
 25 **THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY**  
 26 [Harriet Monsell, *Monastic*, 1883]  
 27 Charles Henry Brent, *Bishop*, 1929  
 28 [James Solomon Russell, *Priest*, 1935]

- 29 John Keble, *Priest and Poet*, 1866  
31 John Donne, *Priest and Poet*, 1631

## APRIL

- 1 Frederick Denison Maurice, *Priest*, 1872  
2 James Lloyd Breck, *Priest*, 1876  
3 Richard of Chichester, *Bishop*, 1253  
[Mary of Egypt, *Hermit and Penitent*, c. 421]  
4 Martin Luther King, Jr., *Pastor and Martyr*, 1968  
5 [Harriet Starr Cannon, *Monastic*, 1896]  
7 Tikhon, *Bishop and Ecumenist*, 1925  
8 William Augustus Muhlenberg, *Priest*, 1877  
9 Dietrich Bonhoeffer, *Pastor and Theologian*, 1945  
10 William Law, *Priest*, 1761  
11 George Augustus Selwyn, *Bishop*, 1878  
14 [Zenaida, Philonella, and Hermione, *Unmercenary Physicians*, c 100, c 117]  
15 [Damien, *Priest*, 1889; and Marianne Cope, *Monastic*, 1918]  
16 [Peter Williams Cassey, *Deacon*, and Annie Besant Cassey, 1917, 1875]  
17 [Kateri Tekakwitha, *Lay Contemplative*, 1680]  
18 [Juana Inés de la Cruz, *Monastic and Theologian*, 1695]  
19 Alphege, *Archbishop of Canterbury and Martyr*, 1012  
21 Anselm, *Archbishop of Canterbury and Theologian*, 1109  
22 [Hadewijch of Brabant, *Poet and Mystic*, thirteenth century]  
23 [Toyohiko Kagawa, *Social Reformer*, 1960]  
25 **SAINT MARK THE EVANGELIST**  
27 [Zita of Tuscany, *Worker of Charity*, 1271]  
29 Catherine of Siena, *Mystic*, 1380

## MAY

- 1 **THE APOSTLES SAINT PHILIP AND SAINT JAMES**  
2 Athanasius of Alexandria, *Bishop and Theologian*, 373  
3 [Elisabeth Cruciger, *Poet and Hymnographer*, 1535]  
4 Monica, *Mother of Augustine of Hippo*, 387  
5 [Martyrs of the Reformation Era]  
8 Julian of Norwich, *Mystic and Theologian*, c. 1417  
9 Gregory of Nazianzus, *Bishop and Theologian*, 389  
11 [Johann Arndt, and Jacob Boehme, *Mystics*, 1621, 1624]  
13 [Frances Perkins, *Social Reformer*, 1965]  
15 [Pachomius of Tabenissi, *Monastic*, 348]  
17 Thurgood Marshall, *Public Servant*, 1993  
19 Dunstan, *Archbishop of Canterbury*, 988

- 20 Alcuin of York, *Deacon*, 804  
 21 [Lydia of Thyatira, *Coworker of the Apostle Paul*]  
 22 [Helena of Constantinople, *Protector of Holy Places*, 330]  
 24 Jackson Kemper, *Bishop and Missionary*, 1870  
 25 Bede, *Priest and Historian*, 735  
 26 Augustine of Canterbury, *First Archbishop of Canterbury*, 605  
 28 [Mechthild of Magdeburg, *Mystic*, c 1282]  
 31 **THE VISITATION OF THE BLESSED VIRGIN MARY**

*The First Book of Common Prayer, 1549, is appropriately observed on a weekday following the Day of Pentecost.*

## JUNE

- 1 Justin, *Martyr*, 167  
 2 Blandina and Her Companions, *The Martyrs of Lyons*, 177  
 3 The Martyrs of Uganda, 1886  
 4 [John XXIII (Angelo Giuseppe Roncalli), *Bishop*, 1963]  
 5 Boniface, *Bishop and Missionary*, 754  
 8 [Melania the Elder, *Monastic*, 410]  
 9 Columba of Iona, *Monastic*, 597  
 10 Ephrem of Nisibis, *Deacon and Poet*, 373  
 11 **SAINT BARNABAS THE APOSTLE**  
 12 Enmegahbowh, *Priest and Missionary*, 1902  
 14 Basil of Caesarea, *Bishop and Theologian*, 379  
 15 Evelyn Underhill, *Mystic and Writer*, 1941  
 16 Joseph Butler, *Bishop*, 1752  
 17 [Marina the Monk, *Monastic*, 5<sup>th</sup> century]  
 18 Bernard Mizeki, *Martyr*, 1896  
 19 [Adelaide Teague Case, *Educator*, 1948]  
 22 Alban, *Martyr*, c. 304  
 24 **THE NATIVITY OF SAINT JOHN THE BAPTIST**  
 26 [Isabel Florence Hapgood, *Ecumenist*, 1928]  
 28 Irenaeus of Lyons, *Bishop and Theologian*, c. 202  
 29 **THE APOSTLES SAINT PETER AND SAINT PAUL**

## JULY

- 1 Pauli Murray, *Priest*, 1985
- 2 [Moses the Black, *Monastic and Martyr*, ca. 400]
- 4 **INDEPENDENCE DAY** (United States of America)
- 6 [Eva Lee Matthews, *Monastic*, 1928]
- 8 [Priscilla and Aquila, *Coworkers of the Apostle Paul*]
- 11 Benedict of Nursia, *Monastic*, 540
- 14 [Argula von Grumbach, *Scholar and Church Reformer*, c. 1554]
- 17 William White, *Bishop*, 1836
- 19 Macrina, *Monastic and Teacher*, 379
- 20 Elizabeth Cady Stanton, 1902; Amelia Bloomer, 1894; Sojourner Truth, 1883; and Harriet Ross Tubman, 1913, *Social Reformers*
- 21 [Maria Skobtsoba, *Monastic and Martyr*, 1945]
- 22 **SAINT MARY MAGDALENE**
- 23 [John Cassian, *Monastic and Theologian*, 435]
- 24 Thomas a Kempis, *Priest and Mystic*, 1471
- 25 **JAMES THE APOSTLE**
- 26 The Parents of the Blessed Virgin Mary
- 27 William Reed Huntington, *Priest*, 1909
- 28 [Johann Sebastian Bach, *Composer*, 1750]
- 29 Mary and Martha of Bethany
- 30 William Wilberforce, *Social Reformer*, 1833
- 31 Ignatius of Loyola, *Priest and Spiritual Writer*, 1556

## AUGUST

- 1 Joseph of Arimathea
- 3 [Joanna, Mary, and Salome, *Myrrh-bearing Women*]
- 6 **THE TRANSFIGURATION OF OUR LORD JESUS CHRIST**
- 7 John Mason Neale, *Priest and Hymnographer*, 1866
- 8 Dominic, *Priest and Friar*, 1221
- 9 [Edith Stein (Teresa Benedicta of the Cross), *Philosopher, Monastic, and Martyr*, 1942]
- 10 Laurence of Rome, *Deacon and Martyr*, 258
- 11 Clare of Assisi, *Monastic*, 1253
- 12 Florence Nightingale, *Nurse*, 1910
- 13 Jeremy Taylor, *Bishop and Theologian*, 1667
- 14 Jonathan Myrick Daniels, *Martyr*, 1965
- 15 **SAINT MARY THE VIRGIN, MOTHER OF OUR LORD JESUS CHRIST**
- 18 William Porcher DuBose, *Priest*, 1918
- 20 Bernard of Clairvaux, *Monastic and Theologian*, 1153
- 24 **SAINT BARTHOLOMEW THE APOSTLE**
- 25 Louis, *King*, 1270

- 27 Thomas Gallaudet, and Henry Winter Syle, *Priests*, 1902, 1890  
 [Simeon Bachos, *the Ethiopian Eunuch*]  
 28 Augustine of Hippo, *Bishop and Theologian*, 430  
 29 [The Beheading of Saint John the Baptist]  
 30 [Margaret Ward, Margaret Clitherow, and Anne Line, *Martyrs*, 1588, 1586, 1601]  
 31 Aidan, *Bishop*, 651

## SEPTEMBER

- 1 David Pendleton Oakerhater, *Deacon*, 1931  
 2 The Martyrs of New Guinea, 1942  
 3 [Phoebe, *Deacon*]  
 4 Paul Jones, *Bishop*, 1941  
 5 [Katharina Zell, *Church Reformer and Writer*, 1562]  
 6 [Hannah More, *Religious Writer and Philanthropist*, 1833]  
 7 [Kassiani, *Poet and Hymnographer*, 865]  
 8 [The Nativity of the Blessed Virgin Mary]  
 9 Constance, Thecla, Ruth, Frances, Charles Parsons, and Louis Schuyler, *Martyrs*, 1878  
 10 Alexander Crummell, *Priest* 1898  
 12 John Henry Hobart, *Bishop*, 1830  
 13 Cyprian of Carthage, *Bishop and Martyr*, 258

## 14 HOLY CROSS DAY

- 15 [Catherine of Genoa, *Mystic and Nurse*, 1510]  
 16 Ninian, *Bishop*, c. 430  
 17 Hildegard of Bingen, *Mystic and Scholar*, 1179  
 18 Edward Bouverie Pusey, *Priest*, 1882  
 19 Theodore of Tarsus, *Archbishop of Canterbury*, 690  
 20 John Coleridge Patteson, *Bishop*, and his Companions, *Martyrs*, 1871

## 21 SAINT MATTHEW, APOSTLE AND EVANGELIST

- 22 Philander Chase, *Bishop*, 1852  
 [Episcopal Deaconesses]  
 23 [Thecla of Iconium, *Proto-Martyr among Women*, c. 70]  
 24 [Anna Ellison Butler Alexander, *Deaconess and Teacher*, 1947]  
 25 Sergius of Radonezh, *Monastic*, 1392  
 26 Lancelot Andrewes, *Bishop*, 1626  
 27 [Euphrosyne/Smaragdus of Alexandria, *Monastic*, 5th century]  
 28 [Paula and Eustochium of Rome, *Monastics and Scholars*, 404 and c. 419]

## 29 SAINT MICHAEL AND ALL ANGELS

- 30 Jerome, *Priest and Scholar*, 420

## OCTOBER

- 1 Remigius of Rheims, *Bishop*, c. 530

- [Therese of Lisieux, *Monastic*, 1898]  
3 [John Raleigh Mott, *Lay Leader and Ecumenist*, 1955]  
4 Francis of Assisi, *Friar and Deacon*, 1226  
6 William Tyndale, *Priest*, 1536  
7 [Birgitta of Sweden, *Mystic*, 1373]  
9 Robert Grosseteste, *Bishop*, 1253  
10 Vida Dutton Scudder, *Educator*, 1954  
11 Philip, *Deacon and Evangelist*  
12 [Edith Cavell, *Nurse*, 1915]  
14 Samuel Isaac Joseph Schereschewsky, *Bishop and Missionary*, 1906  
15 Teresa of Avila, *Mystic and Monastic Reformer*, 1582  
16 Hugh Latimer and Nicholas Ridley, *Bishops and Martyrs*, 1555, and Thomas Cranmer,  
*Archbishop of Canterbury*, 1556  
17 Ignatius of Antioch, *Bishop and Martyr*, c 115  
18 **SAINT LUKE THE EVANGELIST**  
19 Henry Martyn, *Priest and Missionary*, 1812  
23 **SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS CHRIST**  
25 [Tabitha (Dorcas) of Joppa]  
26 Alfred, *King*, 899  
28 **SAINT SIMON AND SAINT JUDE**  
29 James Hannington, *Bishop*, and his Companions, *Martyrs*, 1885  
30 [Maryam of Qidun, *Monastic*, 4th century]

## NOVEMBER

### 1 ALL SAINTS

- 2 All Souls/All the Faithful Departed  
3 Richard Hooker, *Priest and Theologian*, 1600  
6 William Temple, *Archbishop of Canterbury*, 1944  
7 Willibrord, *Bishop and Missionary*, 739  
8 [Ammonius, *Hermit*, 4th century]  
9 [Richard Rolle, Walter Hilton, and Margery Kempe, *Mystics*, 1349, 1396, and c. 1440]  
10 Leo of Rome, *Bishop*, 461  
11 Martin of Tours, *Bishop*, 397  
12 Charles Simeon, *Priest*, 1836  
14 The Consecration of Samuel Seabury, 1784  
15 [Herman of Alaska, *Missionary*, 1837]  
16 Margaret of Scotland, *Queen*, 1093  
17 Hugh of Lincoln, *Bishop*, 1200  
18 Hilda of Whitby, *Monastic*, 680  
19 Elizabeth of Hungary, *Princess*, 1231  
20 Edmund, *King*, 870



- 21 [Mechthilde of Hackeborn and Gertrude the Great, *Mystics*, 1298 and 1302]  
 22 Clive Staples Lewis, *Apologist and Spiritual Writer*, 1963  
 23 Clement of Rome, *Bishop*, c 100  
 24 [Catherine of Alexandria, Barbara of Nicomedia and Margaret of Antioch, *Martyrs* c. 305]  
 25 James Otis Sargent Huntington, *Monastic and Priest*, 1935  
 28 Kamehameha and Emma of Hawaii, *King and Queen*, 1864, 1885  
 30 **SAINT ANDREW THE APOSTLE**

## **DECEMBER**

- 1 Nicholas Ferrar, Deacon, *Deacon*, 1637  
 [Charles de Foucauld, *Monastic and Martyr*, 1916]  
 2 Channing Moore Williams, *Bishop and Missionary*, 1910  
 3 [Francis Xavier, *Priest and Missionary*, 1552]  
 4 John of Damascus, *Priest and Theologian*, c. 760  
 5 Clement of Alexandria, *Priest and Theologian*, c. 210  
 6 Nicholas of Myra, *Bishop*, c. 342  
 7 Ambrose of Milan, *Bishop and Theologian*, 397  
 11 [Frederick Howden, Jr, *Priest and Chaplain of the Armed Forces*, 1941]  
 12 [Francis de Sales, *Bishop*, and Jane de Chantal, *Vowed Religious*, 1622 and 1641]  
 13 [Lucy of Syracuse, *Martyr*, 304]  
 14 [John of the Cross, *Mystic and Monastic Reformer*, 1591]  
 15 [Nino of Georgia, *Missionary*, c. 332]  
 17 [Dorothy L. Sayers, *Apologist and Spiritual Writer*, 1957]  
 20 [Katharina von Bora, *Church Reformer*, 1552]  
 21 **SAINT THOMAS THE APOSTLE**  
 25 **THE NATIVITY OF OUR LORD JESUS CHRIST**  
 26 **SAINT STEPHEN, DEACON AND MARTYR**  
 27 **SAINT JOHN, APOSTLE AND EVANGELIST**  
 28 **THE HOLY INNOCENTS**  
 29 Thomas Becket, *Archbishop of Canterbury and Martyr*, 1170  
 30 Frances Joseph Gaudet, *Educator and Social Reformer*, 1934

# Supporting Document for Resolution 2022-A008

## Three New Calendar Commemorations - Biographies

### **August 27: Simeon Bachos, the Ethiopian Eunuch, *Evangelist in Africa***

In the eighth chapter of the Acts of the Apostles, we find the story of Philip and the baptism of an unnamed Ethiopian Eunuch. In the second century, the bishop and theologian Irenaeus of Lyons referred to him as Simeon Bachos; this is the name by which this unidentified figure is known in many parts of the eastern church, including in the Ethiopian Orthodox Tewahedo church.

According to the Acts, he was familiar with the Hebrew scriptures, and his encounter with Philip took place as he traveled from Jerusalem, where he had worshipped at the temple. Some suggest that he was a Jewish convert, while others contend that he was a “Godfearer.” Regardless of his previous religious affiliation, scripture records him as the first African person to be baptized.

Simeon Bachos was a person of great prestige, serving the Candace, or Queen, as both chamberlain and treasurer. His status as a eunuch indicates that he was a member of a sexual minority, either a castrated male, a deliberately celibate male, or a gender non-conformist.

Irenaeus describes Simeon Bachos’s life after baptism, “This man was also sent into the regions of Ethiopia, to preach what he had himself believed.” In the fourth century, the historian Eusebius wrote that “The Eunuch became an apostle for his people.” The tenth-century Synaxarion of Constantinople designates August 27 as the commemoration of Simeon Bachos.

As a person of a different race, ethnicity, and gender identification, Simeon Bachos stands at the intersection of multiple marginalized groups. His identity shows that the early church was able to transcend social categories in its evangelizing work and that the gospel’s message would spread to the ends of the earth and to every person. Simeon Bachos calls Christians to be fully inclusive and welcoming of all people, empowering them for ministry and leadership.

### Collects

I Holy One of love, thou didst call thy servant Simeon Bachos to study thy Word and led him to the waters of baptism, making him thy evangelist to Ethiopia: give to us the grace to follow where thou leadest, overcoming the barriers that divide and diminish thy people, that we may behold thee in all thy glory; through our Savior and Lord Jesus Christ, who with thee and the Holy Spirit liveth and reigneth for ever and ever. Amen.

II Holy One of love, you called your servant Simeon Bachos to study your word and led him to the waters of baptism, making him your evangelist to Ethiopia: give us the grace to follow where you lead, overcoming the barriers that divide and diminish your people, that we may behold you in all your glory; through our Savior and Lord Jesus Christ, who with you and the Holy Spirit lives and reign for ever and ever. Amen.

### Lessons and Psalm

Acts 8:26-40

Psalm 68:28-29, 31-35

Matthew 19:3-12

*Preface of a Saint (1)*

## September 22: Episcopal Deaconesses

The Episcopal deaconess movement describes a ministry of women who were set apart for service by their bishops, beginning in 1857 and ending with the ordination of women as deacons, authorized by General Convention in 1970.

Episcopal deaconesses joined a wider, multi-denominational movement that began in Europe in the 19th century. Deaconesses ministered as nurses, teachers, chaplains, caregivers, administrators, fundraisers and missionaries; both within the U.S. and around the world. Episcopal deaconesses ministered both as individuals and as communities. They often served under difficult conditions, with little compensation, and always under gendered definitions. They ministered in times of peace and in times of war.

The bishop of Maryland set apart the first six deaconesses in the Episcopal Church on September 21, 1857. Four of their names are known: Adeline Blanchard Tyler, Evaline Black, Carrie Guild, and Catherine Minard. Other bishops soon followed suit. Thirty-two years later, the General Convention recognized the ministry of deaconesses canonically thanks to the efforts of Mary Abbot Emery Twing and William Reed Huntington.

Notable deaconesses over the 113-year timespan include Rebecca Hewitt, a caregiver, administrator and leader of deaconesses in Alabama during the Civil War; Jessie Carryl Smith, a World War I nurse in France and later missionary in Alaska; Jane Harris Hall, advocate for women in the New York theater industry in the early 20th century; Susan Trevor Knapp, dean of the New York Training School for Deaconesses and missionary in pre-World War II Japan; and the original staff of the Appleton Church Home in Georgia, Margaret Jennings and Sophjenlife Petterson, each a caregiver, formation leader, and head deaconess of the Appleton Church Home, and Mary Frances Gould, teacher, leader and facilitator of mission work throughout the Diocese of Georgia. (See also the individual commemorations for deaconesses Harriet Bedell on January 8, and Anna Alexander on September 24.)

With the establishment of formation programs in several states, and communities for their life and work, the number of deaconesses in the Episcopal Church grew, peaking in 1922 with 226 living deaconesses. When in 1970 women were admitted to ordination as deacons, the Church's deaconesses, perpetual deacons and transitional deacons were joined in a single order of deacons; and women were thus counted among clergy for the first time. As of September 2020, Priscilla Jean Wright is the last woman deacon living who was originally made a deaconess. She was set apart as a deaconess on June 18, 1964 in the Diocese of Los Angeles.

Some 500 Episcopal deaconesses blessed the Church and the world with their diverse ministries, and provided an example of courageous faithfulness that challenged later generations to recognize God's call to women.

### Collects

I O God of love, we bless thee for calling and equipping the deaconesses of the Episcopal Church, who served thy people at risk or in need, at home and throughout the world. With grateful hearts we honor their hard work, perseverance, and leadership in following Jesus into places of suffering or hardship, injustice or un-championed hope. May we, like them, bear the

light of Christ to all people with humility and grace; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

II O God of love, we bless you for calling and equipping the deaconesses of the Episcopal Church, who served your people at risk or in need, at home and throughout the world. With grateful hearts we honor their hard work, perseverance, and leadership in following Jesus into places of suffering or hardship, injustice or un-championed hope. May we, like them, bear the light of Christ to all people with humility and grace; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Lessons and Psalm

1 Corinthians 12:1-13

Psalm 34:1-8

Mark 9:33-41

*Preface of a Saint (1)*

## December 11: Frederick Howden, Jr, *Priest and Chaplain of the Armed Forces*

Episcopal military chaplains care for their flock of men, women and children stationed in countries around the world, as well as bases in the US. In times of battle, chaplains often accompany their unit – only without any weapons – in order to provide pastoral care, sacramental rites and the comfort of prayer under extreme stress. They ably administer rites and logistical assistance in field hospitals and Veterans centers, National Guard postings, and frequently a parish at home. More than \_\_\_\_\_ Episcopal chaplains currently serve our Armed Forces.

The ministry of The Rev. Frederick “Ted” Howden, Jr, stands out among many heroic chaplaincies. He was twelve years old when his father was consecrated Bishop of the Missionary District of New Mexico and Southwest Texas, and the family moved to Albuquerque, New Mexico. His father ordained him Deacon at St. Clement’s Church in El Paso, Texas on June 10, 1928 and Priest, also at St. Clement’s, on January 13, 1929. Ted Howden immediately began to serve several congregations in New Mexico, traveling great distances between them.

When World War II broke out Fr. Howden held the rank of Captain in the New Mexico State Guard, a unit predominantly made up of Hispanic, Latino and Native American soldiers. He was the Chaplain to the 200th Coast Artillery when it was federalized and sent to the Philippines in September 1941. He walked across the hills, from battery to battery, holding open-air services and distributing candy, soap, and cigarettes he had foraged for the troops.

At the Fall of Bataan and Corregidor to Japanese forces in April 1942, Fr. Howden and his fellow soldiers were made prisoners of war and were forced to endure the Bataan Death March, during which some 18,000 died. During imprisonment in several prison camps, his heroism and faith were always apparent through the care he provided. Howden often gave his own portion of food to others whom he insisted needed it more. He died of dysentery and starvation-induced pellagra on December 11, 1942, and was buried by his men in a small cemetery in the shadow of the Mindanao jungle, about a mile from the camp. His family would not learn of his fate until June 1943. After the war, in 1948, his remains were reinterred in Albuquerque, New Mexico.

Fr. Ted Howden has been commemorated in the Diocese of the Rio Grande, particularly by veterans of the armed forces and their families, who have faced physical, spiritual and emotional harm, disabling injuries, and death itself, while in the service of our country. Recalling his self-sacrifice, the Church honors all who answer our Lord’s call to chaplaincy in the world’s most dangerous places.

### Collects

I Almighty God, our sure defense: We give thee thanks for thy servant<sup>[s]</sup> Frederick Howden, <sup>[N.\_\_\_\_\_]</sup> and all military chaplains who provided comfort and inspiration in time of battle; and, following the example of Jesus the Good Shepherd, laid down their lives in the service of others. Inspire and strengthen us, also, for the duties of life still before us, that we may be faithful to the end; through the same Jesus Christ, our Savior and Lord. Amen.

II Almighty God, our sure defense: We give you thanks for your servant<sup>[s]</sup> Frederick Howden, <sup>[N.\_\_\_\_\_]</sup> and all military chaplains who provided comfort and inspiration in time of battle; and, following the example of Jesus the Good Shepherd, laid down their lives in the service of others.

Inspire and strengthen us, also, for the duties of life still before us, that we may be faithful to the end; through the same Jesus Christ, our Savior and Lord. Amen.

Lessons and Psalm

1 Corinthians

Psalm 18:1-6,18-20

John 10:11-18

*Preface of a Saint (2)*

# Supporting Document for Resolution 2022-A055

## Episcopal-Presbyterian Agreement on Local Sharing of Ministries

### PREAMBLE: The Urgency of the Times

#### *Such a Time as This*

The Book of Esther recalls a time of great challenge. Likewise, our current time finds our world amid many challenges, including a global pandemic with still yet unknown overall effects on the Church. The global Christian Church around the world has found itself in a season of reinvention and redefinition. The events of 2020 have called us to ask ourselves what it truly means to be Christian.

Individual congregations have been challenged to adapt to a changing world in ways that have shattered our links with the past and old ways of doing church. In so doing, we have focused on the core duties of being Christ in the world. This has created both challenges and opportunities.

#### *Global Pandemic and Racial Endemic*

Our time stands in particular need of unity. Both the Presbyterian Church (U.S.A.) and the Episcopal Church acknowledge the historical and present reality of sin of racism and white supremacy that denies the impartiality of God, the reconciling work of Christ, the gift of the Holy Spirit poured forth into all persons. Both bodies acknowledge their complicity and that they are called to end all racial discrimination, repenting and ministering to those injured by it. We cannot remain silent about this divisiveness, nor did Jesus: “Recognizing what they were thinking, Jesus said, ‘Any country that divides itself into groups which fight each other will not last very long.’” (Matt 12.25, GNT). Reform always comes from the margins, whether it be that prophetic voice crying in the wilderness or activists on city streets protesting the death of another person of color as if Black lives do not matter.

Accordingly, there is a present and historical urgency borne in this agreement is to move both churches toward that unity in mission. The triune mission of God is the foundation of the church’s unity and its mission in the world. It is among the last of Jesus’ prayers: “That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.” (John 17.21, ESV)

This document represents the culmination of many decades of dialogues between the Episcopal Church in America and the Presbyterian Church (USA).<sup>(1)</sup>

The Church, guided by God’s wisdom, can embrace this opportunity and examine how ecclesial bodies can work together.

## *Tearing Down Ecclesiastical Barriers*

Old walls had prevented mission and ministry together, and in this time of notable change, the participants of the bi-lateral dialogue between the Episcopal Church and the Presbyterian Church (USA) invite our ecclesial bodies to consider this limited exchange agreement on the local sharing of ministries for passage at the General Convention and General Assembly.

The old walls preventing work together have been torn down through a vastly changing world and church context. With the foundation of the 2008 Episcopal Presbyterian Agreement, our common full communion partners of the Evangelical Lutheran Church in America, and the Moravian Church (Northern and Southern Provinces), our work together through Churches Uniting in Christ, work together in public witness as well as numerous collaborative local ministries, a pathway has been created for continued mission and ministry together, toward the unity that God calls us to.

Thus, the Presbyterian/Episcopal Dialogue requests our respective authorizing bodies to consider the following Agreement; to continue the Dialogue with future deliberations; and that both of our Heads of Communion commit themselves publicly to this effort and to consider a public celebration of our progress to date and our hope for the future.

*Psalm 133:1 Oh, how good and pleasant it is, when kindred live together in unity! (St. Helena Psalter)*

### **INTRODUCTION** <sup>(2)</sup>

The Church does not live for itself. It is called into being by the Gospel of Jesus Christ to serve the mission of the triune God in the world. 'The Church belongs to God. It is the creation of God's Word and the Holy Spirit. It cannot exist by and for itself.' <sup>(3)</sup> The mission of God is a single, all-embracing mission which confronts the Church with a range of complementary tasks. Impelled by the joyful duty of giving praise and thanks to God for all the blessings of creation and redemption, the Church seeks to serve God by making known the Good News of salvation and by meeting human need wherever it finds it. In accordance with God's purpose to 'gather up all things in Christ' (Eph. 1:10), the Church is called to embody in an anticipatory way the reconciliation and communion of all people.

The Church knows well that its mission is compromised at every point by its disunity, which continues at many levels despite the great ecumenical achievements of the last century. How can the Church credibly proclaim the unity of humankind when it is too fractured to recognize a common baptism and to gather around one eucharistic table in the one apostolic faith? We have institutionalized divisions in the Church and come to accept them as normal, forgetting that they



are a stumbling-block and a barrier to faith for many. We overlook the fact that they stand in conflict with the will of Christ and amount to a refusal of the unity which is his gift.

The witness of the Church – its service of the mission of God – will be greatly enhanced by the overcoming of historic divisions between the churches<sup>(4)</sup>. The removal of barriers between our two churches, The Episcopal Church and the Presbyterian Church (USA), while not providing an instant or complete solution to the problems and challenges confronting the Church, will be a step of great importance, especially when seen together with other comparable steps being considered by our churches. In many places in rural and urban parts of the United States, for example our churches have diverse communities that have benefited greatly from the sharing of ordained ministries.

Missionally, our two churches could expand in joint planting of new worshipping communities, as well as a partner in union or federated parishes which are referred to as ecumenical congregations<sup>(5)</sup>. The matter is not less urgent, nor are the advantages less significant, in the deepening of our covenant relationship in order to establish new eucharistic communities and mission projects which feed the body, mind, and souls of God's people.

The proposals in this paper have been formulated out of our obedience to the Gospel and the better discharge of our call to mission. Unity is for the sake of mission. Changes in the socio-economic pattern of life in the U.S. in recent years provide an opportunity to develop the unity between our two churches. When Christians demonstrate in their lives that the barriers which divide the rest of society do not divide the Church, the Gospel is proclaimed. We may be certain that we are called, together, to grow in mission, the mission of the Church, within the mission of the triune God.

#### **AFFIRMING THE CURRENT ECUMENICAL AGREEMENT**

This group affirms the current Episcopal Presbyterian Agreement of 2008. Among these were:

- We acknowledge one another's churches as churches belonging to the one, holy, catholic, and apostolic Church;
- We acknowledge that in our churches the Word of God is authentically preached and the sacraments of Baptism and Eucharist are duly administered;
- We acknowledge one another's ordained ministries as given by God and instruments of grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers;
- We acknowledge that personal and collegial oversight (episcopate) is embodied and

exercised in our churches in a variety of forms, episcopal and non-episcopal, as a visible sign of the Church's unity and continuity in apostolic life, mission, and ministry.

- We agree that The Episcopal Church will invite members of the Presbyterian Church (USA) to receive Holy Communion in their churches and the Presbyterian Church (USA) will invite members of The Episcopal Church to receive Holy Communion in their churches. We encourage the members of our churches to accept this Eucharistic hospitality and thus express their unity with each other in the one Body of Christ.

In short, we recognize and affirm the validity of one another's churches which provide for their covenant communities word and sacrament, ordered ministries, as well as the embodiment and exercise of the ministry of oversight (communally, collegially, and personally). However, due to the divergence in our equally valid ecclesiastical polities, and to some extent, existing church traditions and customs limit interchangeability of ordered ministers, and thus full communion, at this time.

Despite this recognition, this group believes it has prayerfully discerned a way forward through which our two churches may continue to journey together in a complementary manner and enriching each other as we participate in the mission of God.

#### **THE WAY FORWARD**

In our current agreement, our two churches agreed "that authorized ministers of our churches may, subject to the regulations of the churches and within the limits of their competence, carry out the tasks of their own office in congregations of the other churches when requested and approved by the diocesan bishop and local presbytery." Furthermore, a conditional was established on this point of agreement that "because we do not yet have reconciliation and full interchangeability of ordained ministries, all authorization for these special opportunities must conform to the Book of Common Worship and the Book of Order of the Presbyterian Church (USA), and the Book of Common Prayer and the Constitution and Canons of The Episcopal Church."

Our current agreement also calls the two denominations to "encourage diocesan bishops and presbyteries to provide a regular occasion for planning, discussing, resourcing for missional, educational and liturgical life together. In addition, to explore possibilities for new church development and redevelopment together," as well as provide a process to support and implement the above recommendations (guidelines).

Our two churches have agreed to be in dialogue for the specific purpose of considering the question of the mutual recognition of ordained ministries, as a step towards the unity that is

Christ's will for his Church. Our current agreement enabled The Episcopal Church and the Presbyterian Church (USA) in June of 2017 to formally and publicly participate in the Churches Uniting in Christ recognition of ordered ministry. This public proclamation underscores and casts away possible barriers of our current agreement to move forward in missional partnership.

On the basis of converging but not yet wholly compatible understandings of the ordained ministry, and sufficient agreement in faith and ministry, together with a marked growing together of our two churches over recent decades, this group proposes that our churches deepen our current relationship.

### *Sharing in ecumenical ministry*

We agree with the World Council of Churches' 2013 *The Church: Towards a Common Vision* in regard to ordered ministry,

there is no single pattern of ministry in the New Testament, though all churches would look to Scripture in seeking to follow the will of the Lord concerning how ordained ministry is to be understood, ordered and exercised. At times, the Spirit has guided the Church to adapt its ministries to contextual needs (cf. Acts 6:1-6). Various forms of ministry have been blessed with the gifts of the Spirit. Early writers, such as Ignatius of Antioch, insisted upon the threefold ministry of bishop, presbyter and deacon. This pattern of three related ministries can be seen to have roots in the New Testament; eventually it became the generally accepted pattern and is still considered normative by many churches today... Among the several means for maintaining the Church's apostolicity, such as the scriptural canon, dogma and liturgical order, ordained ministry has played an important role. Succession in ministry is meant to serve the apostolic continuity of the Church.<sup>(6)</sup>

Both The Episcopal Church and the Presbyterian Church (USA) reflect the threefold ordered ministries expressed by Ignatius of Antioch (bishop, presbyter and deacon), however in our polities express them differently or "locally adapted" and both denominations hold, in the broad ecumenical sense, apostolic succession.<sup>(7)</sup> Both The Episcopal Church and the Presbyterian Church (USA) have recognized the gift of *episkopé*, the ministry of oversight, locally adapted, as expressed in the 2017 Churches Uniting in Christ mutual recognition or ordered ministry.

Specifically, the ecumenical dialogue between The Episcopal Church and the Presbyterian Church (USA), in round two and in this round three, recognize that diocese bishops and presbytery moderators have similar constituted ecclesial authority and expression of the gift of

*episkopé* as it relates to presiding at ordination, as well as installing or instituting a presbyter to a pastoral relationship.

Guided by the World Council of Churches' 1982 foundational paper, *Baptism, Eucharist, Ministry*, Chapter VI, as well as the 2013 *The Church: Towards a Common Vision* (Faith and Order Paper No. 214), presbyteries and dioceses are strongly encouraged to invite presbytery moderators and diocese bishops to participate in each other's celebrations of ministry, not only ordinations but also installations and institutions, and bishops and moderators share an ecumenical blessing. It is also strongly encouraged in their ordination of presbyters that each also includes bishops from other denominations with whom each church shares recognition of mutual ministry (i.e. Evangelical Lutheran Church in America and Northern Province and the Southern Province of the Moravian Church in America). Finally, we fervently pray that when a presbytery moderator is installed, an Episcopal bishop or their designee be present, and when an Episcopal bishop is consecrated, a Presbyterian moderator or their designee be present, and both be invited in those moments of celebration to share an ecumenical blessing.

#### *Limited orderly exchange of ministers*

Within the current agreement (2008-2009), and without exceeding the discretion of The Episcopal Church bishops and Presbyterian Church (U.S.A.) presbyteries, there shall be provision for the following exchange of ordered ministers between our churches:

- the acceptance of Episcopal presbyters (those ordained and referred to as priests) in Presbyterian placements and in ecumenical ministries where the Presbyterian Church has the right of appointment;
- the acceptance of Presbyterian Church presbyters (specifically those ordained and consecrated to the ministry of the word, sacrament, and teaching, referred to as ministers of word and sacrament or teaching elders) in Episcopal appointments such as ecumenical ministries and cooperating parishes where the Episcopal Church has the right of appointment.
- This agreement does not enable ordained Ruling Elders and Commissioned Pastors (also known as Commissioned Ruling Elder) of the Presbyterian Church (U.S.A.), nor deacons of The Episcopal Church or Presbyterian Church (U.S.A), to be considered.

#### **THE GUIDELINES FOR LIMITED ORDERLY EXCHANGE OF MINISTERS**

For missional purposes and in consultation between the diocesan bishop and local presbytery, a presbyter may be licensed (permitted) by the appropriate Ecclesiastical Authority to serve under the following guidelines.

The limited orderly exchange process begins with the identification of a ministry needed by the appropriate Ecclesiastical Authority of the inviting body and the identification of a presbyter from the sending body who may serve in that ministry setting.

The Ecclesiastical Authority of the inviting body initiates the process of the limited orderly exchange between the placement or ecumenical ministry to be served and the presbyter. The presbyter does not initiate the process of exchange.

The inviting body shall consult with the appropriate Ecclesiastical Authority of the presbyter to determine the suitability of the potential service and to receive the concurrence of the sending body. The presbyter remains accountable to the sending church for the continuation of ministerial status.

Both The Episcopal Church and the Presbyterian Church (U.S.A.) agree that experience in and knowledge of one's own tradition is seen as necessary before serving in a different tradition. Therefore, the limited orderly exchange of minister's opportunities are only open to presbyters who have been ordained for at least three years and active within the ministry of their denomination.

Presbyters serving in a limited orderly exchange position shall be temporary under this agreement. The service of presbyters should ordinarily be for a two- to four-year period, which may be renewed. Should a presbyter of one church intend to serve permanently in another church then the process of the transfer or reception of ministerial status should be followed according to the rules of the receiving Church.

Should a disciplinary process be necessary, the presbyter remains under the jurisdiction of the sending body, but the inviting body may be asked to participate as necessary.

Pension and medical coverage is through the church of ecclesiastical membership.

### *Functions*

When a presbyter is licensed or commissioned by the appropriate Ecclesiastical Authority, the presbyter is authorized to:

- to exercise pastoral or administrative responsibility;
- lead public worship as a presbyter under the direction of diocesan bishop or presbytery;
- preach the Gospel;
- celebrate and administer the sacraments within the guidelines specified below;

- prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of diocesan bishop or presbytery;
- and present the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church, assisting with the diocesan presbytery's ministry of evangelism partnership.

While a presbyter serves a particular placement or ecumenical setting because we do not yet have reconciliation and full interchangeability of ordained ministries, as stated in the current agreement, all authorization for these special opportunities must conform to the Book of Common Worship and the Constitution of the Presbyterian Church (U.S.A.), and the Book of Common Prayer and the Constitution and Canons of The Episcopal Church. What this means explicitly is that:

- Presbyterian presbyters will use the authorized or commended worship resources of the Presbyterian Church (U.S.A.) unless authorized by the diocesan bishop to use Episcopal worship resources (with the exception of Eucharist prayers);
- Episcopal priests will use the authorized or commended worship resources of The Episcopal Church unless authorized by the presbytery to use Presbyterian worship resources;
- Priests and presbyters are bound to the Eucharist liturgies of their respective prayer books and denominational resources when they preside;
- Both priests and presbyters may use authorized or commended worship resources of the Evangelical Lutheran Church in America, in which both churches are in full communion, including the Eucharist liturgies, with the authorization of the "inviting" Ecclesiastical Authority.

#### *Training, Examination, and Oversight*

A presbyter who serves under the terms of this Agreement on Limited Orderly Exchange of Ministers shall receive such preparation and instruction, or formation, as determined by the diocesan bishop or presbytery to be appropriate to the particular placement or ecumenical setting and length of time shall be determined by the Ecclesiastical Authority's own rule.

The presbyter shall be examined by the appropriate Ecclesiastical Authority as to personal faith, motives for seeking to serve, and the areas of instruction determined by diocesan or presbytery.

The presbyter authorized under the terms of this Agreement shall work under the supervision of the diocesan bishop or presbytery. The diocesan bishop or presbytery may at any time withdraw

this authorization for reasons it deems good and sufficient. A presbyter shall be assigned as a mentor and local supervisor.

An authorization may be for no more than four years, and no less than two. Within an appropriate time before the expiration of the commission, the presbyter shall review the covenant relationship with the diocesan bishop and presbytery. The commission may be renewed with the consent of all interested parties (i.e. diocesan bishop and presbytery, presbyter, authorized representative(s) of a particular placement or ecumenical ministry).

A presbyter who has been authorized and later ceases to serve in the specified ministry may continue to be listed as available to serve but is not authorized to perform the functions specified above until commission is renewed in order to serve in placement or ecumenical setting by the appropriate Ecclesiastical Authority.

#### *Celebration of an Ecumenical Ministry*

When the diocesan bishop or presbytery is satisfied with the qualifications of a presbyter to serve a particular placement or ecumenical ministry providing the services described above, it shall commission and institute/install the presbyter to service as designated by the diocesan bishop or presbytery while also abiding by the following:

Both diocese and presbytery will be invited to the Service.

The inviting diocesan bishop or presbytery moderator shall, at the time of such celebration, read this preface to the Service:

The Ecclesiastical Authority of this Diocese/Presbytery is satisfied that A.B. accepts the Doctrine, Discipline, and Worship of this Church and desires to serve this Church in full accord to [the Episcopal Presbyterian Agreement]. We are about to confer upon A.B. the grace and authority of Holy Orders/ordered ministry as this Church has received them and requires them for the exercise of the ministry of a presbyter.

The certificates of the commission shall contain the words:

Acknowledging the ministry which A.B. has already received and hereby adding to that commission the grace and authority of Holy Orders/ordered ministry as understood and required by this Church for the exercise of the ministry of a presbyter.

Following the rites of each church for instituting or installation, the presenters present the presbyter

saying:

*In baptism, N. was clothed with Christ. N. was ordained a presbyter by Bishop N. of the Diocese of N./the Presbytery of N., and is now called by God through the voice of the church to serve as \_\_\_\_\_.*

The people respond:

*We remember with joy our common calling to serve Christ, and we celebrate God's call to N., to serve among us as \_\_\_\_\_.*

The sending bishop or presbytery moderator asks the candidate to reaffirm their particular ordination in regard to a priest or a presbyter.

The inviting bishop or presbytery moderator addresses the presbyter, saying:

*While affirming and upholding your ordination vows as a presbyter in The Episcopal Church/ Presbyterian Church (U.S.A.), while you labor in covenant relationship with the Diocese of N./Presbytery of N., will you honor the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the Constitution/canons of this Church, obey the ecclesiastical authority of the bishop and presbytery, and other ministers who may have authority over you and your work during this covenant relationship?*

Answer:

*I am willing and ready to do so, and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal/Presbyterian Church as required in order to be commissioned to labor as \_\_\_\_\_ under covenant agreement of our two churches.*

At the appropriate time during the service of institution or installation, the presbyter kneels facing the people and is surrounded by the bishop, presbytery moderator, and all other priests and presbyters. With the bishop and presbytery moderator's hands laid on the presbyter, as well as the other priests and presbyters, one of the following<sup>(8)</sup>, or a similar prayer, is said aloud by the inviting bishop or presbytery moderator:

*Come to our help, Lord, Holy Father, almighty and eternal God; you are the source of*



*every honor and dignity, of all progress and stability. You watch over the growing family of humanity by your gift of wisdom and your pattern of order. When you had appointed high priests from among the people of Israel to lead your people, you also chose others to serve with them and to help them in their task; and so there grew up the ranks of presbyters and the offices of Levites, established by sacred rites.*

*In the desert, you extended the spirit of Moses to seventy wise men who helped him to rule the great company of his people. You shared among the sons of Aaron the fullness of their father's power, to provide worthy priests in sufficient number for the increasing rites and worship, and elders to care for the spiritual and temporal welfare of God's people. With the same loving care you gave companions to your Son's apostles to help in teaching the faith: they preached the gospel to the whole world. Lord, grant also to us such fellow workers, for we are weak and our need is greater. Provide for us presbyters who will provide for the worship and care of your people as we seek to be the body of Christ in the world.*

*Almighty Father, strengthen by your Holy Spirit this servant of yours the dignity of your eternal priesthood in Christ, as a servant of servants. Renew within him/her/them the Spirit of holiness. As a co-worker with bishops, pastors and fellow presbyters may he/she/they be faithful to the ministry that he/she/they receives from you, Lord God, and be to others a model of right conduct. May he/she/they be faithful in working with your people, as well as ordered deacons, fellow presbyters and pastors, so that the words of the Gospel may reach the ends of the earth, and the family of nations, made one in Christ, may become God's one, holy people. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

OR

*O God, the source of all holiness, whose grace is ever effective, whose blessing is ever fulfilled, pour out on these servants of yours the gift of your blessed Holy Spirit. By their noble and exemplary lives let them prove that they are elders of the people, true to the Gospel of Christ our Lord and to the norms for presbyters as laid down by Paul to Timothy and Titus. Let them meditate on your law day and night, so that they may believe what they have read, teach what they have believed, and practice what they have taught. May justice, constancy, mercy, courage, and all the other virtues be reflected in their every way of life. May they inspire others by their example, and hearten them by their admonitions. May they keep pure and spotless the gift of their calling. For the worship of your people may they celebrate the mystery of Holy Communion and living a sacramental life in*

community. May they through persevering charity mature in the unity of the faith and of the knowledge of the Son of God, reflecting Christ clearly, and rise on the day of the Resurrection with a good conscience, true faith, and the full gifts of the Holy Spirit. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. Amen.

Followed by a declaration similar to

N., you are instituted/installed to service in this church as \_\_\_\_\_ in the name of the Father, of the Son, and of the Holy Spirit.

Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through him.

Following the service of institution or installation, the Eucharistic celebrant shall be the bishop in Episcopal settings, and ordinarily the authorized presbyter in PC (U.S.A.) settings.

**An appendix with terms relating to both the Episcopal Church and the Presbyterian Church (USA) can be found at [https://www.dropbox.com/s/5r1fggoqzyhoiqo/local sharing of min with glossaries TEC PCUSA Dialogue Jan 2021.docx?dl=0](https://www.dropbox.com/s/5r1fggoqzyhoiqo/local%20sharing%20of%20min%20with%20glossaries%20TEC%20PCUSA%20Dialogue%20Jan%202021.docx?dl=0)**

## End Notes

- (1) The Episcopal Church and the Presbyterian Church (U.S.A.) have been in ecumenical dialogue since the 19th century.
- (2) Adapted from *For the Sake of the Gospel: Mutual Recognition of Ordained Ministries in the Anglican and Uniting Churches in Australia*, 2001.
- (3) *The Nature and Purpose of the Church*, Faith and Order Paper No. 181 (Geneva: WCC, 1998), §9.
- (4) See *The Book of Common Prayer* p. 855: “The mission of the Church is to restore all people to unity with God and each other in Christ.”
- (5) See *Together Towards Life: Mission and Evangelism in Changing Landscapes*. Edited by Jooseop Keum (Geneva: WCC, 2013).
- (6) *The Church: Towards a Common Vision* (Faith and Order Paper No. 214) (Geneva: WCC, 2013), 26. Cf. Ignatius of Antioch’s Letter to the Magnesians 6 and 13; Letter to the Trallians 7; Letter to the Philadelphians 4; Letter to the Smyrnaeans 8.
- (7) See *The Book of Order of the Presbyterian Church in the United States of America* (Philadelphia: PCUSA, 1789), “bishop” and “pastor” are interchangeable, and it is the pastor, as moderator of

the session, that oversees as a member of the presbytery and presides at the ordination of elders and deacons. Cf “The Successor to Peter: A Paper for Discussion from the Presbyterian Church (U.S.A.)”, Unilateral Discussion PC(USA) and Vatican. Louisville, Kentucky, December 6-7, 2000. Endnote 5, “It may be of some interest that prior to the 1983 reunion of the northern and southern branches of Presbyterianism, the Book of Order of the northern branch, the United Presbyterian Church in the U.S.A., offered several titles for ministers of Word and Sacrament, among them the title ‘bishop.’ If one looks, say, at the roll calls in the minutes of the Presbytery of Philadelphia around the middle of the nineteenth century one will read ‘The following bishops were in attendance. ....’ The concept was that every installed pastor of a congregation is bishop of a congregationally constituted diocese. He or she is surrounded by presbyters or ‘elders’ and assisted by ‘deacons.’” Here, on a small scale, as a parochial diocese, Presbyterians have the historic threefold ministry expressed by Ignatius.

(8) Prayers adapted from Catholic Church, International Committee on English in the Liturgy, *Ceremonial of Bishops: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope John Paul II (Revised)*, “Rite of Ordination of Presbyter”. Liturgical Press, 1989.

# Supporting Document for Resolution 2022-A057

## Principles to Guide the Development of Liturgical Texts

### Scriptural Foundations

- Christian liturgy is rooted in the riches of Scripture in a number of essential ways:
  - The Bible is read within the context of public liturgy and is proclaimed as the Word of God.
  - The language and content of Christian liturgy are in accord with Scripture and affirm beliefs that are congruent with Scripture as interpreted by the Church under the guidance of the Holy Spirit.
  - The language of the rites draws on biblical vocabulary and phraseology in such a way as to indicate the rootedness of the language in Scripture. This extends to the actual quotation of biblical language within a liturgical text or the appropriation of verses or passages into a rite such that they become part of the liturgy (for example, opening sentences in the Daily Offices), as distinct from the ordered reading of Scripture by way of a lectionary.
  - Christian liturgy is itself a response to a directive in Scripture, such as Jesus' command to "do this" at the Last Supper or to baptize all nations in Matthew 28.
  - Christian liturgy is scriptural when it uses images, metaphors, and prayer forms found there as the basis for praising and petitioning God as revealed in Jesus Christ.
  - Christian liturgy is scriptural when it asks God to act in accordance with the ways in which Scripture reveals that God has acted in the past, as the classical collect formulas often do ("O God who [insert past action of God]...").

### Anglican Theological Tradition

The Preamble to the Constitution of The Episcopal Church makes clear that the Book of Common Prayer sets forth "the historic Faith and Order" of this Church.

The Apostles' and Nicene Creeds summarize core Christian teachings that are recognized ecumenically. The nineteenth-century Chicago-Lambeth Quadrilateral, one of the Historical Documents contained in the 1979 BCP, identifies the Apostles' Creed "as the Baptismal Symbol" and the Nicene Creed as "the sufficient statement of the Christian Faith."

### Ritual Texts

Liturgy is a form of ritual, a genre that has certain characteristics:

- **Ritual texts are prayed aloud**, which means that they must be characterized by a poetic sensitivity and rhythm that make them comfortable to be prayed in unison and also move easily into the memory of those who use them.

- **Christian liturgy is dialogical by nature**, involving an assembly speaking to God in words of praise, thanksgiving, confession, intercession, and sometimes lament; God speaking to the assembly through scripture and in words of welcome, healing, absolution, and blessing; and members of the assembly speaking to one another, including verbal exchange between presider and congregation.
- **Christian worship builds up the body of Christ**, in language and ritual action intended to form the whole person.

### **Expansive and inclusive language.**

We seek *to maximize rather than erase language from our liturgical lexicon.*

- **Language matters.** It shapes our sense of reality and is therefore crucial for our understanding of God and others. Through language we forge and maintain our relationships with God and one another.
- **Expansive Language.** Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, the Incarnation, and the Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.
- **Inclusive Language.** Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being.

### **Worship and Culture**

Christian worship is always celebrated in a local cultural context. The Nairobi Statement of the Lutheran World Federation identifies four ways in which worship is related dynamically to culture, which we commend:

- *Transcultural.* “The resurrected Christ whom we worship, and through whom by the power of the Holy Spirit we know the grace of the Triune God, transcends and indeed is beyond all cultures.” Core elements of worship transcend cultural context, including baptism with water in the Triune name, the celebration of Eucharist, the proclamation of Scripture, intercession for the needs of the Church and the world, and use of the Lord’s Prayer and the ecumenical creeds, i.e., the Apostles’ and Nicene Creeds.
- *Contextual.* “Jesus whom we worship was born into a specific culture of the world. In the mystery of his incarnation are the model and the mandate for the contextualization of Christian worship.” In contextualization, the meanings and actions of worship are expressed in the language and forms of the local culture, where those are not contrary to Scripture. Elements from the local culture that are in harmony with Scripture may be added to enrich the worship.

- *Counter-cultural*. “Some components of every culture in the world are sinful, dehumanizing, and contradictory to the values of the Gospel. From the perspective of the Gospel, they need critique and transformation. Contextualization of Christian faith and worship necessarily involves challenging of all types of oppression and social injustice wherever they exist in earthly cultures.”
- *Cross-cultural*. Sharing “elements of worship across cultural barriers helps enrich the whole Church” and strengthen our bonds as the Body of Christ. “Care should be taken that the music, art, architecture, gestures and postures, and other elements of different cultures are understood and respected when they are used by churches elsewhere in the world.”

## **Rites**

**1. Holy Baptism.** “Holy Baptism is full initiation by water and the Holy Spirit into Christ’s Body the Church. The bond which God establishes in Baptism is indissoluble” (BCP p. 298). The International Anglican Liturgical Consultation has identified key characteristics of baptismal rites :

- a. They are celebrated with the gathered community of faith and normatively take place within the context of the Holy Eucharist.
- b. They are for people of any age.
- c. The administration of water follows a profession of faith (and presumably catechesis in that faith) in Jesus Christ and the Holy Trinity and renunciation of all powers that rebel against this God.
- d. Baptism is administered in the Name of the Father, and of the Son, and of the Holy Spirit.
- e. “Baptism once received is unrepeatable and any rites of renewal must avoid being misconstrued as rebaptism.”

**2. The Holy Eucharist.** The action of the Eucharist has historically been marked by a structural shape within which specific kinds of praise and petition are articulated. The International Anglican Liturgical Consultation has outlined the following structure<sup>24</sup>:

- a. **Gathering and Preparation:** The gathering draws the assembly together as the Body of Christ, setting the tone for worship and preparing the assembly to hear the Word and participate in the Sacrament. In the 1979 BCP, the gathering includes an acclamation, a song or act of praise (for example, Gloria in excelsis, Kyrie, or Trisagion), and an opening collect. Historically, Anglican rites have included the Collect for Purity. Many newer rites, including the optional Penitential Order in the 1979 BCP, also have a general confession of sin as part of the preparation.
- b. **Proclaiming and Receiving the Word of God:** The reading of at least two passages from Scripture, including one from the Gospels, has been normative, followed by an explication of the Scriptures in a sermon or homily. The proclamation of Scripture

normally is followed by some response, often in psalmody, canticles, or hymns. The response to the Gospel is the sermon and the Creed. The 1979 BCP requires a sermon and calls for the Nicene Creed to be used on Sundays and other Major Feasts.

- c. Prayers of the People: Essential to the gathering of God's priestly people is their communal intercession on behalf of the Church and the world, the living and the dead. Thanksgiving for the communion of saints is also common. The 1979 BCP lists areas that must be included in the intercessions (the universal Church, the Nation and all in authority, the welfare of the world, the concerns of the local community, the sick and suffering, and the departed) and the BCP invites congregations to craft their own intercessory prayers. In the 1979 BCP, following the pattern of earlier prayer books, a general confession and absolution follows the prayers of the people. The Peace provides a ritual expression of the unity of the Body of Christ as they come together to offer the Holy Eucharist.
- d. Celebrating at the Lord's Table, which the 1979 BCP calls "The Holy Communion" (pp. 333, 361):
  - i. *Preparation*: The bread and wine are prepared for the celebration, and other gifts of the assembly are gathered and presented. In the 1979 BCP, the rubrics for Rite I and Rite II call this the "Offertory."
  - ii. *The Eucharistic Prayer*: The Eucharistic Prayer includes both thanksgiving and intercession. Eucharistic prayers in The Episcopal Church are shaped by a structure introduced from the Scottish Episcopal Church in the eighteenth century, which includes a number of identifiable features:
    1. Opening dialogue ("The Lord be with you... give thanks and praise")
    2. Praise and thanksgiving for creation and the work of redemption
    3. The *Sanctus* and *Benedictus*
    4. Praise and thanksgiving for creation and the work of redemption continue after the *Sanctus* and *Benedictus*
    5. Institution Narrative (Jesus' actions at the Last Supper)
    6. Anamnesis (remembrance of Christ's death and resurrection and anticipation of his coming again) with an explicit offering ("oblation") of the gifts of bread and wine
    7. Epiclesis (invocation of the Spirit) over the bread and wine, joined to prayer for the gathered community
    8. Anglican eucharistic prayers have also included a self-offering of the people and prayers for the acceptance of the offering, and occasionally more extensive supplications. In contemporary eucharistic prayers, this supplication typically includes an expression of hope, such as participation in the heavenly banquet at the end of time.
    9. Trinitarian doxology

10. The Lord's Prayer usually follows the eucharistic prayer

11. Breaking the Bread: The 1979 BCP highlights the action by calling for silence after the breaking the bread and providing a fraction anthem that may be said or sung.

12. The Reception of Communion: The 1979 BCP provides several options for the words said at the administration of communion. The Additional Directions in the 1979 BCP call for the celebrant to receive first, followed by other clergy at the altar/table.

13. Sending (Going Out as God's People): A prayer after communion may include communal expression of thanksgiving for the gifts received and/or reference to the gathered community being sent into the world. A trinitarian blessing is common, though not necessary, and the final words of the liturgy are a dismissal, sending the assembly into the world.

**3. The Daily Office:** Of all the historic Christian rites, the texts of the Daily Office rites have been more explicitly scriptural than any other, as the majority of the language was directly taken from the Bible. In the 1979 BCP, the Daily Offices maintain the structure introduced in the first English Book of Common Prayer (1549). Fundamental features of Anglican Daily Offices include:

- a. The 1979 BCP calls the opening section "The Invitatory." This takes the form of a verse and response, followed by a trinitarian doxology. An invitatory Psalm (Venite or Jubilate) has been part of Anglican Morning Prayer since the sixteenth century. For Evening Prayer, the 1979 BCP introduced the ancient Greek hymn "O gracious light." An opening sentence of scripture and a general confession and absolution (or declaration of pardon) may precede the opening verse.
- b. The recitation of a portion of the Psalter, as designated in a lectionary.
- c. The reading of portions of Holy Scripture, also designated in a lectionary.
- d. Response to the reading in praise, with texts usually taken directly from Scripture (i.e., canticles)
- e. Prayer that since the sixteenth century has included the Lord's Prayer, suffrages (a series of verses and responses), and collects. The 1979 BCP adds a prayer for mission and allows for authorized intercessions and thanksgivings to follow the collects.
- f. The offices have also included the recitation of the Apostles' Creed as well as hymns and anthems.
- g. Since the seventeenth century, Anglican Offices have concluded with the Prayer of St. Chrysostom and the Grace (2 Cor. 13). The 1979 BCP allows for either the General Thanksgiving or the Prayer of St. Chrysostom or both, and adds the optional verse "Let us bless the Lord" before the Grace.



# Supporting Document for Resolution 2022-A059

## A059 HB Committee #12 Report #60

House of Bishops Committee 12 - Prayer Book, Liturgy & Music presents its Report #60 on Resolution A059 (Amend Article X of the Constitution of The Episcopal Church (First Reading)) and moves:

### Adopt Substitution

Resolved, the House of Deputies concurring that Article X of the Constitution is amended to read as follows:

1 **Sec. 1.** The Book of Common Prayer is understood to be those liturgical forms and  
2 other texts authorized by the General Convention in accordance with this article  
3 and the Canons of this Church.<sup>1</sup>

4 The Book of Common Prayer in this Church is intended to be communal and  
5 devotional prayer enriched by our church’s cultural, geographical, and linguistic  
6 contexts.<sup>2</sup> The Book of Common Prayer shall contain both public worship and  
7 private devotion.

8  
9 The Book of Common Prayer, as now established or hereafter amended by the  
10 General Convention, shall be in use in all the Dioceses of this Church.

11  
12 **Sec. 2.** No alteration thereof or addition thereto shall be made unless the General  
13 Convention approve the same on first reading in one regular meeting of the  
14 General Convention and, by resolve so directing, be sent by the Secretary of the  
15 General Convention to the Secretary of the Convention of every Diocese, to be  
16 made known to the Diocesan Convention at its next regular meeting, and be

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<sup>1</sup> This does not present a problem for previously approved Book of Common Prayer changes as they would have already had to meet this article’s demands as most of the requirements predate this proposed this amendment.

<sup>2</sup> “When independence from the mother country brought about the organization of a self-governing Church in the American states, it also dictated alterations to the English Prayer Book to fit the local conditions and circumstances. The revision was made first, as the Preface to the Prayer Book of 1789 put it, in respect ‘to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers,’ and then ‘to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.’” Edwin Augustine White and Jackson A. Dykman, *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America Otherwise Known as the Episcopal Church: Adopted in General Conventions, 1789-1991*, (Domestic and Foreign Missionary Society, 1981) vol. 1, Article X, 132 Furthermore this has been important since 1907 and the global mission movement of the church.

17 adopted on second reading without alteration by the General Convention at its next  
18 succeeding regular meeting by a majority of all Bishops, excluding retired Bishops  
19 not present, of the whole number of Bishops entitled to vote in the House of  
20 Bishops, and by an affirmative vote by orders in the House of Deputies in  
21 accordance with Art. I, Sec. 5 of this Constitution, except that concurrence in the  
22 affirmative by the orders shall require the affirmative vote in each order by a  
23 majority of the Dioceses entitled to representation in the House of Deputies.<sup>3</sup>

24 **Sec. 3.** No alteration thereof ~~or amendment~~ or addition thereto ~~to the Book of~~  
25 ~~Common Prayer~~ shall be made unless it has previously been authorized for Trial  
26 Use in accordance with this Article and the Canons of this Church.

27 **Sec. 4.** The General Convention may at any one meeting, by a majority of the  
28 whole number of the Bishops entitled to vote in the House of Bishops, and by a  
29 majority of the Clerical and Lay Deputies of all the Dioceses entitled to  
30 representation in the House of Deputies, voting by orders as previously set forth in  
31 this Article:

32 a. Amend the Table of Lessons and all Tables and Rubrics relating to  
33 the Psalms.

34 b. Authorize for Trial Use such alterations or additions in whole or in  
35 part to the established Book of Common Prayer as may  
36 be proposed in accord with the Canons of this Church and duly  
37 undertaken by and implemented according to the directives of the  
38 General Convention.<sup>4</sup>

39 **Sec. 5.** Nothing in this Article shall be construed as restricting the authority of the  
40 Bishops of this Church to take such order as may be permitted by the Rubrics of

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<sup>3</sup> This provision was inserted early on to guard against hasty change. "Article 8 made no provision for amending the Prayer Book. In the Convention of 1811, therefore, to make provision for how it might be amended, and to do so with a safeguard against hasty alterations, the following words were added to the Article: No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese or State, and adopted at the subsequent General Convention." Ibid, 133.

<sup>4</sup> It is important to recognized that at the height of liturgical reformation leading to the 1979 Book of Common Prayer the church included this particular amendment to help provide for the preparation of a new book. "In order to make it possible to accompany a revision of the Prayer Book with the experience gained from "trial use" throughout the Church of some of the proposed changes, the Convention of 1961 proposed, and that of 1964 adopted, the following amendment to the latter portion of Article X." Ibid, 137.

41 the Book of Common Prayer or by the Canons of the General Convention for the  
42 use of special forms of worship.<sup>5</sup>

43 And be it further

44

45 Resolved, That the General Convention direct the President of the House of  
46 Deputies and the Presiding Bishop to appoint a working group to include the  
47 Custodian of The Book of Common Prayer, some members of Committee 12 of the  
48 80<sup>th</sup> General Convention, some members of a Standing Commission on Liturgy  
49 and Music, and others as needed to review the Canons relevant to the  
50 implementation of this Article and propose revisions to the 81<sup>st</sup> General  
51 Convention. An initial framework is provided as a starting point for this work.

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<sup>5</sup> The importance of this last paragraph is to acknowledge that there is a need for local adaption in language and a recognition of cultural and linguistic differences. "In the Convention of 1907, the attention of the House of Bishops was brought to the fact that there was difficulty in making a satisfactory translation into the language of certain countries of the words "Protestant Episcopal Church" on the title page of the Prayer Book. After considerable discussion in both houses, the Convention proposed an amendment to Article X permitting, in foreign language editions of the Book of Common Prayer, 'such verbal alterations as may be necessary to adapt the same to local conditions.' Alterations were to be authorized by the bishop of the diocese or district, subject to the approval of the Presiding Bishop." Ibid, 8. See also, Journal, 1907, p. 185, see also pp. 350, 367.

## Notes

The purpose of the constitution of The Episcopal Church organization is to lay out the boundaries of canonical action. This proposed amendment seeks, based upon history of The Book of Common Prayer, the creation and amendment of this article, and the present understanding of who we are a twenty first century body that engages mission across 18 countries with a variety of languages.

Regarding language, we suggest that we may need to allow the local Episcopate from time to time to assist in acquiring prayer book translation; while, also making room for official translations.

The constitution is a particular document which is a vessel in which other work is done. The difficulty at this stage in our development is that we must decide how to undertake such development. The paragraphs in section are the result of our history and the understanding that these are the most basic needs for our maintaining and creating prayer books that are connected to our cultural, linguistic, and geographical contexts.

Based upon our discussion, we recognize the need for two things in our proposal. The first is the commitment to bring the marriage rites forward for consideration for Book of Common Prayer Status. The 2018 General Convention authorized these rites for trial use. We would commit as a house to bring them forward for a first reading in 2024. Perfection of the rites should take place in the 2023-2024 biennium.

We also recognize that part of the frustration is there remains no distinctive path for Book of Common Prayer revision. There is concern that even with the above outlines in the constitution, and the canons there is very little to keep the church in our and future generations from making hasty decisions.

We do not believe that we are prepared at this time to create a new prayer book for the church.

We have memorialized the 1979 Book of Common Prayer for usage and have continued to allow 1928 Prayer Book Usage. The 1979 Book of Common Prayer is at present the prayer book authorized for this church.

The following might be considered by the SCLM and the Cognate Committee for changes as we prepare for the 2024 General Convention.

We also commit to each other to bring before the next General Convention for discussion a canonical revision of Title I, Canon 1.1.2(2). We believe that something like the following would assist us in moving with clarity into prayer book acceptable liturgies.

Canon I.1.2.n(2) A Standing Commission on Liturgy and Music. The Custodian of the Book of Common Prayer shall be a member ex officio with voice, but without vote. It shall be the duty of the Commission to:

- (i) Discharge such duties as shall be assigned to it by the General Convention as to policies and strategies concerning the common worship of this Church.
- (ii) Regarding Liturgical Resources
  - a. Prepare for General Convention texts to be Authorized for Experimental Use throughout this Church, as provided by Canon and subject to diocesan Ecclesiastical Authority, alternative and additional liturgies to supplement those provided in the Book of Common Prayer or the Authorized Liturgical Formularies.
  - b. Authorize for Supplemental Use throughout this Church, as provided by Canon and subject to diocesan Ecclesiastical Authority, additional liturgies to supplement those provided in the Book of Common Prayer.
  - c. As needed, recommend to the General Convention authorized translations of the Holy Scripture from which the Lessons prescribed in the Book of Common Prayer are to be read.
  - d. As needed, cause to be prepared and to present to the General Convention recommendations concerning the Lectionary, Psalter, and offices for special occasions as authorized or directed by the General Convention or House of Bishops.
  - e. As needed, receive, and evaluate requests for consideration of individuals or groups to be included in the Calendar of the Church year and make recommendations thereon to the General Convention for acceptance or rejection.
  - f. Collect, collate, and catalogue liturgies approved by General Convention under the various headings and uses: approved Experimental Rites, approved Supplemental Rites, and Trial Rites for prayer book revision.
  - g. Collaborate with the Secretary of General Convention to make final edits to the text of resolutions adopted by General Convention that establish new or revised liturgical materials, and to arrange for their publication. For the sole purpose of this collaboration, members of the Standing Commission on Liturgy and Music are exempt from the terms of office set forth in I.1.2(b) and shall remain in office until their successors are appointed and take office.
- (iii) Regarding Prayer Book Revision – a nine-year process.
  - a. Book of Common Prayer revision shall begin with a vote by the two houses to commence the work with provision of funds to undertake the cost of writing, collecting, translating, and printing a New Book of Common Prayer.
  - b. The first Triennium will be used to write, gather, collect and translate material for: the daily office, baptism, eucharist, pastoral offices, and ordinal – following the 1979 model.

- c. The Second Triennium will be used for Trial Use across the church (assuming bishop diocesan approval). The SCLM may offer, at any convention, trial use of liturgical material, this material would specifically be on a pathway to meet the two convention requirement for Book of Common Prayer status.
  - d. The Third Triennium would:
    - i. Include the first vote for new material.
    - ii. Include continued use of the narrowed field of trial rites.
    - iii. And give notice to the church of the upcoming second vote on a new prayer book.
  - e. The Fourth Triennium would be the second approval of The Book of Common Prayer, and then include its printing and disbursement.
- (iv) Regarding Hymnal Revision.
- a. Collect, collate, and catalogue material bearing upon possible future revisions of The Hymnal 1982 and other musical publications regularly in use in this Church, and encourage the composition of new musical materials.
  - b. Cause to be prepared and present to the General Convention recommendations concerning the musical settings of liturgical texts and rubrics, and norms as to liturgical music and the manner of its rendition.
  - c. At the direction of the General Convention, to serve the Church in matters pertaining to policies and strategies concerning Church music.

# Supporting Document for Resolution 2022-A060

## Guidelines for Expansive and Inclusive Language Adopted by the 80<sup>th</sup> General Convention of The Episcopal Church

### **Introduction**

Language is a gift of God. God is one who speaks. God calls all creation into being and gives people language as a way of responding to God and forming community.<sup>1</sup>

- In the context of God-given human freedom, languages develop as cultural products of humanity.
- Language, while a gift of God, is damaged, finite, and limited. Language has been used for good and for ill throughout the history of the church and the world.
- Development of liturgical language must enlist the skills of scholars, poets, linguists, musicians, and cultural specialists.

We seek to maximize rather than erase language from our liturgical lexicon.

- Language matters. It shapes our sense of reality, and through language we forge and maintain our relationships with God and one another.

**Expansive Language:** Expansive language seeks to tell as much truth about God as we can, utilizing the full range of language available to us. It does not displace traditional language for God, but uses additional metaphors. Of course, no human language can contain God. Even so, our theologies of creation, Incarnation, and Resurrection affirm that the material world, including language, is a means to understand God in a more faithful way.<sup>2</sup>

**Inclusive Language:** Our language often has built-in biases that exclude and harm some persons. When exclusive language is used, we fall short of our calling to respect all who are created in the image of God. By using inclusive language for humanity, we respect the dignity of every human being and we affirm our faith in “the communion of saints” as expressed in the Apostles’ Creed.<sup>3</sup>

**Metaphorical Language:** Words and images matter. They shape our perceptions; they can make the difference between forging trust or creating distance. Language changes and grows as the church grows in its understanding and embrace of diverse groups of people.

- The purpose of liturgy is to worship God.
- Worship in The Episcopal Church is not formulated in a vacuum.
- Ecumenical agreements and historical formulations, particularly for Baptism, Eucharist, and Ministry, are important norms in the work of liturgical revision and creation.<sup>4</sup>

- Liturgical language about Jews should avoid supersessionism and avoid the assumption that the assembly comprises only Gentile Christians.
- The church worships in many languages. The principles outlined in this document are primarily for use in English. Dynamic translations of inclusive and expansive language will require their own application of these principles.

## **LANGUAGE ABOUT/FOR GOD**

### **Expansive Language**

The church continually draws from the vocabulary of the Scriptures, expanding the treasury of language and images in order to proclaim the fullness of the triune God.<sup>5</sup>

We aim to expand language for God (names, metaphors) that has not been included in our current liturgical language, maximizing/multiplying our liturgy's language for God.

This includes but is not limited to, drawing language/verbal pictures from Scripture and from the 2,000-year-old textual deposit of Christian liturgy and theology.

- As the church expands its liturgical language for God, it should attend to imagery that has resonated with different Christians communities, in different times, places, and cultural landscapes.
- The church recognizes that the Old Testament/Hebrew Scriptures constitutes a majority of our Scripture; i.e., we ought not always default to language drawn from the New Testament.
- We seek language for God that implicitly acknowledges that all of humanity is created in the image of God, being mindful in particular of the ways that gendered language for God can sometimes imply otherwise.

Liturgical revision/expansion recognizes that any single given prayer is part of a larger liturgical whole; no single prayer need bear the entire burden for expanding God-language.

It is especially important that principal liturgies (Holy Baptism and Holy Eucharist, Liturgies of the Word, the Psalter) engage expansive language.

- As we seek such language in principal liturgies, we attend to earlier liturgies that have offered expanded images, e.g. the font as the womb of the church.<sup>6</sup>



Liturgists ought not presume that there is only one pronoun for God.

We understand that in using language about God, multiple goods (ethical goods, moral goods, pastoral goods, theological goods, historical goods etc.) are in play, and sometimes these are in tension with each other. Those who craft prayers seek to attend to the assembly, the Bible, creedal statements, etc., and when, in the work of new liturgy, the demands of one of those is in tension with the demands of another, we acknowledge the tension and allow it to be generative.

### **LANGUAGE ABOUT/FOR HUMANITY**

#### **Inclusive Language**

- Liturgical language for persons should reflect the diversity of all humankind.
- Liturgical language needs to recognize the history and lived experience of each community and the rich diversity that is present in those communities.
- All worshipping communities deserve to name themselves and have their names be honored. For example, a congregation may prefer to be called a church for the “deaf” rather than “hearing-impaired.”
- Prayers and liturgies should strive to avoid instances of cultural appropriation that are insensitive and even experienced as violent to the original culture. When communities do use prayers drawn from other cultures, such use should be sensitive to the original meaning and context.
- As much as possible, it is important to avoid binaries as standing for the whole of humanity. For example, “brothers and sisters” may exclude those who are gender non- binary.

### **LANGUAGE NOT REFERRING TO GOD OR HUMANITY**

#### **Metaphorical Language** (e.g. light, hearing, seeing, standing etc.)

Those crafting liturgies ought to be attentive to ways liturgical language may have an implicit politics, may unintentionally arrange power, or may imply an anthropology in ways that contradict the Baptismal Covenant.

- e.g., Light vs Darkness, Sight vs Blindness

## CONCLUSION

The transcendent God, who is at the heart of our liturgy and worship, “surpasses all human understanding.”<sup>7</sup> Our language of worship therefore points to and evokes the mystery of God – God whom we cannot fully comprehend or completely imagine, and yet God who is revealed to us in words and images conveyed across “family, language, people, and nation.”<sup>8</sup> The Church’s liturgical language is by its nature transcultural, contextual, countercultural, and cross-cultural.<sup>9</sup> And the Church’s liturgical language is biblical, drawing on the stories and images of Scripture. Through expansive, inclusive and metaphorical language, the Church aims to participate in the mysterious abundance of God, and to speak to God in language that might delight the One who delightedly created diversity and abundance.

## ENDNOTES

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<sup>1</sup> Adapted from the ELCA “Principles for Worship”: <https://www.elca.org/> (last accessed October 2019).

<sup>2</sup> Adapted from the University of the South School of Theology, “Language Matters” (Advent 2018).

<sup>3</sup> *Ibid.*

<sup>4</sup> World Council of Churches agreed document 1982 <http://bit.ly/35hGNjt>. The Lima Agreement.

<sup>5</sup> Adapted from the ELCA “Principles for Worship”: <https://www.elca.org/> (last accessed October 2019).

<sup>6</sup> See, e.g., Robin M. Jensen, “Mater Ecclesia and Fons Aeterna: The Church and Her Womb in Ancient Christian Tradition.” in Amy-Jill Levine and Maria Mayo Robbins, eds., *A Feminist Companion to Patristic Literature*, ed. (New York: T & T Clark, 2008), 137-53.

<sup>7</sup> Philippians 4:7.

<sup>8</sup> Revelations 7:9. Book of Common Prayer 1979 Page 94 Canticle 18.

<sup>9</sup> “Nairobi Statement on Worship and Culture,” in S. Anita Stauffer, ed, *Christian Worship: Unity in Cultural Diversity* (Geneva: Lutheran World Federation, 1996), 23-28.

# Supporting Document for Resolution 2022-A067

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## Appendix B: Best Practices Guide

### Introduction

We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way.

*2 Corinthians 6:3-4*

We all are called for service to witness in God's name.

Our ministries are different, our purpose is the same:  
to touch the lives of others by God's surprising grace,  
so people of all nations may feel God's warm embrace.

*"We all are one in mission", Wonder, Love, and Praise 779*

From the beginning, human beings were meant for connection and relationship. "It's not good that the human is alone," God said, and made a helper and partner.<sup>(1)</sup> As members of one body in Christ, as people called to minister in God's name, we seek to nurture interpersonal relationships that are healthy and life-giving for all. We hope and perhaps even expect that the Church should be a place where we can trust one another and where God's warm embrace feels comfortably close at hand.

Yet too often, the Church has fallen far short of that goal. The ways in which the Church has fallen short were detailed by the House of Deputies Special Committee on Harassment and Exploitation in 2018. They confirmed that many of the Church's members, lay and ordained, experience various forms of harassment that interfere with their ability to live fully into their vocations or roles and to participate in the life and work of the Church.<sup>(2)</sup> When any member harasses another, they abuse the trust of the whole Body, violate the baptismal covenant, and act contrary to Christian character. Harassment (whether by lay or ordained members of the Body) must be taken seriously by the whole Church, because when any member harms another, the whole Body is harmed.

Harassment is unwelcome conduct toward an individual on the basis of race, color, religion, sex, sexual orientation, gender identity, gender expression, national origin, age, weight, height, disability, military status, family status, marital status, or any legally protected status, any time the conduct creates an intimidating, hostile, or offensive environment. Examples of harassment that may violate this policy include, but are not limited to <sup>(3)</sup>

- Oral, written, or electronic communications that contain slurs, negative stereotyping, offensive jokes, insults, or threats. This includes comments or jokes that are dismissive of human dignity or targeted at individuals or groups based on attributes listed above.
- Nonverbal conduct, such as leering and giving inappropriate gifts.
- Physical conduct, such as assault or unwanted touching.
- Visual images, such as derogatory or offensive pictures, cartoons, drawings or gestures. Such prohibited images include those in hard copy or electronic form.

- 
- Expressed or implied demands for favors in exchange for some benefit (e.g., a promotion, a leadership role) or to avoid some detriment (e.g., termination, removed financial support for a pet project)

Taking harassment seriously includes taking seriously the differences of power resulting from distinctions in order and role, as well as power differentials that also exist outside the Church.<sup>(4)</sup> It includes doing all we can to prevent harassment from happening as well as providing structures for responding appropriately to stop harassment; for redressing harm caused by harassment to the harassed, the harasser, and the community; and for exploring how and when reconciliation may be possible. Such responses will and should vary depending on the circumstances.

This document is for you if you have ever witnessed or experienced harassment in the Church and wondered how you can help prevent it from happening to someone else. This document is for you if you have been accused of harassment in the past and wondered how you can avoid similar situations in the future. This document is for you if you work in shared spaces with representatives or ministries of the Episcopal Church and want to build a culture of mutual respect.

But this document is especially for you if you are a lay or ordained leader of any sort in any Episcopal church, community, or other context. When we accept leadership roles, we accept heightened responsibility for helping to set expectations in our context, as well as for noticing and redirecting harassing behavior in others. Leaders also bear a particular responsibility for understanding how their own behavior may land (including the reality that their behavior may land differently simply because they are a leader).

This document is designed to assist you in preventing and responding to harassment in your context. It serves as a statement and a guide for the Episcopal Church, to help ensure that the behavior of church members (individually and corporately) witnesses to the transforming power of God's love. It offers a set of best practices for developing consistent methods of preventing, identifying, and compassionately responding to the harassment we know is taking place in the Church. The practices outlined here are designed to govern all members of the Church, lay and ordained; employees of churches, broader Church or church-related entities such as camp & conference centers, schools, etc.; volunteers; service providers; and any others acting on church/institutional property or participating in church-sponsored events.

This document starts from the perspective of protecting those most vulnerable, because by doing so, we increase the safety of and support for all persons. Anyone may be harassed, and anyone may harass another person; however, women; trans, nonbinary and gender nonconforming persons; children; the elderly; those who are Black, Indigenous and/or people of color; and persons with disabilities are often at greater risk of harassment, including sexual harassment and assault.

In most cases, these practices and the model policy they guide focus on forms of harassment other than physical or sexual abuse and/or assault, although some cases of harassment may ultimately escalate to become such cases. While there may be a variety of responses to harassment which appropriately redress harm and maintain community bonds, there is never any excuse for, nor should there be toleration for, abuse or assault.<sup>(5)</sup>

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As a Church body, we have learned through hard experience that ignoring harassment within the body of Christ will not make it go away - it simply reduces the Church's capacity to witness to God's transforming love. Policies and practices are not a magic wand; they cannot substitute for an authentic culture of mutual care for one another, nor for the caring responses needed when harassment occurs. However, their implementation often helps communities to become and remain more spiritually healthy and to reduce the occurrence of harassment.

### **Spiritual Call to Action**

Then God said, "Let us make humankind in our image, according to our likeness...." So God created humankind in his image, in the image of God he created them.  
*Genesis 1:26a, 27a*

Every person is made in the image of God. This reality undergirds everything we do as the people of God, especially when it comes to how we treat one another. All our words and actions - as individuals, as communities, and as a whole Church - must therefore be informed by this truth. We seek always to honor the divine image in one another and in ourselves through our words and actions. When we fail to do so, we hurt one another and we obscure God's image in ourselves.

When Jesus highlighted the commandments to love God with all we are and have and to love our neighbors as ourselves,<sup>(6)</sup> he reinforced for us that link. We cannot honor God and hurt our sibling,<sup>(7)</sup> we cannot harm our sibling and hope to escape unscathed ourselves.<sup>(8)</sup>

When we are received into the household of God through baptism, these bonds are sealed in a new way. We promise to respect the dignity of every human being, to seek and serve Christ in each other, and to strive for justice and peace among all people.<sup>(9)</sup> These promises do not leave room for us to harass or intimidate or retaliate against one another, nor do they permit us to stand by silently when others do these things. All of us, lay and ordained, are equally bound by these promises. All forms of harassment, aggressive pressure or intimidation, persecution, force, coercion, and molestation are violations of our baptismal vows.

At the same time, our understanding of God's command to love one another is formed by the people around us. In particular, our race, ethnicity, and culture affect what we perceive to be harassment in ways we may not always be aware of. A firm tone of voice may be considered appropriate and respectful in one cultural context yet feel aggressive to someone from another context. Avoiding eye contact may be experienced as respectful by one person or a sign of mistrust by another. It is crucial that our conversations about how to respect the dignity of each person include voices from a range of cultural perspectives as we set the tone for what we consider "appropriate" in our settings. We must take into account the full range of power differences in a situation and prioritize safety first and comfort second as we seek to live out our love and respect for one another.

The image of God within each of us and the promises we make to God and one another in baptism call us to be better. When we become aware of situations that obscure God's image in ourselves, in members of our communities, and in those we serve, we are compelled to act on that awareness.

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## **The Legal and Ecclesiastical Position**

Almighty God, whose loving hand has given us all that we possess: Grant us grace that we may honor you with our substance, and, remembering the account which we must one day give, may be faithful stewards of your bounty, through Jesus Christ our Lord. Amen.

*For the Right Use of God's Gifts, Book of Common Prayer, p. 827*

Although no comprehensive policy yet exists outlining general expectations for how all church members and others in church settings treat each other, several existing church policies do address various types of improper conduct in our Episcopal communities.

Such policies include but are not limited to:

- Title III on Ministry and especially Canon III.1 on Lay Ministry.
- Title IV on Ecclesiastical Discipline for ordained ministers.
- Model Policies for the Protection of Children, Youth and Vulnerable Adults.
- Anti-Racism Training.
- Canons prohibiting discrimination against members and employees of the church as well as in the discernment process for ordination on the basis of race, color, ethnic origin, national origin, marital or family status (including pregnancy or child care plans), sex, sexual orientation, gender identity and expression, disabilities or age.
- Charter for the Safety of People within the Churches of the Anglican Communion.

These may have implications for a faithful response to harassment (sexual and otherwise).

Harassment may be understood as a form of discrimination, and thus definitions of harassment are often part of laws against discrimination. Secular laws against discrimination vary by region and country, and, in the United States, by state. Because TEC exists throughout the United States and in 16 other countries in several very different regions of the world, no single definition of harassment is likely to be helpful in ensuring that all people are treated with dignity and respect in all parts of the church. Still, some of the characteristics of harassment deemed illegal in different parts of the world may include:

- Certain forms of unequal treatment or bullying.
- Verbal, physical, or sexual conduct, when unwelcome.
- Unwelcome behavior motivated by a person's actual or perceived sex, sexual orientation, gender identity/expression, race/ethnicity, age, ability, or physical appearance or background.
- Behavior that creates/has the purpose of creating hostility, intimidation, humiliation or offense.
- Making a person's employment or role within the organization conditional on their acceptance of certain unwelcome conduct.

Although all Christians have made a commitment to love our neighbors as ourselves, only clergy are currently subject to discipline under the canons for violations of these promises. Although some parish bylaws and diocesan canons provide for the removal of lay leaders (especially wardens and vestry members) from ministry leadership positions, no churchwide policies provide for discipline when a lay

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person harasses another person (lay or ordained). Parishes, dioceses, and other church organizations that have relevant policies can use these as guides as they adapt the sample policies and best practices to the particular contexts of their communities.

In some cases, actions by individuals in the Church may give rise to secular lawsuits. It may also be necessary for the Church to involve the police or other secular legal authorities and support the prosecution of, or other legal action against, the harasser. In these and all harassment situations, the church has a responsibility to provide for the entire community's sense of safety as they consider the harasser's participation in the life of the church. When police or other secular authorities become involved, this is likely to increase the trauma some members of the community experience. Such involvement may also lead to a harasser escalating the unwanted behavior. Care should therefore be taken to engage law enforcement officers only when necessary, when doing so is required by law, and with the goal of preventing and/or ending harm. Questions about whether or how to involve secular legal authorities should never turn on considerations of liability alone or minimization or denial of problems. It is vital for institutional leaders to take all allegations of harassment seriously so that prompt and supportive action can be taken for the well-being of all in the community.

### **How Can Congregations, Dioceses, and other Church Organizations Help to Prevent and Respond to Harassment?**

You... were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "Love your neighbor as yourself."

*Galatians 5:13-14, CEB*

The freedom for which Christ has set us free is the freedom to love actively: to grow in community with God and with one another in order that the whole body of Christ might flourish. But as the apostle Paul taught, often we do not do the good we want to do; instead, we do the very thing we mean to avoid. When that happens, our communities - whether congregations, dioceses, schools, or other groups - can help us reorient ourselves toward that love which respects the dignity of every person, so that we can choose the good next time.

Even before your group has established a formal policy for preventing and responding to harassment, you can begin to set standards about how you intend to treat each other, whether in physical space or digital space. These standards should be modeled by ordained and lay staff and leadership. Consider especially the following norms:

Make seeking consent a part of everything you do. It might feel odd at first to ask, "May I sit here?" "Can I give you a high five or a hug?" or "Would you like help carrying that?" and to hear "No thank you" as easily as "Yes, please". But the more we make it a habit in all our interactions, from greeting a small child to comforting the bereaved, the less we will have to work to remember it in situations that might otherwise feel sexualized, and the more we will honor God's image in one another and in ourselves.

If a person says, "This is upsetting to me," practice taking that seriously, no matter how innocently the

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original comment or action was meant. (Keep in mind that the most important priority is everyone's safety and basic human dignity - not protection from uncomfortable truths. Sometimes we feel upset because we have been wronged, and sometimes we feel upset because someone has asked us to acknowledge that we have done wrong. Taking the moment seriously means taking the context seriously as well.) When we make it a habit to stop, listen, and adjust our behavior even in the little hurts, it's easier to avoid hurting each other in bigger ways. It also makes us more likely to respond well when we do hurt each other in bigger ways.

Practice letting go of opinions about other people's bodies. When we learn not to worry about how other people dress their bodies, how big or small those bodies are, how people manage what their bodies can or cannot do, etc., we don't have to worry about whether our comments about their bodies will be received the way we meant them.

Consider your group's culture of ritual touch in addition to everyday touch. For instance, how do/could/will moments such as the passing of the peace truly honor the dignity of and divine image in each person, as they were created to do?

Focus on building Christian relationships of mutual accountability grounded in God's call and love. Commit to telling the truth about yourselves and others and be honest about harm done by and to you. Practice receiving others' apologies with compassion rather than shaming them or minimizing the impact. Teach and model confession, lament, intercessory prayer, and making amends as key ingredients to building accountable Christian communities.

Our good intentions are easier to live out when our communities have agreed on what it looks like to love one another honestly and serve one another humbly. In addition to being intentional with our informal community norms, formal anti-harassment policies help us clarify our vision and standards for our community and give us a path forward when harassment does occur. You will find several examples of anti-harassment policies at [www.episcopalchurch.org/safe-church](http://www.episcopalchurch.org/safe-church). One or more may provide a useful template for your own group.

Whether you begin from a template or from scratch, don't go it alone. Your policy will better reflect your community and have more authority among your members if the group that creates it includes clergy, staff, and lay members who represent the diversity of your particular community. Recognize as you invite these individuals that members of vulnerable communities must be part of the work if it is to reflect their needs and their past experiences of harassment. Recognize also that many of these individuals are frequently asked to give the Church the benefit of their labor and experience and consider compensating them for this work if you are able to do so. If your local context includes intentional communities and/or community organizing networks, you may find these to be valuable resources as well.

Keep in mind that ordained and lay staff, volunteers, and members may all experience or witness harassment. Anyone may also harass, either intentionally or unintentionally. Therefore, your policy will need to provide all members of the community with options for responding if they do experience or witness harassment, as well as help everyone to understand how behavior may be experienced as



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harassing so they can avoid it. The more representative your group is, the more effective your policy will be at accounting for the variety of situations you may encounter.

Here are some other important considerations to take as you create your own anti-harassment policy:

Take a “bystander intervention” approach

As the church, non-profit, and corporate worlds alike have incorporated more policies and trainings to improve workplace safety and inclusion, we have learned a bit about what works and what doesn't. Most of us don't just want the environments around us to be safe for us - we want them to be safe for everyone! Yet we can find ourselves getting resentful when trainings and policies seem to assume we are behaving badly and need to be kept under control.

The most effective way to help transform your culture is to assume that most people in your church, diocese, school, or organization mean well and want to help make a safe environment. Approach your policy writing, follow-up communications, and training from this perspective. Commit to supporting one another in becoming an accountable community where members speak and receive the truth about harm that is done. Teach people how to seek help, how to apologize, and how to make appropriate amends. Teach them what to watch for, how to intervene, and how to support those who have been harassed. The more you treat people like they're on the team, the more likely it is they'll act like they're on the team.

### **Plan how you will respond when harassment occurs**

Your policy should include a plan for ensuring that its goals and promises can be lived out. Identify a process for how to report a violation as well as what steps should be taken once it is reported. Include what interim steps you might take while the report is investigated, in order to ensure a sense of safety for those involved. Commit to seeing your process through and know whose responsibility it is to oversee which steps.

As a Church, we minister in hundreds of different cultural and legal contexts. It would be impossible to craft a detailed, “one-size-fits-all” response to harassment across all these contexts; however, there are a number of things you will need to consider as you plan your local policy:

What is the reality of your context? Are you highly resourced? Is your system based on one person doing everything? Does everyone know each other? How is the reality of your context both a blessing and a drawback? How will that impact what it looks like to follow up and monitor complaints in your community?

In particular, what resources are available in your local community to help you respond to harassment? While the police may be needed for things like filing reports, learn about who else in your community can help instead or as well. Mental and behavioral health professionals, county social service agencies, local transformative justice groups, and community advocacy and support organizations may be able to provide training and consultation.

Most people who experience harassment simply want the behavior to stop. While we want our policies

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and their enforcement to be rigorously fair, it's important to take into account the unique details of each situation. Some situations call for disciplinary action beyond a change of behavior; others do not. Remember that our goal is to be both fair and sensitive at the same time, to treat all with dignity and respect and to create a pathway to relationship in community for the one who has done harm, if they are willing to take accountability.

- Provide compassionate care for the person making the complaint of harassment.
- Listen to the complainant's description of what happened and ask what they want done.
- Work for the best solution for the person(s) who have been harmed, prioritizing their self-determination whenever possible.
- Mutually agree on a Pastoral Care Partner for the complainant. This PCP will walk with the complainant through the rest of the process.
- Mutually agree on a Pastoral Care Partner for the accused. This PCP will walk with the accused through the rest of the process.
- Follow the laws and policies of your location.
- Keep the matter as confidential as possible, without diminishing the complainant's agency or ability to appropriately function.
- Make a plan for the safety of the community.
- Deal with the situation in a timely manner, while staying in regular communication with the persons most directly involved.
- Keep the complainant's sense of safety as a primary concern as you explore options for resolution.
- Follow up periodically with the complainant after the initial resolution. Address any retaliation, whether direct (such as removing someone from a committee or job) or indirect (such as being treated coolly by members of the congregation).
- Don't force reconciliation. Keep in mind that interpersonal relationships are messy and there may be many faithful outcomes for any given situation.
- Include a resource page for those who may have experienced harassment as well as one for those who have been accused of harassment. (Samples of such a resource can be found in Appendix B of this document.)
- Identify who should respond to allegations of harassment

Choosing who will respond is a matter that requires particular care and consideration. You will need to identify who can begin in this role immediately, and also whether this person or team will be your best long-term solution. In most cases, the best long-term answer to this question is to form or connect with an ombuds team or office. However, as this is a relatively recent approach to resolving instances of sexual harassment, most congregations, dioceses, and other Episcopal groups and organizations will not immediately have access to this model.

In the meantime, consider who in your sphere might match the following description.

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An effective intake person will be:

- Trusted by all constituencies. They must have the trust of the bishop/rector/senior leadership, as well as of those who have the least power and authority in your group (visitors, new members, students, employees, etc.). They must also have the trust of those who will offer counsel to the harassed (staff, teachers, lead volunteers, camp counselors, etc.) so that they will recommend speaking with the intake person.
- A bridge builder. They must work with all sorts of people in all sorts of situations and be able to help people come to common conclusions. They must be able to step outside of their own experience to have empathy with people of various backgrounds and identities.
- A problem solver. They must be a respectful listener so that they can help people find solutions appropriate to the situation instead of merely imposing a one-size-fits-all answer. They must be able to discern when an informal response is enough to stop the behavior, and when a formal process must be engaged. They should have a healthy approach to conflict and not be avoidant or over-fond of it.
- Equipped. They must have sufficient time to dedicate to this work, as well as clear policies and procedures to guide their responses. They and you should be clear about their role: are they to facilitate a consensus, make recommendations, or impose a final and binding obligation? They will likely also need ongoing emotional and spiritual support, especially if and when they have a relationship with any party to the complaint.
- Discreet. They must be able to keep strict confidentiality when required and refrain from public speculation or private gossip when strict confidentiality is not possible.
- Connected but independent. An intake coordinator will not be able to earn full trust if they are so caught up in the church systems that they cannot take the risk of saying something the senior leadership doesn't want to hear. Nor will they be able to work effectively if they are so far outside that they do not understand how church systems operate. Ideally, they would also be conversant with canonical and legal standards as well as counseling practices.

Where might you find such a person? Unless you have the financial and human resources to hire an outside expert (and most of us won't), you'll likely need to find someone who can begin with the appropriate levels of trust and responsible character and learn the specific skills required for this role. In most circumstances, the best answer is to equip a team of at least two people, to maximize the possibility of trust and provide some collegiality and accountability for the intake coordinators themselves. Good candidates for the role might include:

- A lay person with outside training in this work (The fact that lay people do not vow obedience to the institution of the Church can be very helpful here.)
- A lay or clergy person with a previous counseling background
- A well-trusted, retired bishop of another diocese
- Someone on the staff of the parish/diocese/school/organization who is not the rector/bishop/senior leader

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- Someone who has been a leader in a neighboring parish/diocese/organization but is outside the direct scope of your church or organization
  - Someone without a formal role in your church or organization who has a high level of trust from all parties.

Finally, keep in mind that very few people trust any institution, including the Church, to respond well when harassment occurs. Your intake coordinator(s) will begin with a trust deficit to overcome. You can set the stage for easier trust building by gathering a small group of people who represent different stakeholders in your church or organization, and discerning together whom to appoint to this position, rather than having the rector/bishop/senior leader appoint them independently.

### **Communicate with the whole Body**

Once you have identified what behaviors you expect from one another and how you will respond when people behave otherwise, it's time to share the plan with the whole community. Make your policy widely available, including on your website and in hard copy. Create a short summary version of your policy that can be posted in plain view and/or handed out regularly. (A model policy of this sort can be found in Appendix B of this document.)

Discuss it as a community. Make these expectations as much a part of your community's care for each other as washing your hands. Have regular conversations with your ordained and lay staff and leadership about how your goals are being lived out and how your community can keep building on these goals.

### **Train leaders**

While keeping people safe from harassment is the work of the whole community, your leaders bear particular responsibility for helping model this well and offering constructive correction where needed. Train your leaders regularly on what you expect from them and make confession, seeking forgiveness, and making amends a regular part of your life together.<sup>(10)</sup>

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## **Appendix A: Examples of harassing behavior, possible remedies, and potential consequences**

### Examples of harassing behavior

This list of behaviors is not exhaustive, but gives a clear indication of the types of actions that constitute harassment:

- consistently attacking someone's professional or personal standing
- attempting to make someone appear incompetent
- deliberate sabotage of a person's work or actions
- public or private displays of offensive material
- use of emails or texts to harass or insult, sent either to the individual or to third parties
- spreading malicious rumors to third parties
- public humiliation by constant innuendo, belittling and 'putting down'
- personal or aggressive insults
- aggressive gestures, verbal threats and intimidation
- unwanted physical contact
- talking/shouting directly into someone's face
- direct physical intimidation, violence or assault
- persistent threats to a person's security

### Examples of sexual harassment

The following describes some of the types of acts that may be sexual harassment:

- Touching, pinching, patting, grabbing, poking or brushing against another person's body
- Rape, sexual battery, molestation or attempts to commit these assaults
- Prolonged handshakes or hugs, including ritual greetings such as the passing of the peace
- Requests for sexual favors, including those accompanied by implied or overt threats. Such threats may include job performance evaluations, promotions or pay, access to volunteer roles, or personal safety;
- Subtle or obvious pressure for unwelcome sexual activities
- Unwanted expressions of sexual attraction, especially repeated expressions
- Sexually-oriented gestures, noises, remarks, jokes or comments about a person's sexuality or sexual experience, which create a hostile, uncomfortable environment
- Sexually-oriented displays or publications, such as pictures, posters, calendars, graffiti, objects, promotional material, reading materials, or other materials that are sexually demeaning or pornographic. This includes such displays on church-owned or church-operated computers or cell phones and sharing any such displays while in the church context.

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- Overly generous gifts or gifts of a sexual, intimate nature.
  - Hostile actions taken against an individual because of that individual's sex, sexual orientation, gender identity, and the status of being transgender, such as:
    - Interfering with, destroying or damaging a person's workstation, tools or equipment;
    - Sabotaging an individual's work;
    - Bullying, yelling, slurs;
    - Requesting or demanding intimate information, such as information about someone's genitalia, medical procedures, or sexual activities.

#### Examples of Remedial Measures for Clergy Who are Aggressors

- Title IV;
- Recommend peer support group;
- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;
- Behavioral management plan, with benchmarks that are closely monitored;
- Counseling;
- Requiring restitution and/or restoration of Complainant to prior position.

#### Examples of Remedial Measures for Lay Staff Aggressor

- Recommend peer support group;
- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;
- Behavioral management plan, with benchmarks that are closely monitored;
- Counseling;
- Requiring restitution and/or restoration of Complainant to prior position.
- Termination.

#### Examples of Remedial Measures for Wardens and Vestry Members who are the Aggressor

- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;

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- Behavioral management plan, with benchmarks that are closely monitored;
  - Counseling;
  - Requiring restitution and/or restoration of Complainant to prior position.
  - Recommendation for resignation.
  - Removal from position

#### Examples of Remedial Measures for Lay People who are the Aggressor and not office-holders

- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;
- Behavioral management plan, with benchmarks that are closely monitored;
- Counseling;
- Removal from the Community, short or long term.

#### Examples of Consequences for Clergy

- Referral of the matter to the Ecclesiastical Disciplinary System (Title IV);
- A letter to the personnel file;
- Legal action;
- A Pastoral Directive that could include requirements for training, counseling, etc.

#### Examples of Consequences Lay Staff

- Letter of reprimand;
- Probation;
- Salary freeze;
- Temporary removal from duties;
- Legal action;
- Suspension with or without pay; and
- Termination.

#### Example of Consequences for Wardens or Vestry Members

- Counseling or related services;
- A request for resignation;
- Removal of warden or vestry member, and
- Legal action.

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### Examples of Consequences for Lay People who aren't office-holders

- Counseling or related services;
- Participation contingent on changed behavior
- Requirement to limit participation
- Removal of participation

### Examples of Support for Clergy Subjects of Harassment

- Pastoral Support from an appropriate source
- Development of a recommended protection/ safety plan
- Expectation that the needs and comfort of the target of the harassment take precedence
- Congregational leadership involvement that includes lay and clergy
- Possible changes could include physical environment; work schedules; ministry oversight responsibilities
- Regular check-in
- Open to modification
- Counseling
- Documentation of incident, response, and follow-up
- Furlough or other leave at full pay

### Examples of Support for Staff Subjects of Harassment

- Pastoral Support from an appropriate source
- Development of a recommended protection/ safety plan
- Expectation that the needs and comfort of the target of the harassment take precedence
- Congregational leadership involvement that includes lay and clergy
- Possible changes could include physical environment; work schedules; ministry oversight responsibilities
- Regular check-in
- Open to modification
- Counseling
- Documentation of incident, response, and follow-up
- Furlough or other leave at full pay

### Examples of Support for Wardens and Vestry persons Subject of Bullying

- Pastoral Support from an appropriate source
- Development of a recommended protection/ safety plan



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- Expectation that the needs and comfort of the target of the harassment take precedence
  - Congregational leadership involvement that includes lay and clergy
  - Possible changes could include physical environment; work schedules; ministry oversight responsibilities
  - Regular check-in
  - Open to modification
  - Counseling
  - Documentation of incident, response, and follow-up

### **Appendix B: Sample resources for persons directly involved**

#### ***I think I have been the Subject of Harassment. What can I do?***

If you think you've been harassed, you might feel afraid that no one will believe you. You might wonder if what you are experiencing is harassment or if you are making too much out of the experience. You might even blame yourself. These are common responses, but you are not to blame for any harassment. You are not responsible for determining whether what you are experiencing is harassment or for addressing it. You deserve to be believed and you do not need to go through this alone. The Church is charged with keeping all members safe from such behavior and has chosen and equipped intake coordinators to receive your report and offer you the support you deserve.

Harassment often starts subtly and becomes more severe over time. Those who harass others are unlikely to stop unless they are confronted. If they are challenged early, though, it is often possible to stop the behavior using informal means. So, if you do not feel physically threatened, make a report to the intake coordinator identified by your organization as soon as you are able.

Your report should include a record of all experiences of harassment. Document as much of the following as possible:

- Date, time, and place of incident
- Nature of incident: with as much detail as possible, tell what happened and its effect on you
- Name/ contact information of witnesses and any additional information they have, including other targets of the harasser
- Any action you, the harasser, or others have taken, including spoken or written conversation(s) about the incident
- Emails, text, voice messages, or any other communications that relate to the incident
- Anything else that helps develop a fuller picture of the situation

If there are gaps in your memory, record as much as you know. This information may be needed as evidence.

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Do not meet with or confront the harasser alone.

It is never too late to ask for help. If you have been harassed, you deserve and will receive support.

If you do feel that your physical safety may be in danger, trust your judgment. Your intake coordinator will help you access the services you need to be safe. Besides the police, these might include support resources inside and outside your Episcopal community.

***I have been accused of Harassment. What can I do?***

As part of the Church's work to keep all members safe from harassment, all such complaints must be followed up and investigated. If you are accused of harassment, you will have a chance to respond to the accusation. However, simply denying there is a problem or insisting that the problem lies with the Complainant will not be a sufficient response. Your church, diocese, or organization has identified and equipped intake coordinators and others who will listen to your experience of the incident(s) and offer you the appropriate support and guidance.

If you have been accused of harassment, do not seek to meet with the complainant alone and do not agree to do so if asked.

Do contact the appropriate intake coordinator as soon as possible. They will meet with you privately to talk through the situation. They will listen to you fully and will take all relevant information into account. They may discuss constructive response options with you.

Sometimes, the problem can be resolved informally through discussion with the intake coordinator. It is possible that you did not realize the impact your behavior or words have had on others, in which case becoming aware of this and acting or speaking differently may redress the problem. In other instances, further work and a more formal process may be needed. You might be offered professional help to recognize, understand, and change your behavior. In some situations, a refusal to accept this help could result in corrective action, loss of ministry leadership or participation, or even legal action taken against you.

If you are a clergy person accused of harassment, a formal complaint might be lodged against you and there may be consideration of whether the matter constitutes misconduct under Title IV of the canons.

Throughout all formal or informal responses to harassment accusations, the primary objective is to identify the underlying issues and fully eliminate the cause(s) of offense in a timely manner and without retribution.

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## **Appendix C: Model Anti-Harassment Policy for posting or distribution**

This document provides a model for a short summary policy that can easily be posted in plain view and/or handed out. It should not be used as a substitute for creating a robust policy specific to your context with detailed information on how to prevent and respond to harassment.

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### **Model Anti-Harassment Policy**

It is the policy of The Episcopal Church to provide and maintain our environments free from harassment of any kind as part of our Baptismal commitment to respect the dignity of every human being. Additionally, it is important that we fully comply with all applicable laws in creating healthy working environments. Harassment undermines the integrity of our relationships and negatively impacts the morale and productivity of all who participate in the life of The Episcopal Church.

It is prohibited for any employee, supervisor, volunteer, member, visitor, or program participant (whether clergy or lay) to harass another employee, supervisor, volunteer, member, visitor, or program participant (whether clergy or lay) during working or non-working hours, on the basis of race, color, religion, sex, sexual orientation, gender identity, gender expression, national origin, age, weight, height, disability, military status, family status, or marital status.

### **Harassing Conduct**

Harassment is unwelcome conduct toward an individual on the basis of race, color, religion, sex, sexual orientation, gender identity, gender expression, national origin, age, weight, height, disability, military status, family status, marital status, or any legally protected status, any time the conduct creates an intimidating, hostile, or offensive environment. Examples of harassment that may violate this policy include, but are not limited to: <sup>(11)</sup>

- Oral, written, or electronic communications that contain slurs, negative stereotyping, offensive jokes, insults, or threats. This includes comments or jokes that are dismissive of human dignity or targeted at individuals or groups based on attributes listed above.
- Nonverbal conduct, such as leering and giving inappropriate gifts.
- Physical conduct, such as assault or unwanted touching.
- Visual images, such as derogatory or offensive pictures, cartoons, drawings or gestures. Such prohibited images include those in hard copy or electronic form.
- Expressed or implied demands for favors in exchange for some benefit (e.g., a promotion, a leadership role) or to avoid some detriment (e.g., termination, removed financial support for a pet project)

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### Sexual harassment

Sexual harassment means unwelcome sexual advances, unwelcome requests for sexual favors, unwelcome physical contact of a sexual nature, or unwelcome verbal or physical conduct of a sexual nature.

Sexual harassment includes conduct directed by a person at another person of the same or another gender. Unwelcome verbal or physical conduct of a sexual nature includes, but is not limited to, the deliberate, repeated making of unsolicited gestures or comments of a sexual nature; the deliberate, repeated display of offensive sexually graphic materials; or deliberate verbal or physical conduct of a sexual nature, whether or not repeated, that is sufficiently severe to interfere substantially within a ministry context and/or an employee's work performance or to create an intimidating, hostile or offensive environment.

### Behavior that respects dignity and difference

Our goal is to have an environment where we all treat each other respectfully. Any behavior that does not respect a person's dignity, even if it does not rise to the level of "harassment," interferes with that goal. Episcopal Church leaders at all levels and in all contexts are encouraged, as part of setting and maintaining an appropriate tone, to respond to behavior that falls short of this goal, even where no one has complained or indicated they have been offended.

### How to report a violation

Do not assume that your supervisor, clergyperson, or ministry leader is aware of the problem. We need you to bring your complaints and concerns to our attention so that we can help resolve them. When concerns and complaints arise, document them. If you wish to report your concerns, bring them to the designated response person, if your ministry context has one, or else to your immediate supervisor or ministry leader. (If your immediate supervisor or ministry leader is the harasser, you should bring your concerns to their supervisor if they have one, or to another leader in the community.)

### Investigation and response

When you report a complaint of harassment or inappropriate behavior, your complaint will be investigated. Where there has been a violation of policy, appropriate action will be taken to resolve problems and avoid future violations. In appropriate cases, disciplinary action (including potential termination of employment or leadership responsibilities) may be taken against those violating the Anti-Harassment Policy. You can expect to be informed periodically about the status of your complaint.

### Leadership responsibility

While building a culture of respect and appropriate behavior is work that belongs to the whole community, it is the responsibility of senior lay and clergy leadership to ensure an environment free of harassment and inappropriate behavior and that complaints are handled promptly and effectively. Leadership with personnel responsibilities must: inform their employees, clergy, supervisors, volunteers, and members about this policy (including posting this policy in an easily visible location); specify a

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person to hear complaints; promptly investigate allegations of harassment; take appropriate action (including disciplinary action); and take steps to prevent retaliation.

### Retaliation is prohibited

This policy strictly prohibits any retaliation against any person who reports a concern about harassment or other inappropriate behavior or participates in an investigation of a violation of this policy. To help avoid retaliation, senior leadership shall make an earnest effort to facilitate repentance and repair within the affected community.

### **Endnotes**

(1) Genesis 1:18, Common English Bible.

(2) Members of the committee gathered data informally from lay and ordained members throughout the Church, including their own experiences of systemic sexism, misogyny, misuse of power, sexual harassment, exploitation, and violence in the Church (and other employment and institutional settings). Although other denominations, including the United Methodist Church, have gathered official data on these issues within their denomination, and these reports informed the special committee's work, TEC has not conducted a formal, denomination-wide study. A report of the special committee's work was not included in the Blue Book for the 79th General Convention but may be found on-line at <https://extranet.generalconvention.org/staff/files/download/22107> . In addition, a summary of the committee's work and resulting resolutions may be found on-line at <https://houseofdeputies.org/2018/10/06/special-committee-on-sexual-harassment-and-exploitation-legislation/>

(3) A more detailed list of example behaviors is included in Appendix A.

(4) These may include but are not limited to: ability, gender, race, wealth and status, relative size, familiarity with the space or community, or education level.

(5) Whatever other actions the church takes in such cases, the church should always work primarily to assure safety for those who have been assaulted. Church members and officials should cooperate as needed with secular legal authorities to take appropriate action against the assault perpetrator while continuing to provide pastoral and community support for the victim. In situations in which the church also engages in its own disciplinary processes, these should not be used to hinder or interfere with secular criminal processes.

(6) Matthew 22:34-40

(7) 1 John 4:20

(8) 1 Corinthians 12:12-27

(9) BCP p. 305

(10) At the time of writing, TEC does not offer anti-harassment training directly; however, preliminary anti-harassment training materials are currently being created by our Safe Church Training vendor to reflect the guidelines outlined in this guide.

(11) A more detailed list of example behaviors is included in Appendix A.

# Supporting Document for Resolution 2022-A091

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## Sharing the Gifts of Communion

**An Agreement of Full Communion between the Evangelical Lutheran Church in Bavaria and The Episcopal Church.**

### Introduction

Since the 1970s, a fruitful partnership has been built up in Bavaria between the Convocation of Episcopal Churches in Europe, part of The Episcopal Church (TEC), and the Evangelical Lutheran Church in Bavaria (Evangelisch-Lutherische Kirche in Bayern; ELKB), which expresses itself in a consistent history of sharing in worship and prayer and working together in diaconal projects.

Through this work together, Episcopalians and Lutherans in Bavaria have come to understand more deeply their shared mission and the bonds between their churches. Building on existing agreements between Anglicans/Episcopalians and Lutherans in Germany, North America and Northern Europe, TEC and the ELKB are now ready to move into a relationship of full communion, enabling full interchangeability of ministries and full participation in one another's mission.

This current agreement, made specifically between TEC and the ELKB, has been informed by a number of previous agreements between Anglican and Lutheran churches:

- the *Meissen Agreement* (1991), between the Church of England and the Evangelical Church in Germany (EKD), achieves mutual recognition of churches and mutual Eucharistic hospitality, but does not achieve full communion or interchangeability of ordained ministries;<sup>[1]</sup> and on the three regional agreements of (full) communion between Anglicans and Lutherans:
- the *Porvoo Common Statement* (1992/93), between the European member churches of the Anglican Communion and most of the Nordic and Baltic Lutheran churches;<sup>[2]</sup>
- *Called to Common Mission* (1999/2000), between TEC and the Evangelical Lutheran Church in America;<sup>[3]</sup>
- the *Waterloo Declaration* (2001), between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada.<sup>[4]</sup>

Through its membership in the Lutheran World Federation (LWF), the ELKB is in communion with the Scandinavian and Nordic Lutheran churches, the ELCA and the Evangelical Lutheran Church in Canada. TEC, the Anglican Church of Canada, and the British and Irish Anglican churches are in communion through their membership of the Anglican Communion. The LWF and the Anglican Communion are also linked through the *Joint Declaration on the Doctrine of Justification* (1999) agreed between the LWF and the Roman Catholic Church, the substance of which was affirmed by the Anglican Communion in 2017.

In many parts of the world, member churches of the LWF and the Anglican Communion work in close cooperation, with or without an agreement, and the Third Anglican Lutheran International Commission urged churches to develop or adopt agreements that reflect this cooperation.<sup>[5]</sup> In

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this spirit, this agreement is offered as a further example and invitation to other member churches of the Anglican Communion and the Lutheran World Federation to consider in their contexts how such a move forward could be accomplished.

Relationships between TEC and the ELKB have thus developed within the context of a long history of ecumenical dialogue between Lutheran and Anglican/Episcopal churches, which has shaped and enriched the experiences of many Anglicans and Lutherans. In particular, through *Called to Common Mission*, mutual relationships between the ELCA and TEC have become a lived reality. As distinctive churches with their own particular relationships, in making this current agreement, TEC and the ELKB draw on the extensive network of mutual experience of mission and ministry, as well as the experience of working and worshipping together locally. The purpose of the current agreement is to foster and deepen that common work through recognizing a relationship of full communion between TEC and the ELKB.

TEC and the ELKB have already taken important steps towards full communion. The 1987 *Niagara Report* of the Anglican-Lutheran International Continuation Committee and *Receiving One Another's Ordained Ministries* of the Inter-Anglican Standing Commission on Unity, Faith and Order (received by ACC-16, 2016), define stages of relations between churches. Relationships between the TEC and the ELKB have long-since reached stage 1 (recognition of one another as churches) and stage 2 (provisional structures exist which promote mutual growth). The intention in this agreement is to move to stage 3, the exploration of particular practices with respect to *episcopé* which will enable the full interchangeability of ministries, and stage 4, the public declaration and celebration of full communion.

In moving into this relationship, TEC and the ELKB understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith. Within this new relation, churches become interdependent while remaining autonomous. Full communion includes the establishment of appropriate recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life, and service. Diversity is preserved, but this diversity does not divide and is not static. Neither church seeks to remake the other in its own image, but each is open to the gifts of the other as it seeks to be faithful to Christ and his mission. They are together committed to a visible unity in the church's mission to proclaim the gospel and administer the sacraments.<sup>[6]</sup>

Specifically, TEC and the ELKB understand this to include welcoming one another's members to receive sacramental and other pastoral ministrations; mutual recognition and interchangeability of ordained ministries; freedom to use one another's liturgies; mutual invitations to participate liturgically in one another's ordinations and installations of clergy, including bishops; and the development of suitable structures for consultation to express, strengthen, and enable common life, witness, and service, to the glory of God and the salvation of the world.<sup>[7]</sup>

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Such a relationship is based on:

- a common confession of the apostolic faith in word and life;
- the sharing of one baptism, the celebration of one eucharist and the service of a reconciled, common ministry;
- bonds of communion which support the churches at every level to guard and interpret the apostolic faith, to teach authoritatively, to share resources, and to bear effective witness in the world.<sup>[8]</sup>

## Signs of Communion that already exist

Lutherans and Anglicans recognize that they already share communion in the Triune God through their acceptance of the common gift of the Holy Scriptures; their affirmation of the sacraments of baptism and the eucharist as constituent for the church; their shared affirmation of the Apostles' and Nicene creeds; their shared traditions of worship, spirituality and theology; and their distinct but related experiences of the Reformation.

Anglicans and Lutherans both recognize Christ's church as "the assembly of all believers among whom the gospel is taught purely, and the sacraments are rightly administered".<sup>[9]</sup> Anglicans and Lutherans hold the ordained ministry of Word and sacrament to be a gift of God to the church, and recognize the necessity of structures of pastoral oversight and authority.

Anglicans and Lutherans have never condemned one another as churches. TEC and the ELKB now affirm that they recognize in one another the essentials of the one catholic and apostolic faith, to which their statements of faith witness, including the *Augsburg Confession*, Luther's *Small Catechism*, and TEC's *Book of Common Prayer* (1979), and they affirm the substance of the doctrinal consensus articulated by successive international Anglican-Lutheran dialogues.

TEC and the ELKB affirm the cooperation between Episcopalians and Lutherans in Bavaria, including the mutual invitation to receive communion, to share services and joint diaconal work. In the absence of a formal agreement, the provisions of the Meissen Agreement pertaining to ministry and worship have tacitly been taken to apply for TEC and the ELKB in this local context.

## Ministry and oversight

The key question for this ecumenical relationship has been that of the theology of ordained ministry, and in particular that of episcopal ministry and its relation to succession. This agreement welcomes the consensus reached on this question through the *Porvoo Common Statement*, *Called to Common Mission*, and the *Waterloo Declaration* and affirms the theological contribution made by those agreements in moving towards a shared understanding. This agreement draws on those earlier agreements, as well as on further reflection specific to the relationship between TEC and the ELKB, to apply the consensus already reached to the specific situation in Bavaria, and thus to the German context.



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Together with the *Porvoo Common Statement*, TEC and the ELKB affirm that “the primary manifestation of apostolic succession is to be found in the apostolic tradition of the Church as a whole. The succession is an expression of the permanence and, therefore, of the continuity of Christ’s own mission in which the Church participates.”<sup>[10]</sup>

Together with *Called to Common Mission*, TEC and the ELKB “acknowledge that one another’s ordained ministries are and have been given by God to be instruments of God’s grace in the service of God’s people, and possess not only the inward call of the Spirit, but also Christ’s commission through his body, the church.” They agree that “ordained ministers are called and set apart for the one ministry of Word and Sacrament, and that they do not cease thereby to share in the priesthood of all believers”, and that these ministers “fulfill their particular ministries within the community of the faithful and not apart from it.” They recognize that “the priesthood of all believers affirms the need for ordained ministry, while at the same time setting ministry in proper relationship to the laity.”<sup>[11]</sup>

Together with *Called to Common Mission*, TEC and the ELKB also affirm that “personal, collegial, and communal oversight is embodied and exercised in both [...] churches in a diversity of forms, in fidelity to the teaching and mission of the apostles.”<sup>[12]</sup> Together with the LWF’s 2007 Statement *Episcopal Ministry within the Apostolicity of the Church*, TEC and the ELKB affirm that in both churches, “Bishops are called to a special role of oversight in the church, but the wider community also is called to participate in oversight and to judge the way in which episcopal ministry is being carried out.”<sup>[13]</sup> They acknowledge also that in some other churches of the LWF, and also some other churches of the EKD, those who exercise such “special role of oversight” are not referred to as bishop, but rather, for instance, as Church President or Präses, similarly a Regional Bishop may be known as *Landessuperintendent* or *Oberkirchenrat*.<sup>[14]</sup> TEC and the ELKB also recognize that this ministry of oversight – *episkopé* – is exercised not only through bishops but also through the synods and other leadership structures of the two churches, and that the relationship between bishops and these structures is an important aspect of the ministry of oversight in both churches.<sup>[15]</sup>

Together with *Called to Common Mission*, TEC and the ELKB agree that the historic episcopate “can be locally adapted and reformed in the service of the gospel.”<sup>[16]</sup> Since the sixteenth century, the traditions from which both churches emerged have experienced both continuity and change in their structures of *episkopé*. Different practices of oversight developed in local contexts in response to diverse ecclesiological and political realities and theological understandings. Anglicans maintained episcopal-diocesan structures and continued to use the term “bishop” to describe these ministries after the Reformation. Lutherans in Germany provided *episkopé* by adapting existing structures, and described these ministries using a variety of terms, including “superintendent”, the preferred translation of the New Testament term *episkopos*.

The establishment of Anglican parishes on the North American continent spread steadily following the first recorded Anglican celebration of Holy Communion in North America in 1607 in Jamestown, Virginia. Prior to the American Revolution, representatives of the Bishop of London

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known as commissaries provided oversight in some colonies. In the context of American Independence from Great Britain, the first American bishops were elected, and in 1789 The Episcopal Church was constituted as a separate ecclesiastical jurisdiction and as a church independent of state authority. From this time TEC has affirmed the importance of synodical government and bishops have been elected. The structures established in 1789 continue to the present.

General Convention, made up of the House of Bishops and the House of Deputies (equal numbers of elected clergy and lay people), sets the policy of the Episcopal Church. Its bishops are democratically elected by their respective diocesan conventions or synods and are answerable to the House of Bishops; they are to be servants of the church and not its lords. The Presiding Bishop of the Episcopal Church is a member of the House of Bishops, who since 1928 has been elected by that House, with confirmation by the House of Deputies. A similar structure is mirrored in the dioceses, which have diocesan conventions (made up of the diocesan clergy and elected lay delegates), that work closely with the bishop. A bishop is elected at the diocesan convention by the clergy and lay delegates and is consecrated only after confirmation of this election by a majority of TEC's diocesan bishops and diocesan standing committees representing the whole church. At the consecration, bishops are consecrated through prayer and laying on of hands by at least three bishops, usually including bishops of the ELCA and other full communion partners, with the involvement of representatives of the diocese, both priests and lay persons, especially in presenting the bishop-elect for consecration, and in the liturgy.

The Evangelical Lutheran Church in Bavaria was formed in 1808 after the foundation of the Kingdom of Bavaria in 1806. The General Synod was established in 1848, initially sharing responsibility with the ruling (Roman-Catholic) Bavarian monarch who acted as "*summus episcopus*", in direct continuity with the role of the late medieval German prince bishops.<sup>[17]</sup> After the fall of the Bavarian monarchy in 1918, the ELKB (*Landeskirche*) was constituted, with a church president (*Kirchenpräsident*), who since 1933 has been referred to as bishop (*Landesbischof*). The bishop works together with the Synod (*Landessynode*, made up of two-thirds lay people and one third clergy) and its Executive Committee (*Landessynodalausschuss*), and also chairs the Church Governing Board (*Landeskirchenrat*), which is responsible for the day-to-day running of the church. Oversight is exercised through these four church-governing bodies. The *Landessynode* elects the *Landesbischof*. Regional bishops (*Regionalbischofe*) or *Oberkirchenräte*, who are members of the *Landeskirchenrat*, share the responsibility for oversight in their episcopal areas or areas of responsibility through ordination and visitation.

Today, pastors of the Evangelical Lutheran Church in Bavaria are ordained by the *Landesbischof* or regional bishops. Ordination is a onetime act. Central elements of the liturgy are the prayer for the Holy Spirit, the laying on of hands and the blessing of the ordinand. The ordination rite provides that assistants say a biblical word of blessing and also lay on hands. These assistants are not restricted to the ordained and may include (for instance) members of the parish council (vestry) or the candidate's family and friends. The installation of a bishop is understood as the installation of an already ordained pastor into a new office now with

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episcopal functions. The *Landesbischof* is installed by the presiding bishop of the Evangelical Lutheran Church of Germany; the regional bishops are installed by the *Landesbischof*. It is good practice – but not strictly necessary – that at such installations bishops or ministers exercising *episkopé* in sister churches within the Lutheran World Federation or other denominations are present and assist in the laying on of hands.

In both TEC and the ELKB, these ministries of *episkopé* are therefore exercised personally, collegially and communally.<sup>[18]</sup> Bishops share the exercise of *episkopé* with the synodical structures of the church. Ministers exercising *episkopé* constitute “a supra-congregational form of ordained ministry for the sake of spiritual discernment and leadership.”<sup>[19]</sup> In both churches, clergy are ordained only by ministers who exercise *episkopé*: the diocesan bishop or *Landesbischof*, suffragan or regional bishops.

Together with the LWF’s Lund Statement, *Episcopal Ministry within the Apostolicity of the Church*, TEC and the ELKB affirm that these forms of *episkopé* are intended to preserve the apostolic nature of the church and to interpret it for today. Through these structures of *episkopé*, the church “exercises responsibility for its doctrine and practices through open, critical deliberation and transparent ecclesial processes.”<sup>[20]</sup>

TEC and the ELKB affirm also with the *Lund Statement* that a bishop not do so does his/her in isolation: “together with teachers of theology, pastors in congregations, persons called to a ministry of education and committed lay persons, episcopal ministers [i.e. ministers exercising *episkopé* – ed.] are especially called to judge doctrine in the life of the church, and to reject teaching that is contradictory to the gospel. The responsibility of governing bodies in the church (parish councils and church synods) is also to take formal decisions to ensure that the institutional, practical life of the church is in good keeping with the message of the gospel and witnesses to it.”<sup>[21]</sup>

In the words of the Anglican Bishops’ *Appeal to All Christian People* (1920), TEC and the ELKB affirm that both churches have maintained and been served by an ordained ministry truly faithful to the gospel, and that the ordained ministries of both churches have always been, and continue to be, “manifestly blessed and owned by the Holy Spirit as effective means of grace”.<sup>[22]</sup>

The four articles of the Anglican *Chicago-Lambeth Quadrilateral* (1888) remain the foundation for Anglican/Episcopal ecumenical relations. Anglicans and Lutherans have long agreed on its first three articles which affirm the foundational nature of Holy Scripture, the sacraments of baptism and the Eucharist, and the Apostles’ and Nicene Creeds. The Quadrilateral sets out as the fourth basis for church unity: “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 [God’s] Church.”<sup>[23]</sup> TEC and the ELKB affirm that in both churches, *episkopé* is exercised in a form that is congruent with this article.

With the *Meissen Agreement*, TEC and the ELKB “acknowledge that personal and collegial oversight (*episkopé*) is embodied and exercised in [their] churches in a variety of forms, episcopal and non-episcopal, as a visible sign of the Church’s unity and continuity in apostolic life, mission and ministry.”<sup>[24]</sup> However, the ELKB and TEC can go further than the Meissen

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Agreement: on the basis of the congruence in their understanding and practice of *episkopé* and synodical government TEC and the ELKB are able to enter into a relationship of full communion, with interchangeability of ordained ministries.

## **Continuity in the Gospel: Historic and evangelical succession**

For both TEC and the ELKB, continuity in the proclamation of the gospel is of primary importance in establishing the apostolic character of the Church. This is preserved through “succession” However, the focus of the term “succession” is different in the traditions of the two churches.

Within TEC succession is understood as the orderly succession of bishops ordained by their predecessors as integral to the preservation of apostolic continuity in the proclamation of the gospel. This represents an episcopal tradition which can be traced to the ancient church, in which bishops already in this succession maintain the integrity of the faith by ordaining newly elected bishops with prayer and the laying on of hands.<sup>[25]</sup> TEC, like all the churches of the Anglican Communion, asserts that its bishops stand in historic succession understood in this way, through the consecration of new bishops through prayer and laying on of hands by at least three existing bishops. Acknowledging this background, Anglicans have still recognized in their previous agreements of (full) communion that the apostolic faith is preserved, not exclusively through the succession of bishops, but by the whole church, that is, also through the ministry of priests and deacons and of the whole people of God.

The ELKB understands succession in terms of the continuity of this apostolic faith, rooted in the proclamation of the gospel and supported by the ordained ministry. As expressed in the Augsburg Confession (art. 7), the Reformation emphasized the church as evangelical, established through the continuous preaching of the gospel and the celebration of the sacraments. This is the basis of the apostolic succession. The Augsburg Confession (art. 14) teaches that “no one should publicly teach in the Church or administer the Sacraments unless properly called.” Commenting on this, Article 14 of the *Apology* (1531) affirms the Lutheran commitment to “willingly retain ecclesiastical and canonical order”. Luther and other Reformers worked to ensure that structures were put in place to maintain the true preaching of the gospel and celebration of the sacraments. These structures have always included forms of oversight such as superintendents and visitations. Through and since the Reformation, this continuity in local structures has therefore been associated with a conscious conviction that apostolic teaching and faith must be not only rediscovered but also preserved. Those involved in oversight are installed through prayer and the laying on of hands.

Both TEC and the ELKB therefore recognize, as affirmed by *Called to Common Mission*, that in the context of the ordained ministry and the ministry of the whole people of God both churches “value and maintain a ministry of *episkopé* as one of the ways ... in which the apostolic succession of the church is visibly expressed and personally symbolized in fidelity to the gospel through the ages.”<sup>[26]</sup>

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In moving forward together, TEC and the ELKB commit to share an episcopal succession that is both evangelical (true to the gospel) and historic (true to tradition), including regularly a bishop of the other church to participate with at least two other ministers exercising *episkopé* in the laying on of hands at the ordinations/installations of their own bishops as a sign of the unity and apostolic continuity of the whole church.<sup>[27]</sup> TEC and the ELKB believe that the fullness of the apostolic tradition preserved in each church will deepen as a result of the relationship of full communion, through the shared ministry of bishops and presbyters and of the whole people of God.

TEC and the ELKB share congruent understandings of *episkopé*, but this does not commit the two churches to a unified concept of the office of bishop. TEC and the ELKB acknowledge that there is a diversity of how the office of bishops is lived out in each church. TEC and the ELKB affirm that the fact that the liturgy of introducing bishops into office can be understood as installation or as ordination, or that tenure in office may vary, or that the status of bishops when they leave office may differ does not hinder us entering into full communion.

In order to demonstrate more clearly the shared nature of the *episkopé* exercised by bishops, both churches commit to ensuring that at the ordination/installation of bishops, the whole church be visibly present through the involvement of lay people as assistants in the ordination/installation and to working to include in their installation/ordination rites an affirmation that the bishop will exercise *episkopé* in conjunction with the synodical government of the church.

Each church remains free to explore its particular interpretation of the ministry of bishops in evangelical and historic succession. This should be done in consultation with one another. Each church maintains and can enter into relationships with other churches, including relationships of (full) communion, which do not oblige the other church to engage in that relationship. That is, this declaration of full communion does not imply automatic communion of the one church with the communion partners of the other church, although each church is encouraged to seek communion with the churches with which the other is in communion.

Recognizing one another as churches that truly preach the gospel and duly administer the holy sacraments,<sup>[28]</sup> TEC and the ELKB receive with thanksgiving the gift of unity which is already given in Christ. Christians have repeatedly echoed the scriptural confession that the unity of the church is both Christ's own work and his call to all Christians. It is the task of the churches, and of all Christians, as well as Christ's gift. Every Christian – and every church – must “make every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:3), praying that they may rely upon, and willingly receive from one another, the gifts given by Christ through his Spirit “for building up the body of Christ” in love (Ephesians 4:16).

As TEC and the ELKB, we do not know to what new, recovered, or continuing tasks of mission this relationship of full communion will lead our churches, but we give thanks to God for leading us to this point, and entrust ourselves to that leading in the future, confident that our full communion will be a witness to the gift and goal already present in Christ, “so that God may be all in all” (1 Corinthians 15:28).

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## Actions and Commitments

We, The Episcopal Church and the Evangelical Lutheran Church in Bavaria, declare ourselves to be in full communion. Together,

- a. We commit ourselves to continue and deepen our common life in mission and service, to pray for and with one another and to share resources as appropriate in Bavaria, recognizing that TEC is a very small minority there. We encourage regular collaboration and consultation among members of our churches at all levels as appropriate.
- b. We commit ourselves to offer sacramental and pastoral ministry to members of one another's churches.
- c. We commit ourselves to receive those who formally leave one church to move to the other with the same status (for example baptized, communicant, confirmed) that they held in their previous church.

The declaration of full communion between our two churches implies the immediate recognition of currently serving ministers of the one church by the other. TEC fully recognizes the ordained ministry of bishops and pastors currently existing within the ELKB, acknowledging its pastors as ordained ministers in the Church of God and its bishops and regional bishops as bishops exercising a ministry of personal *episkopé*. Likewise, the ELKB fully recognizes the ordained ministry of bishops and priests currently existing within TEC, acknowledging its priests as ordained ministers in the Church of God and its bishops as bishops exercising a ministry of personal *episkopé*.<sup>[29]</sup>

With full communion, interchangeability of ministries is given. We therefore commit ourselves to welcome persons ordained in either of our churches to the office of priest/pastor to serve, by invitation and in accordance with any regulations which are in force, in that ministry in the receiving church without re-ordination. We affirm that bishops may be invited to carry out in the other church, as appropriate, those ministries which they exercise in their own, such as confirmation.

We commit ourselves, as a sign of the unity and continuity of the Church, to invite one another's bishops regularly to participate in the laying on of hands at the installation/ordination of bishops, with the expectation that a bishop from the other church will be present at the ordination of the bishop of the Convocation and the installation of the *Landesbischof*,

one another's pastors and priests to participate in the laying on of hands at the ordination of pastors or priests in one another's churches;

one another's lay people, including both those who share in the exercise of *episkopé* and members of local congregations, to participate in our churches' ordinations/installations in ways which celebrate the ministry of the whole people of God.

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Such mutual invitations are understood as a call for the deepening of the lived experience of our communion.

We commit ourselves also to continue our practice of inviting representatives of other churches, representing the worldwide church, to participate at the installation/ordination of bishops.

We commit ourselves to ensure that at the ordination/installation of bishops, the whole church be visibly present through the involvement of lay people as assistants in the ordination/installation and to work to include in our installation/ordination rites an affirmation that the bishop will exercise episkopé in conjunction with the synodical government of the church.

We commit ourselves to invite a representative of TEC to attend the synod of the ELKB and a representative of the ELKB to attend the Convention of the Convocation of the Episcopal Churches in Europe, and to keep one another informed about developments in our two churches.

We commit ourselves to establishing a small continuation committee which for at least seven years will undertake regular (at least annual) consultation regarding our relationship, will initiate further work as needed, and can be consulted should any questions or difficulties arise.

Each church agrees that the other church will continue its full communion relationship with all the churches with whom it is already in communion. We encourage one another to seek communion with these churches as well, but recognize that our declaration of full communion does not imply automatic communion of the one church with the communion partners of the other church.

We commit ourselves to work together to proclaim Christ's gospel through word and deed, and to further the unity of the whole of Christ's church, recognizing that entering a relationship of full communion will bring new opportunities and levels of shared evangelism, witness, and service.

Revised November 9, 2020

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## End Notes

- [1] The ELKB is a party to the Meissen Agreement through the EKD.
- [2] Neither the ELKB nor TEC is a party to the *Porvoo Common Statement*. The signatories of the *Porvoo Common Statement* are, from the LWF: the Evangelical Lutheran Church of Denmark, the Estonian Evangelical Lutheran Church, the Evangelical Lutheran Church of Finland, the Lutheran Church in Great Britain, the Church of Iceland, Evangelical Lutheran Church of Latvia Abroad, the Evangelical Lutheran Church of Lithuania, the Church of Norway, the Church of Sweden; and from the Anglican Communion: the Church of England, the Church of Ireland, the Lusitanian Church of Portugal, the Scottish Episcopal Church, the Reformed Episcopal Church of Spain, and the Church in Wales. The Evangelical Lutheran Church of Latvia has observer status, which is intended to lead to membership. The United Evangelical Lutheran Church of Germany (VELKD), of which ELKB is a part, has the less binding guest status.
- [3] TEC is one of the signatory churches of *Called to Common Mission*.
- [4] Neither the ELKB nor TEC is a party to the *Waterloo Declaration*, but the *Memorandum of Mutual Recognition of Relations of Full Communion* will link the *Waterloo Declaration* and *Called to Common Mission*.
- [5] *Jerusalem Report*, pp. 53.56 [Appendix 3].
- [6] This paragraph adapted from *Called to Common Mission*, §2.
- [7] This paragraph is adapted from the *Waterloo Declaration*, §7, and the *Porvoo Common Statement*, §58(b).
- [8] These points are based on the headings of the *Meissen Agreement*, §8.
- [9] Augsburg Confession, art. 7, translation of the Latin text in Robert Kolb/Timothy Wengert, *The Book of Concord*, 43. Compare also the Thirty-Nine Articles, art. 19.
- [10] *Porvoo Common Statement*, §39.
- [11] *Called to Common Mission*, §7.
- [12] *Called to Common Mission*, §7. The terminology “personal, collegial, and communal” is drawn from the discussion of ministry in *Baptism – Eucharist – Ministry* (WCC Faith and Order Paper 111; 1982), §26.
- [13] *Episcopal Ministry within the Apostolicity of the Church* (The Lund Statement), § 50.
- [14] The *Lund Statement* summarizes these roles as “episcopal ministers”; to avoid confusion, this present statement refers to “ministers exercising *episkopé*”.
- [15] *Called to Common Mission*, §7.
- [16] *Called to Common Mission*, §24.
- [17] This concept of church government was known as the *Landesherrliches Kirchenregiment*.
- [18] See *Baptism – Eucharist – Ministry*, §26.



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[19] *Lund Statement*, §4.

[20] *Lund Statement*, §52.

[21] *Lund Statement*. §52.

[22] Lambeth Conference 1920, Resolution 9.vii.

[23] Lambeth Conference 188, Resolution 11.d.

[24] *Meissen Agreement* §VI 17 A iii.

[25] This definition is found in *Called to Common Mission*, §11.

[26] *Called to Common Mission*, §12.

[27] *Called to Common Mission*, §12.

[28] CA VII; 39 Articles Art. XIX.

[29] Deacons are not explicitly mentioned in this agreement. The *Jerusalem Report* of the Third Anglican Lutheran International Commission concluded that the church's expression of its diaconal character is context specific, so that different understandings of and practices with relation to the diaconate are to be expected and are therefore not communion dividing.

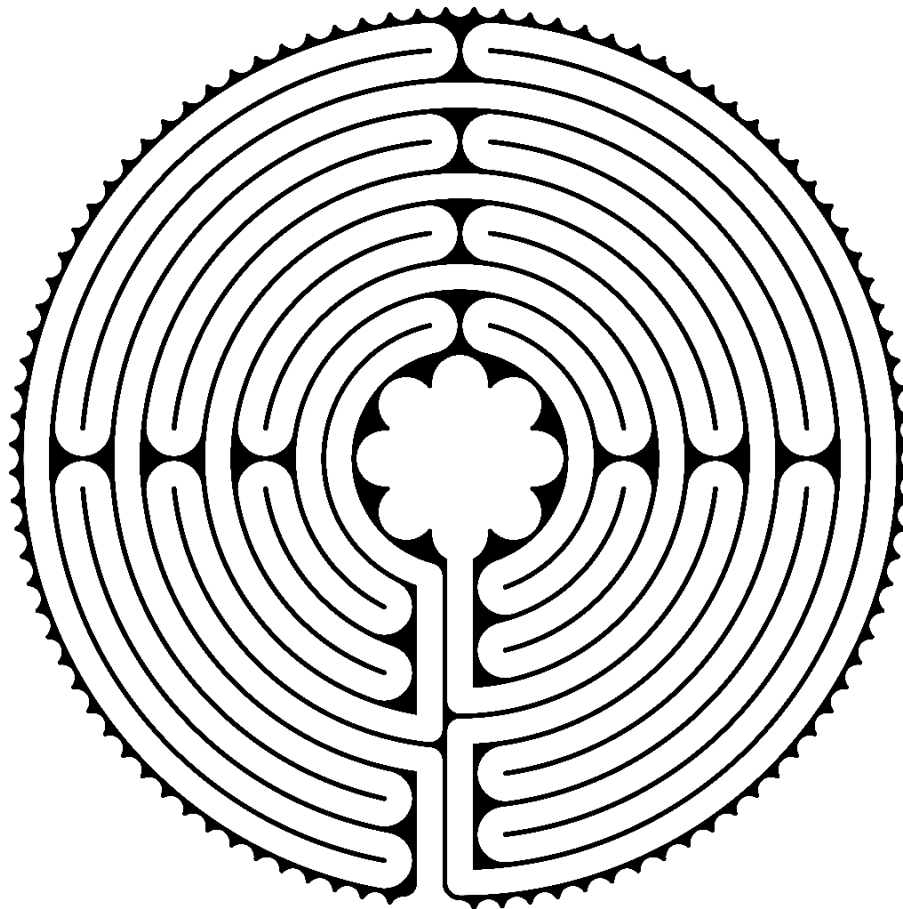
# Supporting Documents - websites for 2022-A092

<https://www.episcopalchurch.org/ministries/ecumenical-interreligious/>

<https://www.episcopalarchives.org/sceir>

<https://www.episcopalchurch.org/ministries/ecumenical-interreligious/ecumenical-dialogue-partners/>

# A Christian Life of Faith: Signs and Thresholds along The Way



I AM  
A BAPTIZED CHRISTIAN  
WHO WONDERS...

*How can I participate in and practice a Christian life of faith as a baptized  
Episcopalian, conforming to Christ's way of life and continually being  
transformed on my lifelong journey of faith?*

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## FOLLOWING THE WAY

A Christian life of faith is premised on being in relationship with God and with God's people. We have assurances from those who have come before us that God wants us to have life and have it in abundance. We claim this fullness of life as we travel with God on a journey that has three dimensions:

- ***It is lifelong***—unfolding chronologically across one's life;
- ***It is life-wide***—integrating formative events and experiences from across one's contexts; and
- ***It is life-deep***—making meaning influenced by culture, beliefs, attitudes, emotions, ideologies and values.

As we meander through life's labyrinth, individually and in community, we gain insights and make connections between and across our experiences of faith in the church and in the world. Through them we glean a glimpse of the dream God offers. Sometimes the path to reach it is clear; other times it seems illusive. Fortunately for those of us who want help navigating our way, there are recognizable signs of maturing in our relationship with God. They are marks of our deepening knowledge and understanding, the shaping of our values and attitudes, as well as the honing of our practices and skills. As we more fully embrace our identity as disciples and members of the Body of Christ, there also are thresholds that we can cross. These steps mark accepting increased responsibility to proclaim God's loving, liberating, life-giving Good News (evangelism) and to help others to find their path as we pass on our faith (faith formation).

This document is our attempt to identify the signs and thresholds of a faith-filled journey. It is designed in two parts which reflect the ways two groups likely will use it. Both parts of this booklet include the same signs and thresholds; the signs and thresholds are just presented differently. The first part is primarily for individuals who may want to wonder, widen, and deepen their understanding of themselves and of God. For them, the signs and thresholds are a type of discernment or self-assessment tool to prompt reflection upon where they are in their personal faith and ministry development. This section identifies four thresholds—Claiming, Engaging, Sustaining, and Cultivating/ Catalyzing—and uses each "stage" or "phase" to organize the typical focus, questions, and signs of someone in this space. The hope is that individuals using this part will find descriptions that resonate and affirm their strengths and capacities as well as indicate areas where they may want to stretch and search for resources that enhance spiritual growth and leadership. The second part is primarily intended for those responsible for passing on the teachings of the church (such as Vestry members, Commissions on Ministry, faith formation leaders, spiritual directors, clergy, chaplains, diocesan directors, etc.). This section compiles the signs and thresholds into a grid for comparison across thresholds. This design should help facilitators, companions, and/or teachers to see the scope and sequence of how the stages relate and guide their adaptation of educational and formational resources for local contexts. The hope is that the signs and thresholds promote deeper faith and ministry development in a congregation, intentional community, or diocese. Regardless of the form you use, we hope you find it useful.

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The seeds of this document were planted in the summer of 2019 when colleagues in faith formation and ministry development circles embraced God’s invitation and committed to produce this guide. It is our gift to the church. Recognizing that it is only a starting point, we want (and need) to hear your reactions to it, especially as you use it in your context. Tell us what is missing and how can it be improved and refined. Send your feedback and recommendations to Julie Lytle at [jlytle@bexleyseabury.edu](mailto:jlytle@bexleyseabury.edu). We offer our thanks and blessings for your journey!

Ellen Bruckner, Kate Gillooly, Lisa Kimball, Julie Lytle, Deborah Bressoud Parker, Sharon Ely Pearson, Tina Pickering, Melissa Rau, Amy Cook, Vicki Garvey, Alexizendria Link, James McKim (November 18, 2020)

## **GUIDELINES FOR USING PART I AND PART II**

While linear in its presentation and format, we caution against a prescriptive use of these signs and thresholds. The way in which each of us grows in our relationship with God and lives a Christian life of faith is unique. Some of us travel more direct paths while others take a more circuitous path. To avoid the potential slip to use these signs and thresholds for assessment, we offer these **guidelines of use** to the different groups that may want to use them:

### **General guidelines** for individuals and groups:

- Much like walking a labyrinth, a life of faith is full of twists and turns.
- Enter the discernment from any of the sections. There is no prescribed order or direction.
- Take your time.
- Read each description.
- Celebrate strengths and embrace areas of growth.
- Reflect upon what the signs say about personal faith and ministry possibilities.
- Allow space for silence.
- Listen for what God is up to and where nudges are being felt.
- Journaling may be helpful.
- Talking with a spiritual director or trusted friend may be helpful.
- Recognize and celebrate a current path; consider future directions.
- Consider the questions as guides for reflection, not as assignments to complete.
- Remember, this is intended as a support, not a burden.

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For **LOCAL CONGREGATIONS** guiding personal and communal discernment:

- Local discernment teams might use these signs and thresholds as well as the discernment questions with anyone in the congregation who may be interested in life direction.
- Search committees might incorporate discernment questions into their interview times.
- Some of the questions might be helpful in Identifying lay leaders in a congregation.
- Vestries/Bishop's committees might find the signs and thresholds useful as they help to identify those who may be called to ordained ministry.

For **COMMISSIONS ON MINISTRY** guiding personal discernment:

- Grid and discernment questions might be helpful in interviews.
- COM liaisons might use discernment questions with persons in the process toward ordination.
- COMs might find this useful in their work as advisors on lay ministries throughout the diocese.

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## **PART I: SIGNS & THRESHOLDS FOR INDIVIDUALS**

This document is for individuals who want to wonder, widen, and deepen your understanding of yourself and of God. You are encouraged to use these pages to identify where you feel confident and capable as well as where you feel unsure. The four thresholds—Claiming, Engaging, Sustaining, and Cultivating/Catalyzing—are offered as indicators of a maturing Christian life. They are designed to prompt reflection upon where you are in your personal faith and ministry development and suggest the knowledge, skills, and practices needed to follow Jesus at significant points in a faith journey. Together, the signs and thresholds are intended as a tool to aid discernment or self-assessment and are not an inventory for evaluation or judgment. Instead, the thresholds are simply containers that you use to get a sense of where you may be and where you may want to explore during your faith journey. The format for each of the thresholds is the same; they start with a brief description of typical characteristics of someone at this point in their faith journey and then list signs that we hope they can confidently express within the faith community and in the world. We encourage you to read each description, reflect upon what the signs say about your personal faith and ministry development, recognize your strengths, and identify where you want to grow. They are offered with blessings for the journey.

### **THRESHOLD I: CLAIMING**

**I have been baptized and am beginning to claim a new faith as I come to know God’s Story**

**Characteristics:** curious, seeks understanding, desires affiliation and sense of belonging

**Focus:** Energies, primarily self-introspective, to gain grounding and become rooted in a new faith

- Who am I as a Christian?
- How do I hear and discover what being a Christian means for me?
- How do I hear and discover what being an Episcopalian means for me?

**Pedagogical Stage:** BLOOM’s TAXONOMY: Remembering, Understanding

#### **SIGNS WITHIN THE FAITH COMMUNITY (Formation)**

**I feel confident and competent in and am able to:**

##### **Scripture**

- Hear and claim the Christian Story as my own.
- Know that the Bible is the foundational text of the Christian faith.

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### **Episcopal Tradition**

- Recognize that the Episcopal way values scripture, tradition, and reason as its foundation.
- Understand Episcopal identity as defined by the Book of Common Prayer (BCP), the liturgical calendar, and particularly the Baptismal Covenant.
- Participate in my faith community.
- Recognize the various roles that help make a faith community.
- Learn to pray as a means of being in relationship with God.
- Try worshipful experiences.

### **Theology**

- Claim my belovedness in God.
- Appreciate the limits of my humanity and welcome the grace that God offers.
- Understand that baptism is the beginning of a journey, confirmation involves a personal decision to continue that journey, and the journey changes with life and as one's faith matures.
- Recognizes that Theology is the systematic study of human experience of God.
- Aware that the Baptismal Covenant, Book of Common Prayer, and scripture are foundational sources of inspiration and formation.

### **Representing Christ**

- Wonder about the meaning of life.
- Recognize my gifts given to me by God.
- Question who I am.
- Desire a relationship with God.
- Understand prayer as a spiritual conversation.
- Seek others to share spiritual conversations.

### **SIGNS IN THE WORLD (Evangelization)**

**I feel confident and competent in and am able to:**

#### **Scripture**

- Recognize scripture and God's story in the world.
- Hear how others make connections between My Story and God's Story.
- Curious about how scripture speaks to current circumstances and global concerns.



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### **Episcopal Tradition**

- Recognize holiness in life's patterns, practices, and rituals.
- Identify the patterns, practices and rituals that inform my living as a faithful and ethical person.
- Learn about how the Episcopal church responds to issues of social justice and stewardship.

### **Theology**

- Recognize and explore the interrelationship between faith and other disciplines.
- Wonder how God is incarnate in all of life's big questions and the world's great challenges.
- Acknowledge the existence of evil.
- Explore turning to God in times of challenge and uncertainty.

### **Representing Christ**

- See God in all people.
- See the world through the life and teachings of Jesus.
- Think differently about decision-making because of my faith.
- Listen and participate respectfully when various perspectives are presented respectfully.
- Recognize responsibility to vulnerable people and places.

## **THRESHOLD II: A STORY OF ENGAGING**

**I meet others who know God's Story and engage with them in communion.**

**Characteristics:** seeking, connecting, exploring

**Focus:** Energies primarily oriented to engaging in community

- What gifts do I bring to the community?
- What value do I add? How/What am I contributing?
- How do my relationships help me understand God more fully?

**Pedagogical Stage:** BLOOM'S TAXONOMY: Applying

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## **SIGNS WITHIN THE FAITH COMMUNITY (Formation)**

**I feel confident and competent in and am able to:**

### **Scripture**

- Find self in the Christian Story (biblical and beyond).
- Familiar with the foundational Scriptural stories that form the story of Salvation.

### **Episcopal Tradition**

- Appropriate scripture, tradition, and reason (with experience) to inform life and use as the basis of my theological reflection.
- Identify as an Episcopalian which includes familiarity with the Baptism, Eucharist, sacramental rites, creeds, and Book of Common Prayer (BCP).
- Understand Episcopal polity, its historic relationship with the Anglican Communion and the relation of parish, diocesan, provincial and church-wide structures.
- Understand the nature of ministry and honor different roles within the whole Body of Christ and recognize connections between church history, liturgy, ethics and social action.
- Commit to a discipline of corporate and individual prayer and worship.
- Understand the history and practice of Episcopal worship.

### **Theology**

- Practice ways of helping others recognize and claim their belovedness.
- Confront sin in myself and in the world and recognize the power of forgiveness.
- Understand and value being a member of the body of Christ.
- Deepen relationship with God through critical engagement with scripture and traditions of Christian thought.
- The Baptismal Covenant and the Book of Common Prayer, and scripture inform my life/worldview.

### **Representing Christ**

- Recognize the joys and obligations of Christian commitment.
- Appreciate the gifts of others.
- Engage in ongoing self-reflection about difference to understand historical inequities and suffering caused by religion and indifference.
- Participate in spiritual growth opportunities in my faith community.
- Participate in community worship, and miss it when I am absent
- Develop important relationships in my faith community.

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## **SIGNS IN THE WORLD (Evangelization)**

**I feel confident and competent in and am able to:**

### **Scripture**

- Hear God's Story from multiple perspectives.
- Articulate how to Integrate God's Story in my life.
- Embrace the Biblical imperatives to love God and to love our neighbors as ourselves.

### **Episcopal Tradition**

- Understand the rituals of my faith tradition as part of larger interfaith/global tradition.
- Articulate what I believe about my faith with others & what distinguishes it from other faith traditions/ denominations.
- Understand that the Episcopal Church and the Anglican Communion give public witness to contemporary challenges.

### **Theology**

- Commit to loving God and my neighbor.
- See God's radical love in everyday life.
- Recognize my responsibility for all of God's creation.
- Acknowledge the imperative to join God's Mission for the world.

### **Representing Christ**

- Strive to love others regardless of our differences or perceived differences.
- Engage my neighbor in response to my faith.
- Apply my faith when addressing issues.
- Participate in conversations that raise spiritual questions with people who do not share my faith tradition.
- Participate with my church to address needs in my community.

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## **THRESHOLD III: A STORY OF SUSTAINING**

**I “wrestle” with God and God’s Story and share my gifts to sustain my community and God’s Mission**

**Characteristics:** committed, consistent, confident, capable, competent, healthy questioning

**Focus:** Commitment to faith community – locally and/or church-wide

- What helps me go deeper?
- How can/do I deepen my faith?
- What feeds me?
- Who are my models and inspiration?

**Pedagogical Stage:** BLOOM’S TAXONOMY: Analyzing

**SIGNS WITHIN THE FAITH COMMUNITY (Formation)**

**I feel confident and competent in and am able to:**

### **Scripture**

- Explore my personal story, my faith community’s story and my wider community’s story in light of the Christian Story to make decisions.
- Study scripture with a working knowledge of how to interpret and use scripture in a range of different contexts.
- Lead Bible reflection confidently with a studied approach.

### **Episcopal Tradition**

- Articulate the impact of personal faith (Apostles’ Creed), the faith of the church (Nicene Creed), and ethical questions.
- Regularly participate in and practice my faith with others an Episcopal context.
- Exercise authority to engage resources and structures of The Episcopal Church (TEC).
- Actively engage in ministerial roles in my community and missional networks beyond the local level.
- Confidently pray and talk about prayer with others.
- Actively participate in Episcopal Worship as participant and leader.

### **Theology**

- Theologically reflect upon the structure/systems that limit our embrace of our Belovedness in God.
- Adapt my actions to honor difference (diversity) with and among cultural and religious groups.

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- Articulate my sense of vocation and be able to navigate possible tension between the personal and ecclesial aspects of ministry.
  - Understand the ways in which Christian beliefs and practices have developed over time and are developing in varying contexts.
  - Discuss the theology of the Baptismal Covenant, the BCP and scripture and their implications for personal and corporate decision-making with others.

### **Representing Christ**

- Live by a Rule of Life.
- Share my gifts in my faith community.
- Risk asking tough questions of my faith community at any level, especially to acknowledge difference and dismantle oppression.
- Participate in a community of practice and/or seek spiritual direction (enrichment) from a director, faith mentor or leader of faith.
- Embrace liturgical roles and lead worship.
- Embrace leadership roles within my faith community.

### **SIGNS IN THE WORLD (Evangelization)**

**I feel confident and competent in and am able to:**

#### **Scripture**

- Make decisions informed by God's Story.
- Share the Good News utilizing theologically sound resources for biblical literacy.
- Reflect theologically on specific scriptural passages and different interpretations to choose how I respond to current events and global concerns.

#### **Episcopal Tradition**

- Participate in rituals inspired by my faith in my public community.
- Engage in dialogue about faithful living with others from different denominations/faiths.
- Represent my denomination in civic and interfaith circles.

#### **Theology**

- Point to and name God's action in the world.
- Join God in action in the world as a follower of Christ.
- Discuss the things I see as evil in my world with others.
- Engage in deeper reflections of God's mission and our role in that mission with other communities.

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### **Representing Christ**

- Intentionally seek the face of Christ in others.
- Admit my faults and seek forgiveness; I forgive.
- Strive for justice and peace as a witness of my faith.
- Connect my actions to God's mission of love, liberation and life for all of creation.
- Share my time, talent, and financial resources sacrificially.

## **THRESHOLD IV: A STORY OF CULTIVATING-CATALYZING**

I help others "wrestle" with God and God's Story cultivating their faith and catalyzing their engagement in God's Mission.

**Characteristics:** confident in leading, called & calling, capacity building, courageous, co-create

**Focus:** Cultivate OTHER's maturing in faith and catalyze their engagement in God's Mission

- How am I called to companion others?
- How can I invite others into discipleship?
- How can/do I pass on faith to others?
- How do I spark other's engagement in God's Mission?

**Pedagogical Stage:** BLOOM'S TAXONOMY: Evaluating, Creating

### **SIGNS WITHIN THE FAITH COMMUNITY (Formation)**

**I feel confident and competent in and am able to:**

#### **Scripture**

- Facilitate others' exploration of the connections between our Individual Stories, our collective stories, and God's Story from multiple perspectives.
- Teach others how to engage theological resources for personal and communal reflection and response.

#### **Episcopal Tradition**

- Lead opportunities to learn about the Episcopal Way and its foundational elements and their role in life choices.
- Lead the development and implementation of ideas/ programming to incorporate growth, reflection, and continued practice that leads to deepening of Episcopal Identities.

- 
- Encourage ministry collaborations that utilize the gifts of the laity in partnership with deacons, priests and bishops.
  - Guide others' discernment of ways to use their gifts in the faith community.
  - Assist others with their prayer life.
  - Train liturgical leaders.

### **Theology**

- Create opportunities to restore unity with God and others in Christ and develop processes/practices to dismantle barriers for individuals and community members to claim their belovedness in God.
- Teach the community to understand sin and grace.
- Call my faith community to deeper reflection on its role in God's Mission and mentor others in recognizing God's invitation to them as members of the Body of Christ.
- Create opportunities for community members to critically engage and systematically study our human experience of God and deepen our relationship with God.
- Teach the interconnections of history, theology, and moral decision-making based in Scripture, the Baptismal Covenant, the Book of Common Prayer.

### **Representing Christ**

- Equip others for their discernment and gifts appreciation.
- Recognize and cultivate the gift/s of others.
- Seek ways to empower my faith community to understand historical inequities and suffering caused by religion and indifference.
- Invite and inspire others to claim their place in God's Mission.
- Prepare members for participation and leadership in worship.
- Prepare others for leadership roles.

### **SIGNS IN THE WORLD (Evangelization)**

**I feel confident and competent in and am able to:**

#### **Scripture**

- Share the Christian Story while equipping others' learning and questioning.
- Equip others to share God's story in a variety of ways.
- Lead communal reflections on contemporary circumstances, issues and concerns, and facilitates communal responses to them.

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### **Episcopal Tradition**

- Create and lead rituals inspired by my faith in my public community.
- Create environments where life's questions can be engaged in faith-filled ways from lots of perspectives.
- Host gracious and brave conversations with guidelines for sharing that honor all perspectives.

### **Theology**

- Teach others how to listen to voices from the margins and develop justice-seeking responses that address systemic injustice.
- Embrace diversities with and among cultural and religious groups.
- Risk asking and leading dialogue of unspoken questions.
- Facilitate the creation of opportunities to join God's Mission with others.

### **Representing Christ**

- Inspire others to right relationships with God, self, others and all creation.
- Create space for healing and reconciling.
- Seek ways to empower my wider community to understand historical inequities and suffering caused by religion and indifference.
- Engage in ongoing collaboration with the wider community to speak truth to power.
- Monitor coherence between what I/we say and what I/we do.



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## PART II: SIGNS & THRESHOLDS FOR THOSE RESPONSIBLE FOR PASSING ON THE TEACHINGS OF THE CHURCH

### PREAMBLE: Lifelong, Life-wide, and Life-deep Faith and Ministry Development for all Baptized Episcopalians<sup>1</sup>

In the Episcopal Church, the **Baptismal Covenant** articulates the relationship God establishes with us in Holy Baptism and defines who we are as Christians and Episcopalians. It offers questions that explore how we know God: Creator, Redeemer, and Sanctifier (Father, Son, and Holy Spirit). It also highlights the work God has given us to do:

- to continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers;
- to resist evil and repent when we fall into sin;
- to proclaim the Good News of God in Christ through word and example;
- to seek and serve Christ in all people; and
- to strive for justice and peace and respect the dignity of every human being.<sup>2</sup>

How we each experience God, grow in faith, and discern our response to God's invitation is unique. What we share—sometimes more individually and sometimes more collectively—is a **lifelong, life-wide, and life-deep**<sup>3</sup> journey through which we develop the skills to respond to God's invitation to be the body of Christ both within our faith communities and within the world.

**This document is primarily intended for members of a faith community at the local or diocesan level** (such as Vestry members, Commissions on Ministry, faith formation leaders, spiritual directors, clergy, chaplains, and those responsible for passing on the teachings of the church, etc.) **who serve formally or informally as catalyzers and cultivators of other adults' faith journeys.** The document is designed to help these facilitators, guides, and/or teachers to adapt resources to local contexts in order to promote deeper faith and ministry development in a congregation, intentional community, or diocese. It is created to be a resource to generate opportunities for fellow travelers to wonder, widen, and deepen their understanding of themselves and of God as well as to gain confidence in their grasp of the

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<sup>1</sup> This document was developed by a working group with guidance from the Task Force for Faith Formation and Ministry of the Baptized. Writing Team members include Ellen Bruckner, Kate Gillooly, Lisa Kimball, Julie Lytle, Deborah Bressoud Parker, Sharon Ely Pearson, Tina Pickering, and Melissa Rau with additional support from Amy Cook, Vicki Garvey, Alexizendria Link, and James McKim.

<sup>2</sup> The Book of Common Prayer, pp 304–305.

<sup>3</sup> Lifelong reminds that a journey of faith unfolds chronologically across one's life. Life-wide reminds that a journey of faith integrates formative events and experiences from across one's contexts. Life-deep reminds that the meaning-making that occurs while on a journey of is influenced by culture, beliefs, attitudes, emotions, ideologies and values.

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knowledge, skills, and practices needed to follow Jesus. This is not meant to be a static document but flexible; local leadership is encouraged to adapt and adjust to fit their own contexts and needs.

While designed primarily for catalyzers and cultivators of faith, it is important to be clear—faith and ministry development are the work of *all baptized people*, not just those who may consider themselves leaders or potential leaders in the church. All baptized Christians are ministers and are called to join God’s mission both in the church and in the world. Thus, individuals also may use this document as a discernment or self-assessment tool (See Part I of this document) to reflect upon where they are in their personal faith and ministry development – recognizing strengths and prompting the search for additional resources for growth in spirituality and leadership. While linear in its presentation and format, it can also be visualized as a labyrinth, entering at a certain point and following a path that has twists and turns, with new perspectives gained along the way.

To that end, this document is offered as both a **map and a set of map-making elements**. As a map, without presuming a particular entry point or sequence,<sup>4</sup> the document attempts to identify recognizable signs and thresholds of one’s faith journey through a four-phased continuum. The continuum encompasses recognizable signs of maturing in our relationship with God that mark deepening knowledge and understanding, the shaping of values and attitudes, as well as the honing of practices and skills. There are also thresholds to cross as an identity as disciples and members of the Body of Christ is more fully embraced. Decisions are then made to accept increased responsibility to proclaim God’s loving, liberating, life-giving Good News (evangelism) and to help others to find their path as we pass on our faith (faith formation). These threshold crossings can be described as “movements” between four “stages” which are experienced differently by each person:<sup>5</sup>

- **Claiming—starting to grow in Christian faith as an Episcopal expression;**
- **Emerging—deepening individual faith through connection to a community of faith;**
- **Sustaining—engaging in faithful service, consistent spiritual practices, and participation in various aspects of life and leadership within the church and within the world; and**
- **Cultivating and Catalyzing—inspiring, supporting and passing on the faith to others on their lifelong faith journey.**<sup>5</sup>

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<sup>4</sup> New, as well as “established” Christians may find themselves traversing these thresholds during their faith journey. For example, one may be well versed in scripture (Sustaining), but lack an Episcopal lens for reading and theological reflection (Emerging). Some may be following a call to serve in the community (Cultivating/Catalyzing) long before connecting their ministry to their faith (Claiming, Emerging).

<sup>5</sup> In 1956, Benjamin Bloom and four collaborators published a framework for categorizing educational goals using a cognitive progression which presumes lower order thinking is necessary to the development of higher order thinking, familiarly known as Bloom’s Taxonomy. It was revised as Bloom’s Revised Taxonomy (BRT) in 2001. The writing team used BRT and its six levels to differentiate learning outcomes in each of the four phases: Claiming includes the BRT’s remembering and understanding; Emerging concentrates on BRT’s applying; Sustaining focuses on BRT’s analyzing and evaluating; and Cultivating/Catalyzing highlights BRT’s creating.

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As a set of **map-making elements** (the significant sites, potential routes, and legends for interpretation), this document highlights four areas that capture the breadth of what it means to follow Jesus within an Episcopal context:

- **Scripture,**
- **Episcopal Tradition** (including history and liturgy),
- **Theology,** and
- **Representing Christ** (including ethics and moral theology).

Together, these elements chart demonstrable competencies we express as we follow the call to discipleship more fully. They also provide a critical foundation for consistently engaging in practices of reconciliation—confronting sins that limit human dignity such as racism, sexism, ableism, and clericalism.

The authors of this document understand “competencies” as active elements that demonstrate we are growing and getting better at something throughout the course of our lives—that we are living as disciples. Beyond a transcript that outlines content with which we have engaged, competencies also describe attitudes and practices we claim as we grow through phases of faith and ministry development. We like to think of **competencies as “confidences—feelings or consciousness of one's powers.”** Each time we deepen our knowledge, sharpen our skills, embrace Christ-like attitudes and respond in faith, we show how we are gaining confidence as we strive to follow Jesus more nearly, deepen our relationship with God, and respond to God’s presence in our lives.

### ***Background of this Document***

*The Anglican Primates initiated the creation of similar maps and map-making elements in 2003 when they established a task force on Theological Education for the Anglican Communion (TEAC). TEAC’s aim is to help all Anglican Christians to be theologically alert and sensitive to the call of God. TEAC focused on an “Outcomes Based” model for education and encouraged a shift from “What does a person know?” to “What competencies does the learner need to gain in order to be able to fulfil this or that task/job/vocation?”<sup>6</sup> TEAC offered a set of “ministry grids” for bishops, priests, deacons, licensed lay ministers, and lay people with the hope that each of the Anglican Communion Provinces would adapt them for local use. Within the Episcopal Church, the Association for Episcopal Deacons published competencies for diaconal formation in 2017 and updated them in 2018. The writing group offers this document, **A Christian Life of Faith: Signs and Thresholds along The Way**, for your use and adaptation.<sup>7</sup>*

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<sup>6</sup> TEAC offers more information about the philosophy of ‘Outcomes Based’ education as it applies in the context of South Africa here: <https://www.anglicannews.org/news/2006/01/teac-meeting-ends-with-pledge-to-help-renew-theological-education.aspx>. Theological Education for the Anglican Communion (TEAC), <https://www.anglicancommunion.org/theology/theological-education/ministry-grids.aspx>, January 5, 2020.

<sup>7</sup> Please comment! Does this document appropriately and adequately capture the knowledge, attitudes and skills of all the baptized as we grow in faith and develop our ministries. Send comments to [jlytle@bexleyseabury.edu](mailto:jlytle@bexleyseabury.edu).

## A CHRISTIAN LIFE OF FAITH: SIGNS AND THRESHOLDS ALONG THE WAY

I am a baptized Christian who wonders what my journey of faith is in relationship with God, myself, my neighbor, and all of creation.

Living my faith within the faith community asks “How am I growing in faith within an expanding circle of believers?” The focus is **formation**.

Living my faith in the world asks “How am I sharing my faith beyond my faith community? The focus is **evangelization**.

THRESHOLDS	<b>CLAIMING</b>  <i>I have been baptized and am beginning to claim a new faith as I come to know God’s Story.</i>	<b>ENGAGING</b>  <i>I meet others who know God’s Story and engage with them in communion.</i>	<b>SUSTAINING</b>  <i>I “wrestle” with God and God’s Story and share my gifts to sustain my community and God’s Mission.</i>	<b>CULTIVATING-CATALYZING</b>  <i>I help others “wrestle” with God and God’s Story cultivating their faith and catalyzing their engagement in God’s Mission.</i>
Characteristics	<b>SELF-CONSCIOUS as beginning a Christian Life of Faith</b>  curious, seeks understanding, desires affiliation and belonging  <i>(BLOOM: remembering, Understanding)</i>	<b>BECOMING ACTIVE in a faith community and Engaging Faith</b>  seeking, connecting, exploring  <i>(BLOOM: Applying)</i>	<b>FAITHFUL SERVICE IN THE CHURCH locally and/or church-wide</b>  committed, consistent, confident, capable, healthy questioning  <i>(BLOOM: Analyzing)</i>	<b>OTHER-ORIENTED— responsible for teaching and passing on faith</b>  confident in leading, called & calling, capacity building, courageous, co-create  <i>(BLOOM: Evaluating, Creating)</i>
General Discernment Questions	Who am I as a Christian?  How do I hear and discover what being a Christian means for me?  How do I hear and discover what being an Episcopalian means for me?	What gifts do I bring to the community?  What value do I add? How/What am I contributing?  How do my relationships help me understand God more fully?	What helps me go deeper?  How can/do I deepen my faith?  What feeds me?  Who are my models and inspiration?	How am I called to companion others?  How can I invite others into discipleship?  How can/do I pass on faith to others?  What difference can I make?

<b>DESIRED CONFIDENCE—Formation In particular KNOWLEDGE, SKILLS, ATTITUDES, BEHAVIORS</b>				
<b>Discernment Questions about Scripture</b>	<p>How do I understand the Christian story for myself?</p> <p>Where is my comfort level in reading scripture for myself?</p> <p>Tell a story about a time when loving God and loving my neighbor became real.</p>	<p>Where do I find myself in the Christian story?</p> <p>What Bible stories mean the most to me?</p> <p>How do I understand the Salvation story from scripture?</p> <p>How do I make room in my religious thinking for expanding my understanding?</p>	<p>Where do I notice the Christian story affecting my life?</p> <p>How am I using Bible tools for insight and interpretation?</p> <p>How do I use scripture to support/enhance my prayer/meditation experiences?</p>	<p>Where do I notice the Christian story affecting my life?</p> <p>How am I using Bible tools for insight and interpretation?</p> <p>How do I use scripture to support/enhance my prayer/meditation experiences?</p>
<b>Discernment Questions about Theology</b>	<p>How do I experience my baptismal vows in my life?</p> <p>What parts of the Book of Common Prayer do I turn to in prayer and why?</p> <p>How do I understand the creeds?</p> <p>When do I find myself turning to God in prayer and silence?</p>	<p>How do I explain the importance of being part of a faith community?</p> <p>Where am I being drawn to help in caring for creation?</p> <p>How do I understand my own world view? How is faith informing how I see and understand this world view?</p> <p>How have I examined the theological statements I grew up with?</p>	<p>Where do my experiences with forgiveness fit in the scripture story?</p> <p>What kinds of confession do I find most complete and meaningful to me?</p> <p>How do I clarify and stay focused on my call amidst the many demands of my life?</p> <p>What is the examined theology/honor in my life?</p>	<p>Where in my life have I noticed a broadening/deepening of my practices of living with diversity?</p> <p>How have I challenged myself to explore the faith questions that arise in me?</p> <p>In what ways do I engage others in reflecting on their faith?</p> <p>How am I connecting with the Episcopal Church's framework Building Beloved Community?</p>

**DESIRED CONFIDENCE—Formation In particular KNOWLEDGE, SKILLS, ATTITUDES, BEHAVIORS**

Discernment Questions about Episcopal Tradition	<p>Why did I choose the Episcopal Church?</p> <p>What is the element of the Episcopal Church that speaks the most to my life?</p>	<p>How is the Episcopal community important in my life?</p> <p>How am I claiming and living out my Episcopal identity?</p>	<p>What are some of the practices I've found helpful in growing my faith?</p> <p>How am I involved in my local faith community?</p> <p>What ways have I found to connect my life in my faith community with engagement in the larger neighborhood and beyond?</p> <p>How does my faith inform my civic life?</p>	<p>In what ways have I mentored others in their faith?</p> <p>How am I a role model to lead others in expressing faith in action?</p> <p>Where have I opened the space for conversation with others?</p> <p>How do I understand my leadership in my local church?</p>
Discernment Questions about Representing Christ	<p>How do I seek and serve Christ in all people, respecting the dignity of every person?</p> <p>How would I describe my relationship with God?</p> <p>What in worship feeds me for the rest of my week?</p> <p>How does my faith inform my decision-making?</p> <p>How does being part of a faith community strengthen my life?</p>	<p>How has being part of a faith community clarified and/or deepened my spiritual life?</p> <p>How does my participation in my faith community strengthen the faith community?</p> <p>How does being part of a faith community strengthen the wider communities?</p> <p>What or where are the ministries I have said "yes" to in my church?</p> <p>Who are the people I'm drawn to help outside of the church?</p> <p>What do I notice about myself when I engage with people who think and believe differently than I do?</p>	<p>How do I experience the space within my faith community for me and others to have doubts?</p> <p>How do I articulate my Rule of Life and how it developed?</p> <p>As I reflect on my participation in my faith community, where do I identify the areas of growth spiritually for myself and for my life in the wider community?</p> <p>What have I experienced as my more difficult areas of forgiveness?</p> <p>How do I experience the alignment of my actions and my beliefs?</p> <p>How do I understand myself as an agent of reconciliation in the world?</p>	<p>How do I make room for compassion and curiosity when others around me express doubts about faith? How do I respond?</p> <p>What methods/tools have I found effective in engaging others in conversations dealing with reconciliation?</p> <p>How has my faith grown as I work to empower others to use their gifts to serve the community?</p> <p>What are the actions I am taking to disrupt systemic racism in our church and the world?</p>

		CLAIMING	ENGAGING	SUSTAINING	CULTIVATING-CATALYZING
<b>SCRIPTURE</b>	<b>Signs of Living my faith within the faith community (forming)</b>	Hear and claim the Christian Story as my own.	Find self in the Christian Story (biblical and beyond).	Explore my personal story, my faith community's story and my wider community's story in light of the Christian Story to make decisions.	Facilitate others' exploration of the connections between Our Individual Stories, Our Collective Stories, and God's Story from multiple perspectives.
		Know that the Bible is the foundational text of the Christian faith.	Familiar with the foundational scriptural stories that form the story of Salvation.	Study the Bible with a working knowledge of how to interpret and use scripture in a range of different contexts. Confidently lead Bible reflection with a studied approach.	Teach others how to engage theological resources for personal and communal reflection and response.
		S.1	S.2	S.3	S.4
	<b>Signs of Living my faith in the world (Evangelizing)</b>	Recognize scripture and God's Story in the world.	Hear God's Story from multiple perspective.	Make decisions informed by God's Story.	Share the Christian Story while equipping others' learning and questioning.
		Hear how others make connections between My Story and God's Story.	Articulate how to Integrate God's Story in my life.	Share the Good News utilizing theologically sound resources for biblical literacy.	Equip others to share God's Story in a variety of ways.
		Curious about how scripture speaks to current circumstances and global concerns.	Embraces the Biblical imperatives to love God and to love our neighbors as ourselves.	Reflect theologically on specific scriptural passages and different interpretations to choose how I respond to current events and global concerns.	Leads communal reflections on contemporary circumstances, issues and concerns and facilitates communal responses to them.
		S.5	S.6	S.7	S.8

		CLAIMING	ENGAGING	SUSTAINING	CULTIVATING-CATALYZING
<b>Signs of Living my faith within the faith community (forming)</b>	Recognize that the Episcopal way values scripture, tradition, and reason as its foundation.	Appropriate scripture, tradition, and reason (with experience) to inform life and use as the basis of my theological reflection.	Articulate the impact of personal faith (Apostles' Creed), the faith of the church (Nicene Creed), and ethical questions.	Lead opportunities to learn about the Episcopal Way and its foundational elements and their role in life choices.	
	Understand Episcopal identity as defined by the Book of Common Prayer (BCP), the liturgical calendar, and particularly the Baptismal Covenant.	Identify as an Episcopalian which includes familiarity with the Baptism, Eucharist, sacramental rites, creeds, and Book of Common Prayer (BCP).	Regularly participate in and practice my faith with others in an Episcopal context.	Lead the development and implementation of ideas/programming to incorporate growth, reflection, and continued practice that leads to deepening of Episcopal Identities.	

	CLAIMING	ENGAGING	SUSTAINING	CULTIVATING-CATALYZING
	Participate in my faith community.	Understand Episcopal polity, its historic relationship with the Anglican Communion, and relation of parish, diocesan, provincial, and church-wide structures.	Exercise authority to engage resources and structures of The Episcopal Church (TEC).	Encourage ministry collaborations that utilize the gifts of the laity in partnership with deacons, priests and bishops.
	Recognize the various roles that help make a faith community.	Understand the nature of ministry, honor different roles within the whole Body of Christ, and recognize connections between church history, liturgy, ethics and social action.	Actively engage in ministerial roles in my community and missional networks beyond the local level.	Guide others' discernment of ways to use their gifts in the faith community.
	Learn to pray as a means of being in relationship with God.	Commit to a discipline of corporate and individual prayer and worship.	Confidently pray and talk about prayer with others.	Assist others with their prayer life.
	Try worshipful experiences.	Understand the history and practice of Episcopal worship.	Actively participate in Episcopal Worship as participant and leader.	Train liturgical leaders.
	ET.1	ET.2	ET.3	ET.4
Signs of Living my faith in the world (Evangelizing)	Recognize holiness in life's patterns, practices, and rituals.	Understand the rituals of my faith tradition as part of larger interfaith/global tradition.	Participate in rituals inspired by my faith in my public community.	Create and lead rituals inspired by my faith in my public community.
	Identify the patterns, practices and rituals that inform my living as a faithful and ethical person.	Articulate what I believe about my faith with others and what distinguishes it from other faith traditions/denominations.	Engage in dialogue about faithful living with others from different denominations/faiths.	Create environments where life's questions can be engaged in faith-filled ways from lots of perspectives.
	Learn about how the Episcopal church responds to issues of social justice and stewardship.	Understand that the Episcopal Church and the Anglican Communion give public witness to contemporary challenges.	Represent my denomination in civic and interfaith circles.	Host gracious and brave conversations with guidelines for sharing that honor all perspectives.
	ET.5	ET.6	ET.7	ET.8



	CLAIMING	ENGAGING	SUSTAINING	CULTIVATING-CATALYZING
Signs of Living my faith within the faith community (forming)	Claim my belovedness in God.	Practice ways of helping others recognize and claim their belovedness.	Theologically reflect upon the structure/systems that limit our embrace of our Belovedness in God.	Create opportunities to restore unity w/God and others in Christ and develop practices to dismantle barriers for community members to claim their belovedness in God.
	Appreciate the limits of my humanity and welcome the grace that God offers.	Confront sin in myself and in the world and recognize the power of forgiveness.	Adapt my actions to honor difference/diversity with and among cultural and religious groups.	Teach the community to understand sin and grace.
	Understand baptism as a journey beginning, confirmation involves a personal decision to continue onward, and journey changes with life and faith maturity.	Understand and value being a member of the body of Christ.	Articulate my sense of vocation and able to navigate possible tension between the personal and ecclesial aspects of ministry.	Call my faith community to deeper reflection on its role in God's Mission and mentors others in recognizing God's invitation to them as members of the Body of Christ.
	Recognizes that Theology is the systematic study of human experience of God.	Deepen relationship with God through critical engagement with scripture and traditions of Christian thought.	Understand the ways in which Christian beliefs and practices have developed over time and are developing in varying contexts.	Create opportunities for community members to critically engage and systematically study our human experience of God and deepen our relationship with God.
	Aware that the Baptismal Covenant, Book of Common Prayer, and scripture are foundational sources of inspiration and formation.	The Baptismal Covenant, the Book of Common Prayer, and scripture inform my life/worldview.	Discuss the theology of the Baptismal Covenant, the BCP and scripture and their implications for personal and corporate decision-making with others.	Teach the interconnections of history, theology, and moral decision making based in scripture, the Baptismal Covenant, The Book of Common Prayer.
	T.1	T.2	T.3	T.4

	CLAIMING	ENGAGING	SUSTAINING	CULTIVATING-CATALYZING
Signs of Living my faith in the world (Evangelizing)	Recognize and explore the interrelationship between faith and other disciplines.	Commit to loving God and my neighbor.	Point to and name God's action in the world.	Teach others how to listen to voices from the margins and develop justice-seeking responses that address systemic injustice.
	Wonder how God is incarnate in all of life's big questions and the world's great challenges.	See God's radical love in everyday life.	Join God in action in the world as a follower of Christ.	Embrace diversities with and among cultural and religious groups.
	Acknowledge the existence of evil.	Recognize my responsibility for all of God's creation.	Discuss the things I see as evil in my world with others.	Risk asking and leading dialogue of unspoken questions.
	Explore turning to God in times of challenge and uncertainty.	Acknowledge the imperative to join God's Mission for the world.	Engage in deeper reflections of God's mission and our role in that mission with other communities.	Facilitate the creation of opportunities to join God's Mission with others.
	T.5	T.6	T.7	T.8

	CLAIMING	ENGAGING	SUSTAINING	CULTIVATING-CATALYZING
Signs of Living my faith within the faith community (forming)	Wonder about the meaning of life.	Recognize the joys and obligations of Christian commitment.	Live by a Rule of Life.	Equip others for their discernment and gifts appreciation.
	Recognize my gifts given to me by God.	Appreciate the gifts of others.	Share my gifts in my faith community.	Recognize and cultivate the gifts of others.
	Question who I am.	Engage in ongoing self-reflection about difference to understand historical inequities and suffering caused by religion and indifference.	Risk asking tough questions of my faith community at any level, especially to acknowledge difference and dismantle oppression.	Seek ways to empower my faith community to understand historical inequities and suffering caused by religion and indifference.

	CLAIMING	ENGAGING	SUSTAINING	CULTIVATING-CATALYZING
	Desire a relationship with God.	Participate in spiritual growth opportunities in my faith community.	Participate in a community of practice and/or seek spiritual direction/enrichment with a director, faith mentor or leader.	Invite and inspire others to claim their place in God's Mission.
	Understand prayer as a spiritual conversation.	Participate in community worship, and miss it when I don't.	Embrace liturgical roles and lead worship.	Prepare members for participation and leadership in worship.
	Seek others to share spiritual conversations.	Develop important relationships in my faith community.	Embrace leadership roles within my faith community.	Prepare others for leadership roles.
	RC.1	RC.2	RC.3	RC.4
Signs of Living my faith in the world (Evangelizing)	See God in all people.	Strive to love others regardless of our differences.	Intentionally seek the face of Christ in others and celebrate their uniqueness.	Inspire others to right relationships with God, self, others and all creation.
	See the world through the life and teachings of Jesus.	Engage my neighbor in response to my faith.	Admit my faults and seek forgiveness; I forgive.	Create space for healing and reconciling.
	Think differently about decision-making because of my faith.	Apply my faith when addressing issues.	Strive for justice and peace and witness my faith.	Seek ways to empower my wider community to understand historical inequities and suffering caused by religion and indifference.
	Listen and participate respectfully when various perspectives are presented respectfully.	Participate in conversations that raise spiritual questions with people who do not share my faith tradition.	Connect my actions to God's mission of love, liberation and life for all of creation.	Engage in ongoing collaboration with the wider community to speak truth to power.
	Recognize responsibility to vulnerable people and places.	Participate with my church to address needs in my community.	Share my time, talent, and financial resources sacrificially.	Monitor coherence between what I/we say and what I/we do.
	RC.5	RC.6	RC.7	RC.8