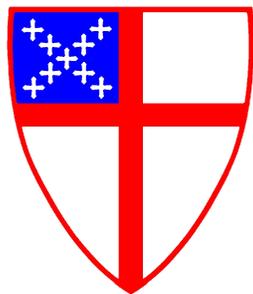
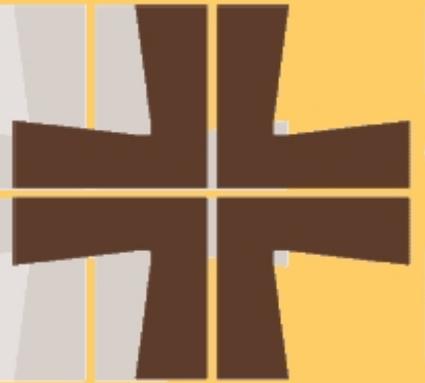


Commentary on “Called to Common Mission”

Adopted by the
Lutheran-Episcopal
Coordinating Committee
February 5, 2002



“Called to Common Mission”
Describes the Relationship of Full Communion between
The Episcopal Church and the Evangelical Lutheran Church in America

Action of the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America

The Sixth Biennial Churchwide Assembly of the Evangelical Lutheran Church in America on August 19, 1999, adopted the following:

VOTED:

Yes-716; No-317

CA99.04.12 **RESOLVED**, that this Churchwide Assembly of the Evangelical Lutheran Church in America accepts "**Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement***," as amended and set forth below, as the basis for a relationship of full communion to be established between The Episcopal Church and the Evangelical Lutheran Church in America; and be it further

RESOLVED, that this Churchwide Assembly of the Evangelical Lutheran Church in America requests that Presiding Bishop H. George Anderson of the Evangelical Lutheran Church in America convey this action to Presiding Bishop Frank T. Griswold of The Episcopal Church.

Action of the 2000 General Convention of The Episcopal Church

The Seventy-Third General Convention of The Episcopal Church on July 8, 2000, adopted the following:

Resolution A040: Acceptance of "Called to Common Mission"

RESOLVED, the House of Deputies concurring, That this 73rd General Convention of The Episcopal Church accepts "**Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement***" as set forth below as the basis for a relationship of full communion to be established between The Episcopal Church and the Evangelical Lutheran Church in America; and be it further

RESOLVED, That this 73rd General Convention of The Episcopal Church requests that The Most Rev. Frank T. Griswold, Presiding Bishop and Primate of The Episcopal Church, convey this action to Presiding Bishop H. George Anderson of the Evangelical Lutheran Church in America.

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Adopted as an official commentary on "Called to Common Mission" by the Lutheran-Episcopal Coordinating Committee on February 5, 2002.

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History of the Document

The original proposal to establish a relationship of full communion between The Episcopal Church and the Evangelical Lutheran Church in America was titled the *Concordat of Agreement*. The Concordat marked the completion of more than 30 years of dialogue between Lutherans and Episcopalians when it was distributed to congregations of the two churches in 1991. The Concordat was approved by an overwhelming majority by the 72nd General Convention of The Episcopal Church in July 1997. Canonical and constitutional changes needed in The Episcopal Church to implement the agreement were approved on a first reading. A month later the proposal was considered by the voting members of the 1997 ELCA Churchwide Assembly in Philadelphia. The proposal failed to achieve the required two-thirds majority by six votes (684-yes; 351-no).

The next day the assembly requested that two *ad hoc* committees provide suggestions on how next to proceed in the ELCA's relationship with The Episcopal Church. The *ad hoc* committees each offered a resolution. The first resolution called for the creation of educational opportunities and discussion throughout the ELCA during the two-year biennium regarding the implications of full communion with The Episcopal Church. The resolution also expressed the hope to ratify an agreement of full communion with The Episcopal Church at the 1999 Churchwide Assembly. Voting members then adopted a resolution calling for renewed dialogue with The Episcopal Church "building upon the degree of consensus" and addressing concerns that emerged during consideration of the Concordat, again with the aim of bringing a revised proposal for full communion to the 1999 Churchwide Assembly.

Upon the basis of the second resolution, and with active participation from The Episcopal Church, a revision of the *Concordat of Agreement* began in 1997. A drafting team was named in November 1997 composed of three Lutheran and three Episcopalian team members. An Advisory Panel also was appointed to review responses from the Evangelical Lutheran Church in America and to offer advice to the writing team. The document was retitled "Called to Common Mission: A Lutheran Proposal for a Revision of the *Concordat of Agreement*" and a first draft was distributed for study in April 1998. Considerable response was received and further revisions were made to the document. A final version and a report of the drafting team describing the final changes were printed in November 1998 and distributed throughout the ELCA and The Episcopal Church.

The final text was amended slightly by the 1999 ELCA Churchwide Assembly before it was adopted by more than the two-thirds vote required (716-yes; 317-no) on August 19, 1999, at Denver, Colorado. The constitutional changes required to implement this agreement for full communion were adopted as well by the 1999 Churchwide Assembly. The same text of "Called to Common Mission" was subsequently adopted without amendment by an overwhelming majority at the 73rd General Convention of The Episcopal Church on July 8, 2000, also at Denver, Colorado. The General Convention also approved on a second reading the necessary canonical and constitutional changes for The Episcopal Church. These constitutional and canonical changes in both church bodies went into effect on January 1, 2001. The relationship of full communion was inaugurated at a service conducted on the Festival of Epiphany, January 6, 2001, at the Washington National Cathedral.

CALLED TO COMMON MISSION: A Lutheran Proposal for a Revision of the *Concordat of Agreement*

Introduction

Our churches have discovered afresh our unity in the gospel and our commitment to the mission to which God calls the church of Jesus Christ in every generation. Unity and mission are organically linked in the Body of Christ, the church. All baptized people are called to lives of faithful witness and service in the name of Jesus. Indeed, the baptized are nourished and sustained by Christ as encountered in Word and Sacrament. Our search for a fuller expression of visible unity is for the sake of living and sharing the gospel. Unity and mission are at the heart of the church's life, reflecting thereby an obedient response to the call of our Lord Jesus Christ.

Many years of thorough and conscientious dialogue have brought our churches to this moment. The history of how far our churches have already traveled together is significant. It guides us on a common path toward the unity for which Christ prayed.

The purpose of this *Concordat of Agreement* is to achieve full communion between the Evangelical Lutheran Church in America and The Episcopal Church. Our churches have set this goal in response to our Lord's prayer that all may be one. Our growing unity is urgently required so that our churches will be empowered to engage more fully and more faithfully the mission of God in the world.

I ask not only on behalf of these, but also on behalf of those

who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me (John 17:20-21).

The Concordat is the latest stage in a long history of ecumenical dialogue between the two churches. Although the issues that gave rise to the Protestant Reformation in England and on the European continent were dissimilar in some respects, Anglicans and Lutherans have long recognized something of themselves in each other, and our churches have never issued condemnations against one another. Liturgical and sacramental worship has always figured largely in the identity and character of each tradition. Moreover, the architects of reformation, both in England and on the continent, were concerned to uphold the catholic faith. Thus it is no surprise that official ecumenical conversations between Lutherans and Anglicans date back to the late nineteenth century.

The first official conversation in this century involving Anglicans and Lutherans in the U.S.A. took place in December 1935, between The Episcopal Church and The Augustana Evangelical Lutheran Church, a church with roots in Sweden. In 1969, the first of three

Introduction

"Called to Common Mission" describes a relationship of full communion between the Evangelical Lutheran Church in America (ELCA) and The Episcopal Church. Full communion is not a merger of the two church bodies. Six characteristics of the two church bodies define a relationship of full communion: (1) a common confession of the Christian faith; (2) a mutual recognition of Baptism and the Lord's Supper, allowing for joint worship and an exchangeability of members; (3) a mutual recognition and availability of ministers; (4) a common commitment to evangelism, witness, and service; (5) a means of common decision making on critical common issues of faith and life; and (6) a mutual lifting of any condemnations that exist between the churches.

The 1991 ELCA Churchwide Assembly approved this definition of full communion when it approved "Ecumenism: The Vision of the Evangelical Lutheran Church in America." A similar understanding is contained in the "Declaration on Unity" adopted by The Episcopal Church in 1979.

This section provides a brief historical overview of dialogue developments within the United States and around the world.

rounds of Lutheran-Episcopal Dialogue began. Periodic reports were submitted to the Evangelical Lutheran Church in America and its predecessor bodies and to The Episcopal Church. Two final reports, *Implications of the Gospel* and “*Toward Full Communion*” and “*Concordat of Agreement*,” were submitted in 1988 and 1991 respectively.

Lutheran-Episcopal Dialogue was coordinated through the Lutheran World Federation and the Anglican Consultative Council with the Anglican-Lutheran International Conversations, the European Regional Commission, and the other national and local dialogues. Consultations were held as well with other churches and traditions in dialogue with Lutherans and Anglicans.

In 1996, the Nordic and Baltic Lutheran and the British and Irish Anglican churches entered communion on the basis of agreement in The Porvoo Common Statement. Earlier, in 1988, the Evangelical Lutheran Church in Germany and the Church of England agreed on steps to closer relations on the basis of The Meissen Declaration. Anglican and Lutheran churches in Canada, in Southern and Eastern Africa, and in Asia have initiated dialogue and begun to share in mission. These actions, and those that follow, help to prepare us and, indeed, other churches committed to the ecumenical movement, to move from our present separation into a relationship of full communion.

Since “Called to Common Mission” was written, the Anglican Church in Canada and the Evangelical Lutheran Church in Canada have established a relationship of full communion that is very similar to the relationship established between the ELCA and The Episcopal Church. This Canadian agreement is known as the “Waterloo Declaration.”

Official Text

CALLED TO COMMON MISSION: A Lutheran Proposal for a Revision of the *Concordat of Agreement*

1. The Lutheran-Episcopal Agreement of 1982 identified as its goal the establishment of “full communion (*communio in sacris*/altar and pulpit fellowship)” between The Episcopal Church and the churches that united to form the Evangelical Lutheran Church in America. As the meaning of full communion for purposes of this *Concordat of Agreement*, both churches endorse in principle the definitions agreed to by the (international) Anglican-Lutheran Joint Working Group at Cold Ash, Berkshire, England, in 1983, which they deem to be in full accord with their own definitions given in the Evangelical Lutheran Church in America’s policy statement “Ecumenism: The Vision of the Evangelical Lutheran Church in America” (1991), and in the “Declaration on Unity” of The Episcopal Church (1979). This agreement describes the relationship between our two church bodies. It does not define the church, which is a gift of God’s grace.

1. This paragraph notes the various documents that provide a definition of “full communion” in both churches.

2. We therefore 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 locally and nationally of recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common

2. This paragraph defines practical and structural consequences of “full communion.” Local and national consultation processes, which include hospitality and collaboration between each church’s bishops, will express and extend Christian mission in dynamic and diverse ways. Our visible unity in evangelism, worship, and service will also honor the integrity of each church, building each other up in love as members of Christ’s body.

witness, life, and service. Diversity is preserved, but this diversity 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 Word and administer the Sacraments.

3. The Episcopal Church agrees that in its General Convention, and the Evangelical Lutheran Church in America agrees that in its Churchwide Assembly, there shall be one vote to accept or reject, as a matter of verbal content as well as in principle, the full set of agreements to follow. If they are adopted by both churches, each church agrees to make those legislative, canonical, constitutional, and liturgical changes that are needed and appropriate for the full communion between the churches. In adopting this document, the Evangelical Lutheran Church in America and The Episcopal Church specifically acknowledge and declare that it has been correctly interpreted by the resolution of the Conference of Bishops of the Evangelical Lutheran Church in America, adopted at Tucson, Arizona, March 8, 1999.

A. Agreements

Agreement in the Doctrine of the Faith

4. The Evangelical Lutheran Church in America and The Episcopal Church recognize in each other the essentials of the one catholic and apostolic faith as it is witnessed in the unaltered *Augsburg Confession*, the *Small Catechism*, and *The Book of Common Prayer* of 1979 (including "Ordination Rites" and "An Outline of the Faith"), and also as it is summarized in part in *Implications of the Gospel* and "*Toward Full Communion*" and "*Concordat of Agreement*," (containing the reports of Lutheran-Episcopal Dialogue III), the papers and official conversations of Lutheran-Episcopal Dialogue III, and the statements formulated by Lutheran-Episcopal Dialogues I and II. Each church also promises to encourage its people to study each other's basic documents.

3. "One vote to accept or reject" "Called to Common Mission" was proposed because the two church bodies met at different times, thus making it impossible for The Episcopal Church to amend the document. Although it was not implemented until January 1, 2001, a new relationship between the churches began immediately with the adoption of the agreement, marking a commitment of each church to support the life and witness of the other.

Once approved by both church bodies, each church agreed to work together to solve difficulties encountered in the relationship of full communion. Each church agreed also to make the necessary changes to its governing documents in order to reflect this new relationship of full communion.

The Tucson Resolution referred to here was an action of the ELCA Conference of Bishops that explained how the relationship of full communion will be implemented in the ELCA. The text of the Tucson Resolution is provided on page 16. The House of Bishops of The Episcopal Church adopted a "Mind of the House Resolution" that addresses how "Called to Common Mission" will be implemented in The Episcopal Church. This document was subsequently adopted as an action of the 2000 General Convention of The Episcopal Church. That resolution is printed on page 17. Neither the Tucson Resolution nor the Mind of the House Resolution is a formal part of the text of "Called to Common Mission."

Agreements

Agreement in the Doctrine of the Faith

4. Any declaration of full communion is based upon an agreement between two church bodies on the essential teachings of the Christian faith. Lutherans express their understanding of these teachings principally through documents prepared at the time of the Reformation, particularly the *Augsburg Confession* and Martin Luther's *Small Catechism*. Episcopalians express their understanding of these teachings principally in the *Book of Common Prayer*, and in other documents, which were first prepared at the time of the Reformation. The *Book of Common Prayer* was last revised by The Episcopal Church in 1979. Since the earliest days of the Church, Christians acknowledge that prayer and doctrine are intimately connected, each dependent on the other to give full expression to Christian teaching. Between 1983 and 1991 the teachings of the two churches have been studied by the Lutheran-Episcopal dialogue committees both in North America and in Europe. Similar study groups are being formed now in Africa, Asia, and Central America.

5. We endorse the international Anglican-Lutheran doctrinal consensus which was summarized in *The Niagara Report* (1989) as follows:

“We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the church’s year.

“We accept the Niceno-Constantinopolitan and Apostles’ Creeds and confess the basic Trinitarian and Christological Dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is authentically identified as Father, Son, and Holy Spirit.

“Anglicans and Lutherans use very similar orders of service for the Eucharist, for the Prayer Offices, for the administration of Baptism, for the rites of Marriage, Burial, and Confession and Absolution. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium* [the consensus of the faithful]. We have many hymns, canticles, and collects in common.

“We believe that baptism with water in the name of the Triune God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the one, holy, catholic and apostolic church, and confers the gracious gift of new life.

“We believe that the Body and Blood of Christ are truly present, distributed, and received under the forms of bread and wine in the Lord’s Supper. We also believe that the grace of divine forgiveness offered in the sacrament is received with the thankful offering of ourselves for God’s service.

“We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God’s justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merit. Both our traditions affirm that justification leads and must lead to ‘good works’; authentic faith issues in love.

“Anglicans and Lutherans believe that the church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God’s saving action in Word and Sacraments. We believe that the church is sent into the world as sign, instrument, and foretaste of the kingdom of God. But we also recognize that the church stands in constant need of reform and renewal.

“We believe that all members of the church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his church and therefore an office of divine institution.

A summary of the common essential teaching of the two church bodies is presented in this paragraph.

We agree on the authority of the Scriptures.

We both accept the ancient creeds which express the Church’s teaching about the Holy Trinity and about Jesus Christ.

We acknowledge that the worship services of the two churches are very similar and express the consensus of the faithful (*consensus fidelium*) throughout the centuries.

We agree on Holy Baptism.

We agree on the Lord’s Supper, especially the Real Presence of the Body and Blood of Christ in the sacrament.

We agree on the doctrine of justification by grace through faith in Jesus Christ.

We agree that God creates the community of people gathered around the preaching of God’s Word and the celebration of the Sacraments in order to receive the gifts of forgiveness, life, and salvation, and to empower people for service in the world.

We agree on the ministry of all baptized Christians, and that the ordained pastoral ministry of Word and Sacrament is established by God.

“We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial, and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the church.

“We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace. The obligations of the kingdom are to govern our life in the church and our concern for the world. The Christian faith is that God has made peace through Jesus ‘by the blood of his cross’ (Colossians 1:20) so establishing the one valid center for the unity of the whole human family.”

Agreement in Ministry

6. The ministry of the whole people of God forms the context for what is said here about all forms of ministry. We together affirm that all members of Christ's church are commissioned for ministry through baptism. All are called to represent Christ and his church; to bear witness to him wherever they may be; to carry on Christ's work of reconciliation in the world; and to participate in the life, worship, and governance of the church. We give thanks for a renewed discovery of the centrality of the ministry of all the baptized in both our churches. Our witness to the gospel and pursuit of peace, justice, and reconciliation in the world have been immeasurably strengthened. Because both our churches affirm this ministry which has already been treated in our previous dialogues, it is not here extensively addressed. Both churches need more adequately to realize the ministry of the baptized through discernment of gifts, education, equipping the saints for ministry, and seeking and serving Christ in all persons.

7. We 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. We acknowledge that personal, collegial, and communal oversight is embodied and exercised in both our churches in a diversity of forms, in fidelity to the teaching and mission of the apostles. We 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. They fulfill their particular ministries within the community of the faithful and not apart from it. The concept of the priesthood of all believers affirms the need for ordained ministry, while at the same time setting ministry in proper relationship to the laity. The Anglican tradition uses the terms “presbyter” and “priest” and the Lutheran tradition in America characteristically uses the term “pastor” for the same ordained ministry.

8. In order to give witness to the faith we share (see paragraphs 4 and 5 above), we agree that the one ordained ministry will be shared between the two churches in a common pattern for the sake of common mission. In the past, each church has sought and found ways to exercise the ordained ministry in faithfulness to the

We agree on the importance of a ministry of oversight in our churches in service to the Gospel.

We agree that the ministry of all the baptized (laity and clergy) witnesses to the coming of God's kingdom and the promise of justice and peace for all people.

Agreement in Ministry

We agree that the ministry of all the people of God is the ministry of all the baptized, sometimes called the priesthood of all believers. We agree that all God's people are called to mission and ministry through the baptismal covenant.

7. By saying that the ordained ministry exists to serve, and by emphasizing the one ministry of word and sacrament, with its continued sharing in the priesthood of all believers, “Called to Common Mission” affirms that ordained ministers fulfill their particular ministries within the community of the faithful and not apart from it.

8. We agree to the common, though not necessarily identical, pattern of one ordained ministry shared between the two churches. The Episcopal Church continues the general, historic pattern of three forms of such ministry—bishops, priests, and deacons.

apostolic message and mission. Each has developed structures of oversight that serve the continuity of this ministry under God's Word. Within the future common pattern, the ministry of pastors/priests will be shared from the outset (see paragraph 16 below). Some functions of ordained deacons in The Episcopal Church and consecrated diaconal ministers and deaconesses in the Evangelical Lutheran Church in America can be shared insofar as they are called to be agents of the church in meeting needs, hopes, and concerns within church and society. The churches will over time come to share in the ministry of bishops in an evangelical, historic succession (see paragraph 19 below). This succession also is manifest in the churches' use of the apostolic scriptures, the confession of the ancient creeds, and the celebration of the sacraments instituted by our Lord. As our churches live in full communion, our ordained ministries will still be regulated by the constitutional framework of each church.

9. Important expectations of each church for a shared ordained ministry will be realized at the beginning of our new relation: an immediate recognition by The Episcopal Church of presently existing ordained ministers within the Evangelical Lutheran Church in America and a commitment by the Evangelical Lutheran Church in America to receive and adapt an episcopate that will be shared. Both churches acknowledge that the diaconate, including its place within the threefold ministerial office and its relationship with all other ministries, is in need of continuing exploration, renewal, and reform, which they pledge themselves to undertake in consultation with one another. The ordination of deacons, deaconesses, or diaconal ministers by the Evangelical Lutheran Church in America is not required by this Concordat.

10. The New Testament describes a laying-on-of-hands to set persons apart for a variety of ministries. In the history of the church, many and various terms have been used to describe the rite by which a person becomes a bishop. In the English language these terms include: confecting, consecrating, constituting, installing, making, ordaining, ordering. Both our traditions have used the term "consecration of bishops" for this same rite at some times. Today the Evangelical Lutheran Church in America uses the term "installation" while The Episcopal Church uses the word "ordination" for the rite by which a person becomes a bishop. What is involved in each case is the setting apart within the one ministry of Word and Sacrament of a person elected and called for the exercise of oversight (*episkope*) wider than the local congregation in the service of the gospel.

11. "Historic succession" refers to a tradition which goes back to the ancient church, in which bishops already in the succession install newly elected bishops with prayer and the laying-on-of-hands. At present The Episcopal Church has bishops in this historic succession, as do all the churches of the Anglican Communion, and the Evangelical Lutheran Church in America at present does not, although some member churches of the Lutheran World Federation do. The Chicago-Lambeth Quadrilateral of 1886/1888, the ecumenical policy of The Episcopal Church, refers

The Evangelical Lutheran Church in America continues the pattern of one form of ordained ministry. Each church's ordained ministries remain governed by their respective church body. As we live into the common practices of ordained ministries of the two churches, though not identical, will allow the sharing of ordained ministers. Lay ministers and deacons are discussed in paragraph 9 below.

9. The two churches continue studying the appropriate role of the ministry of deacons and diaconal ministers in the life of the Church. This agreement for full communion does not require the Evangelical Lutheran Church in America to ordain its diaconal ministers. The ELCA lay rostered ministers will continue to function as they do presently. Associates in ministry are commissioned to their service. Diaconal ministers and deaconesses are consecrated for their work. In The Episcopal Church, deacons will continue to be ordained for their ministry of service.

10. Pastors elected as bishops in the ELCA will continue to serve a six-year term and must be re-elected. Bishops of each church body agree to participate in the ordination/installation of bishops of the other church body in order to demonstrate unity in the faith. ELCA bishops re-elected to service in the same synod are not re-installed.

Episcopalians use the term "ordination" as the title for the worship rite in which bishops are set apart for the service of oversight in the Church. Lutherans continue to use the term "installation" to describe this rite, but agreed to change the service to include the laying-on-of-hands with prayer by other bishops, including bishops in historic succession, which is the traditional means by which the historic succession of bishops has been observed throughout history.

11. This "historic succession" or historic episcopate is the orderly transmission of the office of bishop or overseer, with its roots in the time of the early Church. This symbolic action points back to the centrality of Christ and the teaching of the apostles. It also looks forward to carrying out the mission of the Gospel in the Church of today.

This pattern existed for centuries prior to the Reformation of the 16th century, long before the

to this tradition as “the historic episcopate.” In the Lutheran Confessions, Article 14 of the *Apology* refers to this episcopal pattern by the phrase, “the ecclesiastical and canonical polity” which it is “our deep desire to maintain.”

12. Commitment and Definition. As a result of their agreement in faith and in testimony of their full communion with one another, both churches now make the following commitment to share an episcopal succession that is both evangelical and historic. They promise to include regularly one or more bishops of the other church to participate in the laying-on-of-hands at the ordinations/installations of their own bishops as a sign, though not a guarantee, of the unity and apostolic continuity of the whole church. With the laying-on-of-hands by other bishops, such ordinations/installations will involve prayer for the gift of the Holy Spirit. Both churches value and maintain a ministry of *episkope* as one of the ways, in the context of ordained ministries and of the whole people of God, in which the apostolic succession of the church is visibly expressed and personally symbolized in fidelity to the gospel through the ages. By such a liturgical statement the churches recognize that the bishop serves the diocese or synod through ties of collegiality and consultation that strengthen its links with the universal church. It is also a liturgical expression of the full communion initiated by this Concordat, calling for mutual planning and common mission in each place. We agree that when persons duly called and elected are ordained/installed in this way, they are understood to join bishops already in this succession and thus to enter the historic episcopate.

13. While our two churches will come to share in the historic institution of the episcopate in the church (as defined in paragraph 12 above), each remains free to explore its particular interpretations of the ministry of bishops in evangelical and historic succession. Whenever possible, this should be done in consultation with one another. The Episcopal Church is free to maintain that sharing in the historic catholic episcopate, while not necessary for salvation or for recognition of another church as a church, is nonetheless necessary when Anglicans enter the relationship of full communion in order to link the local churches for mutual responsibility in the communion of the larger church. The Evangelical Lutheran Church in America is free to maintain that this same episcopate, although pastorally desirable when exercised in personal, collegial, and communal ways, is nonetheless not necessary for the relationship of full communion. Such freedom is evidenced by its communion with

rise of either Lutheranism or Anglicanism as they exist today. Two-thirds of the Christians in the world today live in churches that continue to maintain the historic episcopate.

The historic episcopate has been part of the life of some Lutheran churches, such as in Sweden and Finland, since the time of the Reformation. In more recent years, the historic episcopate has become a part of Lutheran church life in Tanzania, Namibia, Malaysia, India, El Salvador, Norway, and elsewhere.

Currently about 25 million of the world’s 63 million Lutherans are part of churches that practice an evangelical and historic succession in the office of bishop. The *Apology to the Augsburg Confession* (Article 14) expresses the “deep desire” of the Reformers to preserve a reformed ministry of oversight with the bishop serving under the Gospel.

12. From at least the fourth century, and as affirmed by the Council of Nicaea, it has been customary to invite three or more bishops to participate in the laying-on-of-hands in the setting apart of a bishop for the ministry of oversight. Within the service of installation of a bishop the ELCA includes laying-on-of-hands with prayer for the Holy Spirit, the traditional means by which the historic succession of bishops has been observed from the time of the early Church. Now, in order to demonstrate the full participation of both church bodies in this action, each church promises that its own bishops will be invited to participate in the laying-on-of-hands in services at which bishops are ordained/installed. Such participation demonstrates a bishop’s connection not only with the local church, but with the Church throughout the world.

The word “episkope” means “oversight,” and refers to the ministry of a bishop who serves as the pastor of pastors and congregations in a synod or diocese. The paragraph continues by describing the many dimensions of a bishop’s ministry, which has developed over many centuries.

13. “Called to Common Mission” takes care to be consistent with the position of the Evangelical Lutheran Church in America, as expressed in “Ecumenism: The Vision of the Evangelical Lutheran Church in America.” That statement was adopted by a 93 percent vote by the 1991 Churchwide Assembly. The statement explains that Article 7 of the *Augsburg Confession* does not exempt Lutheran churches from church order, but rather frees them to practice those church polities that may serve the unity of the whole Church.

The Episcopal Church continues the understanding held by all the churches in the Anglican Communion that the relationship of full communion can be entered into only with church bodies that practice the historic succession of bishops. This understanding was clarified in the

such non-episcopal churches as the Reformed churches of *A Formula of Agreement* and most churches within the Lutheran World Federation.

14. The two churches will acknowledge immediately the full authenticity of each other's ordained ministries (bishops, priests, and deacons in The Episcopal Church and pastors in the Evangelical Lutheran Church in America). The creation of a common and fully interchangeable ministry of bishops in full communion will occur with the incorporation of all active bishops in the historic episcopal succession and the continuing process of collegial consultation in matters of Christian faith and life. For both churches, the relationship of full communion begins when both churches adopt this Concordat. For the Evangelical Lutheran Church in America, the characteristics of the goal of full communion—defined in its 1991 policy statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America"—will be realized at this time. For The Episcopal Church, full communion, although begun at the same time, will not be fully realized until both churches determine that in the context of a common life and mission there is a shared ministry of bishops in the historic episcopate. For both churches, life in full communion entails more than legislative decisions and shared ministries. The people of both churches have to receive and share this relationship as they grow together in full communion.

B. Actions of The Episcopal Church

15. The Episcopal Church by this Concordat recognizes the ministers ordained in the Evangelical Lutheran Church in America or its predecessor bodies as fully authentic. The Episcopal Church acknowledges that the pastors and bishops of the Evangelical Lutheran Church in America minister as pastors/priests within the Evangelical Lutheran Church in America and that the bishops of the Evangelical Lutheran Church in America are pastors/priests exercising a ministry of oversight (*episkope*) within its synods. Further, The Episcopal Church agrees that all bishops of the Evangelical Lutheran Church in America who are chosen after both churches pass this Concordat and installed within the ministry of the historic episcopate will be understood by The Episcopal Church as having been ordained into this ministry (see paragraph 18 below).

16. To enable the full communion that is coming into being by means of this Concordat, The Episcopal Church pledges to continue the process for enacting a temporary suspension, in this case only, of the seventeenth-century restriction that "no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying-on-of-hands by bishops who are

Chicago-Lambeth Quadralateral, which has expressed the ecumenical vision of the Anglican Communion since 1888.

14. Full communion as it is understood in "Called to Common Mission" must be seen as an evolving process rather than a moment in time. This process will be completed only when the active bishops of the two church bodies share in the historic episcopate through joint services of ordination/installation. This does not imply that present ministries are not fully authentic now, however. The process of full communion also will develop as localized ministries of cooperation and mission emerge for service to the Church and the world. In the meantime, each church body recognizes in the other the pure proclamation of the Gospel and the correct celebration of the sacraments.

When the process leading to full communion is complete, the two church bodies, still autonomous in structure, will nonetheless share a common ministry.

As the process of full communion unfolds, the two church bodies will engage in the full interchangeability of ordained ministers and reciprocity of ministries in order to serve the mission of the Gospel. The exchange of ministers will be conducted within constitutional and canonical guidelines that include recognizing now the full authenticity of the ministry of the two churches. The commitment to achieve full communion is made in order to empower the churches to engage "more fully and more faithfully the mission of God in the world."

Actions of The Episcopal Church

15. The Episcopal Church recognizes and affirms that bishops and pastors of the ELCA are fully authentic at the time of adoption of "Called to Common Mission." ELCA pastors will be able to serve in parishes of The Episcopal Church, if invited to do so, and if the terms of this agreement are followed faithfully.

16. The Episcopal Church amended its constitution and rules of organization and procedure (the canons) so that ELCA pastors will not be re-ordained or receive any kind of supplemental ordination in order for them to serve in parishes of The Episcopal Church. Outside this specific exception for ELCA pastors, The Episcopal Church continues to insist that only deacons and priests

themselves duly qualified to confer Holy Orders” (“Preface to the Ordination Rites,” *The Book of Common Prayer*, p. 510). The purpose of this action, to declare this restriction inapplicable to the Evangelical Lutheran Church in America, will be to permit the full interchangeability and reciprocity of all its pastors as priests or presbyters within The Episcopal Church, without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation. The purpose of temporarily suspending this restriction, which has been a constant requirement in Anglican polity since the Ordinal of 1662, is precisely in order to secure the future implementation of the ordinals’ same principle in the sharing of ordained ministries. It is for this reason that The Episcopal Church can feel confident in taking this unprecedented step with regard to the Evangelical Lutheran Church in America.

17. The Episcopal Church acknowledges and seeks to receive the gifts of the Lutheran tradition which has consistently emphasized the primacy of the Word. The Episcopal Church therefore endorses the Lutheran affirmation that the historic catholic episcopate under the Word of God must always serve the gospel, and that the ultimate authority under which bishops preach and teach is the gospel itself (see *Augsburg Confession* 28. 21-23). In testimony and implementation thereof, The Episcopal Church agrees to establish and welcome, either by itself or jointly with the Evangelical Lutheran Church in America, structures for collegial and periodic review of the ministry exercised by bishops with a view to evaluation, adaptation, improvement, and continual reform in the service of the gospel.

C. Actions of the Evangelical Lutheran Church in America

18. The Evangelical Lutheran Church in America agrees that all its bishops chosen after both churches pass this Concordat will be installed for pastoral service of the gospel with this church’s intention to enter the ministry of the historic episcopate. They will be understood by The Episcopal Church as having been ordained into this ministry, even though tenure in office of the Presiding Bishop and synodical bishops may be terminated by retirement, resignation, disciplinary action, or conclusion of term. Any subsequent installation of a bishop so installed includes a prayer for the gift of the Holy Spirit without the laying-on-of-hands. The Evangelical Lutheran Church in America further agrees to revise its rite for the “Installation of a Bishop” to reflect this understanding. A distinction between episcopal and pastoral ministries within the one office of Word and Sacrament is neither commanded nor forbidden by divine law (see *Apology of the Augsburg Confession* 14.1 and the *Treatise on the Power and Primacy of the Pope* 63). By thus freely accepting the historic episcopate, the Evangelical Lutheran Church in America does not thereby affirm that it is necessary for the unity of the church (*Augsburg Confession* 7.3).

19. In order to receive the historic episcopate, the Evangelical Lutheran Church in America pledges that, following the adoption of this Concordat and in keeping with the collegiality and continuity

ordained by a bishop in the historic episcopate may serve parishes of The Episcopal Church. This rule, in effect since 1662 in all branches of the Anglican Communion, is suspended for clergy of the ELCA only, and makes possible, as of January 1, 2001, the service of ELCA clergy in parishes of The Episcopal Church, when invited and approved to do so.

17. The two church bodies agree to establish procedures for reviewing the ministry of bishops, possibly developed together. The purpose of this review process is to further enhance the Gospel-centered ministry of the office of bishop, and to foster the mission of the Church.

Actions of the Evangelical Lutheran Church in America

18. The Evangelical Lutheran Church in America amended the rite for “Installation of a Bishop” to include a prayer for the gift of the Holy Spirit and the laying-on-of-hands by three bishops already installed in the historic episcopate. The ELCA, however, continues to assert that bishops serve in the one ordained ministry, and will cease to function as bishops when they leave that office.

19. The ELCA is demonstrating its concurrence with the *Augsburg Confession* that the office and ministry of bishops is by divine institution, when it

of ordained ministry attested as early as Canon 4 of the First Ecumenical Council (Nicaea I, A.D. 325), at least three bishops already sharing in the sign of the episcopal succession will be invited to participate in the installation of its next Presiding Bishop through prayer for the gift of the Holy Spirit and with the laying-on-of-hands. These participating bishops will be invited from churches of the Lutheran communion which share in the historic episcopate. In addition, a bishop or bishops will be invited from The Episcopal Church to participate in the same way as a symbol of the full communion now shared. Synodical bishops elected and awaiting installation may be similarly installed at the same service, if they wish. Further, all other installations of bishops in the Evangelical Lutheran Church in America will be through prayer for the gift of the Holy Spirit and with the laying-on-of-hands by other bishops, at least three of whom are to be in the historic succession (see paragraph 12 above). Its liturgical rites will reflect these provisions.

20. In accord with the historic practice whereby the bishop is representative of the wider church, the Evangelical Lutheran Church in America agrees to make constitutional and liturgical provision that a bishop shall regularly preside and participate in the laying-on-of-hands at the ordination of all clergy. Pastors shall continue to participate with the bishop in the laying-on-of-hands at all ordinations of pastors. Such offices are to be exercised as servant ministry, and not for domination or arbitrary control. All the people of God have a true equality, dignity, and authority for building up the body of Christ.

21. The Evangelical Lutheran Church in America by this Concordat recognizes the bishops, priests, and deacons ordained in The Episcopal Church as fully authentic ministers in their respective orders within The Episcopal Church and the bishops of The Episcopal Church as chief pastors in the historic succession exercising a ministry of oversight (*episkope*) within its dioceses.

D. Actions of Both Churches
Interchangeability of Clergy: Occasional Ministry, Extended Service, Transfer

22. In this Concordat, the two churches declare that each believes the other to hold all the essentials of the Christian faith, although this does not require from either church acceptance of all doctrinal formulations of the other. Ordained ministers serving occasionally or for an extended period in the ministry of the other church will be expected to undergo the appropriate acceptance procedures of that church respecting always the internal discipline of each church. For the Evangelical Lutheran Church in America, such ministers will be expected to preach, teach, and administer the sacraments in a manner that is consistent with its "Confession of Faith" as written in chapter two of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. For The Episcopal Church, such ministers will be expected to teach and act in a manner that is consistent with the doctrine, discipline, and worship of The Episcopal Church. Ordained ministers from either church seeking long-term ministry with primary responsibility in the other will be

says in Article 28, "According to divine right, therefore, it is the office of the bishop to preach the Gospel, forgive sins, judge doctrine and condemn doctrine that is contrary to the Gospel, and exclude from the Christian community the ungodly whose wicked conduct is manifest." Many in the Lutheran tradition interpret the interruption of the historic episcopate among most Lutherans as occasioned by events of history rather than by doctrinal decisions.

As noted above, this commitment will be demonstrated by the participation of at least three bishops already serving in the ministry of the historic episcopate in the laying-on-of-hands at the installation of newly-elected ELCA bishops. At least one bishop from The Episcopal Church will be invited to participate as a sign of full communion.

20. The Evangelical Lutheran Church in America amended its constitutions to require that only pastors who are bishops will regularly preside at the ordination of pastors, except in "unusual circumstances." Other pastors also will continue to participate in ordination services with the bishop.

21. To parallel the actions of The Episcopal Church, the Evangelical Lutheran Church in America agreed immediately to recognize the full authenticity of the ministries of bishops, priests, and deacons in The Episcopal Church.

Actions of Both Churches
Interchangeability of Clergy: Occasional Ministry, Extended Service, Transfer

22. On the basis of the agreement in matters of faith and doctrine outlined above, the ELCA amended its constitutional requirement that only pastors who accept and adhere to the Augsburg Confession will be allowed to serve in an ELCA congregation. Priests of The Episcopal Church who wish to serve an ELCA congregation for a short period of time must be approved by the synodical bishop for such service. A bishop of The Episcopal Church also must approve the service of an ELCA pastor in an Episcopal parish. No re-ordination or supplemental ordination will be required for such persons. Pastors or priests who wish to serve a parish of the other church body on a permanent basis, however, will be required to seek approval and be "rostered" in that church body. Any service by a pastor or priest in a congregation of the other church body will be by

expected to apply for clergy transfer and to agree to the installation vow or declaration of conformity in the church to which she or he is applying to minister permanently.

Joint Commission

23. To assist in joint planning for mission, both churches authorize the establishment of a joint commission, fully accountable to the decision-making bodies of the two churches. Its purpose will be consultative, to facilitate mutual support and advice as well as common decision making through appropriate channels in fundamental matters that the churches may face together in the future. The joint commission will work with the appropriate boards, committees, commissions, and staff of the two churches concerning such ecumenical, doctrinal, pastoral, and liturgical matters as may arise, always subject to approval by the appropriate decision-making bodies of the two churches.

Wider Context

24. In thus moving to establish, in geographically overlapping episcopates in collegial consultation, one ordained ministry open to women as well as to men, to married persons as well as to single persons, both churches agree that the historic catholic episcopate can be locally adapted and reformed in the service of the gospel. In this spirit they offer this Concordat and growth toward full communion for serious consideration among the churches of the Reformation as well as among the Orthodox and Roman Catholic churches. They pledge widespread consultation during the process at all stages. Each church promises to issue no official commentary on this text that has not been accepted by the joint commission as a legitimate interpretation thereof.

Existing Relationships

25. Each church agrees that the other church will continue to live in communion with all the churches with whom the latter is now in communion. The Evangelical Lutheran Church in America continues to be in full communion (pulpit and altar fellowship) with all member churches of the Lutheran World Federation and with three of the Reformed family of churches (Presbyterian Church [U.S.A.], Reformed Church in America, and United Church of Christ). This Concordat does not imply or inaugurate any automatic communion between The Episcopal Church and those churches with whom the Evangelical Lutheran Church in America is in full communion. The Episcopal Church continues to be in full communion with all the Provinces of the Anglican Communion, with the Old Catholic Churches of Europe, with the united churches of the Indian subcontinent, with the Mar Thoma Church, and with the Philippine Independent Church. This Concordat does not imply or inaugurate any automatic communion between the Evangelical Lutheran Church in America and those churches with whom The Episcopal Church is in full communion.

Other Dialogues

26. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both churches agree to take each other and this Concordat into account at every stage in their dialogues with other churches and traditions. Where

invitation, outlined in specific provisions governing such actions. Each church expects that persons serving in its congregations will teach and act in a manner consistent with its own traditions.

Joint Commission

23. The Lutheran-Episcopal Coordinating Committee works to identify and define specific issues that need to be referred to the appropriate decision-making bodies in each of the churches. Decision-making authority remains within the existing governing patterns of the respective churches.

Wider Context

24. "Called to Common Mission" is being shared with other church bodies as an example of how churches may cooperate with one another in their efforts to further the mission of the Gospel. In this spirit, this ecumenical endeavor is viewed as a potential gift to the entire Church of Jesus Christ.

This commentary on "Called to Common Mission" was issued after such consultation with members of the coordinating committee.

Existing Relationships

25. The present ecumenical commitments made either by the ELCA or The Episcopal Church continue. The two church bodies do promise to be in consultation as new ecumenical efforts are made (see below), but each church retains the authority to act on its own behalf, reflecting its unique commitments to ecumenical relationships. Furthermore, approval of "Called to Common Mission" does not obligate either church body to declare full communion with the churches with whom the other church shares a relationship of full communion.

Other Dialogues

26. Each church body remains ecumenically engaged with other traditions. Each will engage in joint dialogues as appropriate. Each will consult with the other church body regarding all future

appropriate, both churches will seek to engage in joint dialogues. On the basis of this Concordat, both churches pledge that they will not enter into formal agreements with other churches and traditions without prior consultation with each other. At the same time both churches pledge that they will not impede the development of relationships and agreements with other churches and traditions with whom they have been in dialogue.

ecumenical conversations, but each also retains commitments to other church bodies.

E. Conclusion

27. Recognizing each other as churches in which the gospel is truly preached and the holy sacraments duly administered, we receive with thanksgiving the gift of unity which is already given in Christ.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Colossians 1:15-20).

28. Repeatedly Christians have echoed the scriptural confession that the unity of the church is both Christ's own work and his call to us. It is therefore our task as well as his gift. We must "make every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3). We pray that we may rely upon, and willingly receive from one another, the gifts Christ gives through his Spirit "for building up the body of Christ" in love (Ephesians 4:16).

29. We do not know to what new, recovered, or continuing tasks of mission this Concordat will lead our churches, but we give thanks to God for leading us to this point. We 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). Entering full communion and thus removing limitations through mutual recognition of faith, sacraments, and ministries will bring new opportunities and levels of shared evangelism, witness, and service. It is the gift of Christ that we are sent as he has been sent (John 17:17-26), that our unity will be received and perceived as we participate together in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen (Ephesians 3:20-21).

Provided for Information

The Conference of Bishops of the Evangelical Lutheran Church in America adopted a resolution at Tucson, Arizona, in March 1999, now known as the “Tucson Resolution.” That resolution provided a brief summary of elements of “Called to Common Mission” and addressed implementation of the agreement within the Evangelical Lutheran Church in America.

Most of the items in the Tucson Resolution are in the official text of “Called to Common Mission.” Some of the items reflect the ELCA bylaws and policy documents. The resolution is noted in paragraph 3 of “Called to Common Mission” as having “correctly interpreted” the agreement.

Here is a listing of the sources for the Tucson Resolution:

1. Terms of ELCA bishops (Tucson Resolution, Item A.2.) are defined in the synodical constitution (§8.51) and the churchwide constitution and bylaws (10.31.05. and 13.22.). Further, paragraph 18 in “Called to Common Mission” acknowledges that tenure in office of an ELCA bishop “may be terminated by retirement, resignation, disciplinary action, or conclusion of term” (Tucson Resolution, Item A.3.).
2. The possibility within the ELCA of authorization of a lay person to preside for Holy Communion when no ordained minister is available for an extended period of time (Tucson Resolution, Item B.4.) is provided in this church’s bylaws (7.61.01.) and the sacramental practices document approved by the 1997 Churchwide Assembly of the ELCA, “The Use of the Means of Grace.”
3. The possibility of service by an ordained minister of a full-communion partner church in any ELCA congregation (Tucson Resolution, Item A.5., Item B.5., and Item B.8.) is by invitation only (paragraph 16), as specified in this church’s bylaws (8.72.12., 8.72.13., 8.72.14., 8.72.15., and 8.72.16.).
4. The declaration of no requirement that the ELCA must eventually adopt the three-fold order of ministry with ordained deacons (Tucson Resolution, Item A.1. and Item A.4.) is shown in paragraph 9 of “Called to Common Mission.”
5. There is no expectation or requirement (Tucson Resolution, Item A.6) that the ELCA adopt the Ordinal or rules that apply to ordinations in The Episcopal Church (paragraph 16 of “Called to Common Mission”).
6. An ordained minister of a full-communion partner church body serving within an ELCA setting (Tucson Resolution, Item B.5.) is to abide by the standards of this church (churchwide bylaw 8.72.16.; paragraph 16 of “Called to Common Mission,” that is, such service is “subject always to...constitutionally approved invitation,” and paragraph 22, “respecting always the internal discipline of each church”).
7. “Called to Common Mission” affirms the confessional foundation of the Evangelical Lutheran Church in America (paragraph 4) and does not represent in any way a change in this church’s confessional stance (Tucson Resolution, Item B.6.).
8. Future decisions related to the relationship of full communion (Tucson Resolution, Items B.10., B. 11., and B.12.) will be made in mutual consultation (paragraphs 23, 24, 25, and 26). The legislative processes and authority of the respective churches remain unchanged. The joint commission—known as the Lutheran-Episcopal Coordinating Committee—is a consultative group, not a legislative body. It is to be “fully accountable to the decision-making bodies of the two churches.”
9. The current pattern of confirmations in the ELCA (Tucson Resolution, Item B.13) will continue (§14.02.b.1 in the *Constitution for Synods* and *C9.03.b.1 in the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*).
10. The pattern for ordinations (Tucson Resolution, Item B.1.) is addressed in paragraph 20, but “Called to Common Mission” contains no reference to the location of such services.
11. Recognition of other relationships of the ELCA (Tucson Resolution, Item B.2.) is contained in paragraphs 13 and 25 of “Called to Common Mission.”
12. Provision for the reception of the historic episcopate in the installation of future ELCA bishops (Tucson Resolution, Item B.3.) is indicated in paragraphs 18, 19, and 20 of “Called to Common Mission.”

The text of the Tucson Resolution follows:

RESOLVED, that the Conference of Bishops affirm the following understandings of “Called to Common Mission”:

- A. The Conference of Bishops understands that “Called to Common Mission” contains:
 1. no requirement that the Evangelical Lutheran Church in America must eventually adopt the three-fold order of ministry. Rather, “Called to Common Mission” recognizes that the present understanding of one ordained ministry in the Evangelical Lutheran Church in America, including both pastors and bishops, may continue in effect;
 2. no requirement that ELCA bishops be elected to serve as synodical bishops for life. Rather, they will continue to be elected and installed for six-year terms, with eligibility for re-election, subject to term limits, where applicable;

3. no defined role for the presiding bishop or synodical bishops after their tenure in office is completed;
 4. no requirement that the Evangelical Lutheran Church in America establish the office of deacon, nor that they be ordained;
 5. no requirement that priests of The Episcopal Church will serve congregations of the Evangelical Lutheran Church in America without the congregation's consent;
 6. no requirement that the Ordinal (rules) of The Episcopal Church will apply to the Evangelical Lutheran Church in America;
 7. no commitment to additional constitutional amendments or liturgical revisions other than those presented to the 1999 ELCA Churchwide Assembly (ELCA constitutional provisions 8.72.10-16.; 9.21.02.; 9.90.-9.91.02.; 10.31.a.9.; 10.81.01., and parallel provisions in synodical and congregational constitutions); and further
- B. The Conference of Bishops has the expectation that:
1. ordinations of pastors will continue to be held at synodical worship services and in congregations, as is the present pattern;
 2. the Evangelical Lutheran Church in America will continue to receive onto the roster of ordained ministers, without re-ordination, pastors from other traditions, some of whom will not have been ordained by a bishop in the historic episcopate;
 3. following the adoption of "Called to Common Mission," if someone who has been received onto the roster of ordained ministers of the Evangelical Lutheran Church in America who was not ordained into the pastoral office in the historic episcopate is elected bishop and installed, he or she will be understood to be a bishop in the historic episcopate;
 4. lay persons may continue to be licensed by the synodical bishop in unusual circumstances to administer the Sacraments of Baptism and Holy Communion as is the present practice of the Evangelical Lutheran Church in America;
 5. "Definitions and Guidelines for Discipline of Ordained Ministers" will apply to priests of The Episcopal Church and ordained ministers of the Reformed churches serving ELCA congregations [under ELCA bylaw 8.72.15.b., "...to live in a manner consistent with the ministerial policy of this church."];
 6. the Evangelical Lutheran Church in America is not in any way changing its confessional stance that, "For the true unity of the Church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments" (Augsburg Confession, Article VII);
 7. The Episcopal Church accepts fully, and without reservation, present ELCA pastors and bishops who are not in the historic episcopal succession;
 8. priests of The Episcopal Church and ordained ministers of the Reformed churches will not be asked to subscribe personally to the Confession of Faith of the Lutheran Church as their personal faith. They will be expected to recognize the agreement in faith of the churches and to preach and teach in a manner consistent with the Lutheran Confessions;
 9. the Evangelical Lutheran Church in America receives the historic episcopal succession as a sign of and service to the continuity and unity of the Church and in no way as a guarantee of the faithful transmission of the faith;
 10. future decisions of the Evangelical Lutheran Church in America on matters of common concern will be made in consultation with churches with whom a relationship of full communion has been declared, but these decisions will not require their concurrence or approval;
 11. future Churchwide Assemblies of the Evangelical Lutheran Church in America will be free to make whatever decisions they deem necessary after mutual consultation on matters related to full communion;
 12. the joint commission [to which reference is made in "Called to Common Mission"] will have no authority over the appropriate decision-making bodies of the Evangelical Lutheran Church in America or The Episcopal Church; and
 13. pastors of the Evangelical Lutheran Church in America will continue to preside at confirmations.

The Mind of the House Resolution of the House of Bishops of The Episcopal Church, which was adopted in April 2000, reads:

Resolved that the House of Bishops of The Episcopal Church specifically acknowledges and declares that the following understandings shall govern our interpretation and acceptance of the document "Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement" within The Episcopal Church:

1. The Episcopal Church agrees that each of the two churches has the right to interpret the same document according to its own standards, as the Evangelical Lutheran Church in America has already done for itself and referenced in CCM para. 3, so long as neither church contradicts the text or spirit of the document. In full communion, "churches become interdependent while remaining autonomous" (para. 2).
2. In common with all churches of the Anglican Communion, The Episcopal Church continues to maintain, as the Preface to the Ordination Rites makes clear (Book of Common Prayer, 510), that "three distinct orders of ordained ministers," namely, bishops, priests, and deacons, are "characteristic of Christ's holy catholic church," and that "it has been, and is, the intention and purpose of this Church to maintain and continue these three orders."
3. The Episcopal Church's recognition of the full authenticity of the ministers ordained in the ELCA or its predecessor bodies (CCM para. 15) is made in view of the voted intention of that church to enter the ministry of the historic episcopate (para. 18). According to catholic tradition of which The Episcopal Church is a part, the order of the historic episcopate properly includes within itself all three of these orders.
4. In view of the firmly voted intention of the Evangelical Lutheran Church in America that "a bishop shall regularly preside and participate in the laying-on-of-hands at the ordination of all clergy" (para. 20), it is necessary to state that according to the standard of The Episcopal Church and of the Anglican Communion and of catholic Christianity it is the rule (*regula*) that no exception to Episcopal ordination can be allowed. Therefore if any ordination within the ELCA were to be carried out after full communion begins without an ELCA bishop presiding and participating in the laying-on-of-hands, it would not be acceptable for interchangeability and reciprocity in The Episcopal Church under para. 16 of CCM. In this regard The Episcopal Church welcomes the ELCA's explanation of para. 20 recorded in the minutes of its 1999 Denver Churchwide Assembly that "The use of 'regularly' establishes the ELCA's intent to adhere to the same standard of ordination by a bishop as practiced by The Episcopal Church" in the USA and the word "'regularly' does not imply the possibility of planned exceptions."
5. Although the ELCA may continue to receive onto its roster of ordained ministers, without reordination, pastors from other traditions, some of whom will not have been ordained by a bishop in the historic episcopate, only pastors ordained in the ELCA or its predecessor bodies will be considered for interchangeability with The Episcopal Church (para. 16, 22). Pastors not ordained by a bishop in historic succession who transfer into the ELCA from other traditions after passage of CCM will not be regarded as interchangeable. Rostered ELCA pastors who were not ordained in the ELCA or its predecessor bodies will not be interchangeable under the provisions of CCM.
6. Although lay persons in the ELCA may continue to be licensed by its synodical bishops in unusual circumstances on rare occasions to preside at celebrations of the sacrament of Holy Communion for specified periods of time and only in a given location, it is well known that The Episcopal Church follows the consensus of catholic Christianity in not allowing or recognizing this practice, nor is it accepted or even mentioned in the text of the CCM (cf. para. 16).