

**REPORT OF THE JOINT ANGLICAN-LUTHERAN COMMISSION
TO THE 8TH NATIONAL CONVENTION (ELCIC)
AND THE 42ND GENERAL SYNOD (ACC)
JULY 2019**

Introduction

The members of the Joint Anglican Lutheran Commission of Canada (JALC) are pleased and proud to submit this report, marking the conclusion of our current six-year mandate. As we approach (in 2021) the 20th anniversary of the signing of the Waterloo Declaration, we want the governing bodies of both churches to know that the deep relationship between our two churches is healthy, mutually supportive and growing.

We find, to our great delight, that, at this stage of our life together, we are moving from a role which has primarily been of monitoring and developing relationships, to one of animating and encouraging programmes, patterns, and mission opportunities.

Our members represent both of our churches very well and comprehensively, lay and ordained, from bishops to deacons, from parish pastors to academics, from east to west, from excellent staff members to representation from our Indigenous community. As Co-Chairs, we are tremendously gratified by the work our group has done together, meeting 12 times over the two triennia, and having welcomed numerous guests, both from our churches and beyond, from within Canada and beyond, all of whom have taught and nurtured us, sometimes with significant challenges and opportunities.

We are humbled and grateful.

Monitoring our ELCIC-ACC Relationship

One of the prime responsibilities of the Commission is to encourage, support, and monitor the important relationship between our two churches. It is a relationship that is born out of a deep commitment on our part of both churches to real ecumenism and to the profound partnership that we have as churches in *full-communication*.

This partnership underscores the importance we place on cross appointments and cross participation in the lives of each church. We would highlight:

- The significant friendship and mutual support between the National Bishop and the Primate.
- The continuing joint meetings of the Anglican House of Bishops and the Lutheran Conference of Bishops.
- The representative of the ELCIC on The Council of General Synod (ACC) and the representative from the ACC on National Church Council (ELCIC).
- The presence of each other on national committees and councils, ecumenical dialogues, and other church-wide bodies.

As we look forward, we hope for the strengthening of those mutual cross representations.

As well we produce, monitor, and are constantly adding to **The Directory of Waterloo Ministries**, a vital compendium which not only outlines the length and breadth of shared ministries across our country but also provides ongoing stories and anecdotes about how we work so well together in a variety of ways and in many places.

A Joint **Cycle of Prayer** is produced and distributed each year, and parishes, congregations, and communities across our vast country regularly for each other.

The **National Worship Conference** and **The Canadian Lutheran Anglican Youth Gathering**, bi-annual events, are now fully joint, and involve both churches in planning and execution. Both are richer for the participation of both churches.

Advancing Common Mission and Ministry

We know that we are stronger together. And so, we take care, in both churches, to work together whenever and wherever we can. **Joint National Staff Meetings** take place semi-annually, and departmental staff members across both churches work closely together. This is particularly true in the areas of:

- Communications
- Indigenous Ministry and Reconciliation
- Work on matters of social justice, particularly human trafficking
- Youth Ministry, including a Campus Ministers Conference
- Ecumenical initiatives, including:
 - The Arusha Call to Discipleship, which has been commended to our Heads of Churches
 - The *Thursdays in Black* initiative
 - The Anglican-Roman Catholic, Anglican-United, and Anglican-Mennonite dialogues, all working with the benefit of participation from an ELCIC member or observer.

We know how important the continuing relationships and initiatives are and we look forward to ever deepening work together.

Encouraging Cross-Border Anglican-Lutheran Relationships

For several years now, there has been an annual meeting of the heads of our churches: The Evangelical Lutheran Church in Canada, the Anglican Church of Canada, The Episcopal Church, and The Evangelical Lutheran Church in America. Bishop Michael Curry (TEC), Bishop Elizabeth Eaton (ELCA), Archbishop Fred Hiltz (ACC) and Bishop Susan Johnson (ELCIC) have met together, prayed together, prepared devotional study materials together, and developed a mutual friendship together. This unique gathering has given much to all our churches. As one example of this, in May of 2019, key leaders from each church were brought together for **A Consultation on Formation for Leadership**. This gathering was intended as a means of encouraging greater cooperation and communication between these four churches in mission and ministry on our common continent.

Again, in each of the two recent triennia, we have met in joint session with our sisters and brothers of the **Episcopal-Lutheran Coordinating Committee** of the United States. Both meetings have taken place at Mt. Carmel in Niagara Falls, and have involved their Episcopal and Lutheran members joining with us for work together as well as our individual national work alone. These meetings have been very fruitful

and important, and we have covenanted to have one of these in each triennium, with the next one planned for 2021.

Part of the work we have done together with our American counterparts has to do with mutual recognition of ministry and a draft text of a **Mutual Recognition of Full-Communion Agreements** has been prepared for consideration by all four church-wide bodies. Based on this text parallel motions are coming to the General Synod and National Convention. The text is appended to this report.

Proposed Future Mandate

We would hope that both National Convention and General Synod will renew the mandate of JALC, moving to a three-year cycle to coincide with our now harmonized triennial meetings. We would hope that a new Commission would focus (among other things) on:

- The continuing support of the Primate/National Bishop, particularly through this time of transition;
- Greater attention and care to collaboration and cross-appointments;
- Assisting the training of leaders for full communion (seminaries, local ministry training, and new Bishops);
- Continuing the encouragement of ecumenical shared ministries, beyond the parish-congregation level (synod-diocesan offices, chaplaincies, etc.);
- Nurturing full communion between the **four** North American churches;
- Expanding full-communication beyond Lutheran-Anglican;
- Monitoring our joint interfaith collaborations and relationships.

Membership

We would encourage both churches, in the appointment of commissioners, to honour the need for diverse backgrounds and levels of experience among commissioners; the importance of Indigenous participation, the clear necessity of having, as much as is possible, broad geographical representation, and the crucial importance of including, and budgeting for, ecumenical observers and guests.

Conclusion

Full Communion between the Evangelical Lutheran Church in Canada and the Anglican Church of Canada is healthy, highly valued, stable, and growing. The Waterloo Declaration is a living and vital part of both our churches, and we are deeply proud, in Canada, to be providing a model for others to follow as we build the Church that Jesus would have us become.

We have had the privilege of serving as Co-Chairs; we could not have done this work without the incredible work done by our staff supporters: André Lavergne, Scott Sharman, and, prior to Scott, Bruce Myers. Our deep thanks go to all of them.

Similarly, it is only through the wisdom, advice, openness, good humour, and vigilant presence of our fellow Commissioners that this work has happened. We list them below and offer them our abiding thanks and prayers.



Brita Chell, ELCIC Co-Chair



Peter Wall, Anglican Co-Chair

Commissioners

ELCIC

Bishop Dr. Larry Kochendorfer
Dr. Allen Jorgenson
Deacon Pamela Harrington

ACC

Bishop Dr. Don Phillips (2016-2019)
Bishop Terry Dance (2013-2016)
The Rev. Rob Towler
Marion Jenkins
Dale Gillman (ACIP)

Fr. Tim Hingston, *Roman Catholic Guest Observer*
Bishop Michael Pryse, *Past Chair, ALLIC (Guest)*

Memorandum of Mutual Recognition of Relations of Full Communion

Between the Churches of *Called to Common Mission*
(The Episcopal Church and the Evangelical Lutheran Church in America)

and

The Churches of *Called to Full Communion: The Waterloo Declaration*
(The Anglican Church of Canada and the Evangelical Lutheran Church in Canada)

Background

In 1987, building on ecumenical agreements both local and global, the Anglican-Lutheran International Continuation Committee met in Niagara Falls, Canada, for a consultation on *episcopes*.¹ Consideration of recommendations to churches from the *Niagara Report* helped result in *The Porvoo Common Statement* (1992), the basis for the Porvoo Communion now including churches from Great Britain and Ireland, the Nordic region, the Baltic countries and Iberia.

A few years later, continuing theological discussions led first in the United States to *Called to Common Mission* (CCM), adopted by the 1999 Churchwide Assembly of the Lutheran Church in America (ELCA) and the 2000 General Convention of the Episcopal Church (TEC), and then in Canada to *Called to Full Communion: the Waterloo Declaration*, approved by the National Convention of the Evangelical Lutheran Church in Canada (ELCIC) and the General Synod of the Anglican Church of Canada (ACC) in 2001. These agreements establish what remain the three principal full communion relationships between member churches of the Anglican Communion and of The Lutheran World Federation: A Communion of Churches.

The third Anglican Lutheran International Commission (ALIC III), recognizing the contextual specificity of each agreement, acknowledged that it is “difficult to envisage at this stage” how to move toward “a relationship of (full) communion at the global level.” Yet the Commission identified steps forward which could be taken at once; for example, “on the basis of an agreement entered into by a sister church, and reviewed by international bodies, those who come from a church of that region might be considered in communion with all other churches that have the same kind of agreement.”²

Commending ALIC’s guidelines, the Anglican Consultative Council 16, meeting in Zambia in 2016, encouraged “steps in North American, British and Irish Anglican churches to bring the three regional agreements of Communion into relationship with each other.”³

Rationale

¹Essential texts are collected in Sven Oppegaard and Gregory Cameron, eds., *Anglican-Lutheran Agreements: Regional and International Agreements 1972-2002*, LWF Documentation 49 (2004) and on multiple sites online.

²*To Love and Serve the Lord: Diakonia in the Life of the Church: The Jerusalem Report of the Anglican-Lutheran International Commission (ALIC III)* (2012) 52. <https://www.lutheranworld.org/content/resource-love-and-serve-lord-diakonia-life-church>.

³Anglican Consultative Council Resolution 16.18, “Anglican-Lutheran Relations,” <http://www.anglicancommunion.org/structures/instruments-of-communion/acc/acc-16/resolutions.aspx#s18>.

Taking next steps forward seems particularly achievable and important in the North American context.

- Almost twenty years of experience living into full communion has enriched the lives of the four churches in ways from which there is no turning back. While there are of course challenges from sharing geographical territory, the churches of Waterloo and of CCM face together many common cultural realities. Despite their different histories, they increasingly have in common the roles of “minority churches” in their contexts.

As full communion partners, Lutherans and Episcopalians/Anglicans in each country have walked with one another in times of joy and celebration and in times of sorrow and trial. They have collaborated in a wide range of ministries, been enriched when consulting one another’s wisdom, joined together in worship and advocacy, exchanged ordained leadership and established friendships at all levels. There is strong affirmation for the already existing relationships across national borders between TEC and ACC and between ELCIC and ELCA, including the welcoming of each other church’s clergy, and the equally strong relationship between ELCA/TEC and ELCIC/ACC with the sharing of ordained/rostered clergy between Episcopalians and Lutherans in the USA and between Lutherans and Anglicans in Canada.

Furthermore, these four churches are increasingly mindful of the wisdom of Indigenous Peoples who have continually inhabited the land that many call Turtle Island, also now known as North America. These First Peoples are not and have not been divided by national borders established by colonialist power; many hold to the Indigenous principle that “on this land we are all related” – an invitation for all to work toward more responsible, reciprocal, and loving relationships.

While the shape of shared life is distinctive in each country and embraces great local diversity, both CCM and Waterloo extended invitations which have borne significant fruits, both expected and unanticipated.⁴ As the times of Interim Eucharistic Sharing, practiced in both countries, helped strengthen the hope for full communion, so also the experiences of full communion have strengthened the desire not to remain fixed in what has already been realized.

- Already the deepening relations between the Waterloo churches and between the CCM churches have reached across the national boundary to create relationships and structures among all four churches.

The four heads of churches have established the practice of regular meetings, and annually they cooperate on a seasonal devotional series. The coordinating committees in each country exchange representatives and meet together every third year. In these contexts, it is easy to forget that there is no formal link between the two agreements of full communion.

- At the same time, changes brought with easier international communication and travel also push against the limits of the existing agreements. A notable example concerns “orderly exchange” of ministry. Increasingly, each church encounters ministry situations which would welcome procedures

⁴Cf. CCM 98: “Entering full communion ... will bring new opportunities and levels of shared evangelism, witness, and service,” and the Conclusion of Waterloo: “We are ready to be co-workers with God in whatever tasks of mission serve the Gospel. We give glory to God for the gift of unity already ours in Christ, and we pray for the fuller realization of this gift in the entire Church.”

for orderly exchange with persons not only from the bilateral partner but from the church of that communion in the other agreement.

Currently, among the four Waterloo and CCM churches, each church is in full communion with two of the others - but not with the third (not with the church from the other tradition and in the other country). Increasingly, this is experienced as theologically unnecessary, missionally costly, and jarring. It is time for these churches explicitly to recognize one another's full communion agreements, and on that basis to extend to one another the implications of being in communion.

Actions

In order to strengthen shared life and mission and to deepen visibility unity between the signatory churches of CCM and of Waterloo, and

In order to offer witness and invitation to other churches of our world communions around the globe, as appropriate in their contexts, to move toward such sharing of (full) communion,

These four churches commit themselves to

- Give thanks for and affirm the theological basis for full communion established by theological dialogue between members of the Lutheran and Anglican traditions around the world;
- Rejoice in the gifts given to the churches by their bilateral full communion relations;
- Treat the churches of the other agreement as also churches with which a relationship of full communion exists on the basis of these agreements and this experience;
- Establish policies and procedures to facilitate exchange of ministry between The Episcopal Church and the Evangelical Lutheran Church in Canada, and between the Evangelical Lutheran Church in America and the Anglican Church of Canada. This will be informed by the experience and resources of the existing full communion agreements, including mandating complete continuing exchange of information about ministerial conduct, duly honouring that such exchanges are subject in each case to approval by sending and receiving bishops.
- Continue to seek conversations with other members of the Anglican Communion and The Lutheran World Federation that would commend further mutual recognition of (full) communion agreements, where they exist, and encourage churches without such agreements to move toward living into such relationships.

*Jointly prepared and commended by the members of the
Joint Anglican-Lutheran Commission in Canada and the
Lutheran-Episcopal Coordinating Committee in the United States.*

Niagara Falls, Ontario
September 26, 2018

