



Full Communion Agreement between The Church, Resurgence Unlimited & The Apostolic Communion of Churches



An Agreement of Full Communion – Communicatio in Sacris Introduction Communion in the Church and communion between and among the churches is a dynamic reality, a reality in progress, a reality never perfectly achieved, a reality with which we struggle as we struggle in our personal communion with God and with one another. We 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... 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. Meaning of Full Communion – Each Communion recognizes the catholicity and independence of the other and maintains its own; – Each Communion agrees to admit members of the other Communion to participate in the Sacraments; – Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other but implies that each believes the other to hold all the essentials of the Christian faith. Communicatio in Sacris In the Catholic Church, communicatio in sacris ("communion in sacred [things]"; also translated as "worship in common"), also called communicatio in divinis ("communion in divine [things]") or communicatio in ritibus ("communion in rites"). The Church, Resurgence Unlimited of Odessa, Texas and The Apostolic Communion of Churches of Atlanta, Georgia have come to outline how they planned to worship in common. This document is not about assimilation but full communion between two autonomous churches and their bishops, clergy, and parishes as they seek to answer the call of our Savior "that we may be one!" Full Communion embraces a reciprocity of ministry and full participation in all levels of worship, mission, and practice and posture: † Both churches have embraced convergence – Psalm 46:4 – where the three streams of Christianity flows together to form one mighty river that make glad the city of our God. These streams are Catholic [also called liturgical or Sacramental], Evangelical [The reformation and its doctrine of Salvation by Grace through Faith apart from works], and Charismatic [encompasses the third wave of Christianity – Pentecostalism]. † Both churches embraced English Orthodoxy as defined by the five-fold dictum: One Bible, Two Testaments, Three Catholic Creeds [Apostles, Nicene, and Athanasian], Four Councils, First-Five Centuries of Christianity. † We jointly confess that Catholicity arising from the Apostolic and Patristic Era defined by that faith "believed everywhere, always, by everyone." † Together we confess and affirmed the authority of Scripture – We boldly confess that the Old and New Testament to be the Word of God and to contain all things necessary for salvation and holiness. † For us, convergence shall be defined as follows: Definition of Convergence The Evangelical stream includes a high view of Scripture, a commitment to evangelistic outreach, a strong missional identity, necessity of a personal relationship with Jesus Christ, and the practice of discipleship. The Charismatic stream affirms the gifts and ministries of the Holy Spirit. The fullness of the Holy Spirit is sought. His presence is anticipated in and during the worship experience. The Sacramental/Liturgical stream practices the two dominical sacraments and expects weekly participation in Holy Communion with rites and liturgies adopted to accommodate cultural settings, affirmation of the Book of Common Prayer as our guide for liturgical development, observation of the church liturgical calendar and a celebration of the great Feasts of Christianity – Easter, Christmas, Ascension, and Pentecost and affirmation of the use of vestments in worship. We further confess... † That we believe that all who have confessed Jesus as Lord and Savior and who have been duly baptized with water, in the name of the triune God, are members of Christ's Holy Church; † That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, we will prayerfully respect and accept in the bond of unity the Worship, Discipline, and Holy Orders of the various churches here represented and will no longer call each other invalid or illegitimate and will accept each other place within the Body of Christ; † That we do not seek nor desire to absorb each other communions, but rather, co-operating with each other on the basis of a common Faith and Order, to the discountenance of schism, to heal the wounds of the Body of Christ, and to promote charity which is the chief of Christian graces and the visible manifestation of Christ to the world; † The Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church, which includes an episcopate that consist of apostles serving as episcopates in their own right according to the Scriptures: Acts 1:20 and Acts 20:28; [We will assist whenever possible each other in the consecration of Episcopates into Historic Apostolic Succession. The rite to be done by the Laying on of the Hands of the Bishops and according to the received ordinals. Both churches agree that Succession is not necessary for salvation in any way, form, or fashion. However, both churches agree that the historic office of the bishop is beneficial for the unity of the Church. It is expected that a Bishop shall presides at the ordination of presbyters and deacons. And at least three bishops shall participate in the consecration of bishops for the purpose of historical continuity in ministry.] † A High view of the Church, for he who would have God for his Father has the Church for his mother. That this Church is to further the reach of the Kingdom of our God on this Earth, so that we may do as commanded occupy 'til Jesus comes; and † An acceptance of the validity of each other's apostolic sanction as coming from God Almighty, apostolic succession directly from Christ Jesus the Apostle of our Confession, and sacramental orders each coming by inspiration of the Holy Spirit. This succession is either historic or doctrinal as defined by Tertullian. Finally... † Neither church will sanction dogmas, lifestyles, or behaviors that are contrary to the gospel. We stand, believe, and declare marriage is intended for one man and one woman, both naturally born as such, and called by God to become one flesh for the furtherance of the Human Race. We also acknowledge that life is a gift from God and sacred, we declare abortion to be murder. We believe the bible teaches abstinence before marriage. Abortion is just a way for one or both parties to get rid of a baby and not be responsible for the life they helped create. † Both churches will seek opportunities for joint fellowship and missions for the furtherance of the Kingdom of God. † Both churches denounce the demon of racism and the American Caste system that has done so much damage to subjugate people and devalue the humanity of others. We declare that there is according to Scripture One Human Race that God has created, and that Race is divided into different tribes, ethnicities, and people. † We believe Holiness is right and that the Scriptures defines holiness better than any denominational holiness code could. We believe Holiness is about being different from the World. God is Different and He requires that we be different. † This agreement does not give the churches the right to interfere with the interworking of either autonomous church. We agree in love to be respectful of each other's jurisdiction. Not to sanction anything that will cause scandal without consulting the other first. Neither church will sanction anything that violates the terms of this concordat of agreement between the two churches. This will include the recognition of clergy that either church has dismissed, excommunicated, or deposed. No such clergy will be received by the other without the express and written permissions of the primate of the churches. † Neither organization can depose the clergy of the other. But if either church has deposed a cleric, the other church shall issue a letter of recognition of said deposition as having effect in their communion as well. † When it becomes no longer possible to walk in peace and love, we agree to walk away in peace as Paul, John Mark, and Barnabas did until such time as unity can be restored. 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).

Done under our hands and seals in the year of our Lord 2024 on this 18th day of August.



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