

1 **A Gift to the World: Co-Laborers for the Healing of Brokenness**
2 The Episcopal Church and The United Methodist Church
3 A Proposal for Full Communion
4

5 *Preamble*
6

7 In the fractured human community there is a great need for the realization of the unity among the
8 followers of Christ Jesus. This proposal for full communion between The Episcopal Church and
9 The United Methodist Church is an effort to bring our churches into closer partnership in mission
10 and witness to the love of God and thus labor together for the healing of divisions among
11 Christians and for the well-being of all. The vision of Revelation 22 is of the tree of life planted
12 on both sides of a river “and the leaves of the tree are for the healing of the nations” (Revelation
13 22:2). Faithful to Jesus’ prayer that his disciples be one so that the world may believe (John 17:
14 20-23), may this proposal be an expression of God’s will for the churches.
15

16 *1. Introduction: The Nature of the Communion We Seek*
17

18 Since 2002, The Episcopal Church and The United Methodist Church have been engaged in
19 bilateral dialogue, setting full communion as the goal. We understand the relationship we seek as
20 follows:
21

22 Full communion is understood as a relationship between two distinct ecclesiastical bodies
23 in which each maintains its own autonomy while recognizing the catholicity and
24 apostolicity of the other, and believing the other to hold the essentials of the Christian
25 faith. In such a relationship, communicant members of each would be able freely to
26 communicate at the altar of the other, and ordained ministers may officiate sacramentally
27 in either church. Specifically, this includes transferability of members, mutual
28 recognition and interchangeability of ministries, mutual enrichment by one another’s
29 traditions of hymnody and patterns of liturgy, freedom to participate in each other’s
30 ordinations and installations of clergy, including bishops, and structures for consultation
31 to express, strengthen, and enable our common life, witness, and service, to the glory of
32 God and the salvation of the world.
33

34 We seek to draw closer in mission and ministry, grounded in sufficient agreement in the
35 essentials of Christian faith and order and assisted by interchangeability of ordained ministries.
36 This full communion agreement is not proposing a merger of our churches. Yet we seek to live
37 into the vision given to us by Jesus, who prayed that we may all be one (John 17:21), and strive
38 for the day when we may be drawn into more visible unity for the sake of mission and ministry,
39 “so that the world may believe.” We see this relationship of full communion as a step on the
40 journey, and trust in the Holy Spirit to continue to guide us in more visible expressions of unity.
41 We are blessed in that neither of our churches, or their predecessor bodies, have officially
42 condemned one another, nor have they formally called into question the faith, the ministerial
43 orders, or the sacraments of the other church.
44
45
46

47 2. *Background: Anglican-Methodist Dialogues*
48

49 The Episcopal Church-United Methodist Church bilateral dialogue began in 2002. In 2006, The
50 United Methodist Church and The Episcopal Church entered into a relationship of Interim
51 Eucharistic Sharing, a step on the way towards full communion that allows for clergy of the two
52 churches to share in the celebration of the Lord's Supper under prescribed guidelines.¹ In 2010, it
53 issued a summary of its theological work, *A Theological Foundation for Full Communion*
54 *Between The Episcopal Church and The United Methodist Church*. Both of these documents
55 have been sent to bishops and deputies to General Convention in The Episcopal Church and to
56 the Council of Bishops of The United Methodist Church, and should be read in conjunction with
57 this proposal. They are available online at <https://www.episcopalarchives.org/sceir/methodist>.
58

59 The first round dialogue committee noted in *A Theological Foundation for Full Communion* that
60 it sees no church dividing issues between the two churches.
61

62 The second round of bilateral dialogue commenced in 2015 to prepare the way for a full
63 communion proposal to be presented to the General Convention of The Episcopal Church and
64 the General Conference of The United Methodist Church, and to assist members in both
65 churches to understand the closer relationship and its relevance to the lives of persons in local
66 communities in which it will be lived out.
67

68 This proposal for full communion is the fruit of over fifty years of formal dialogues between our
69 two churches. In the 1950s, there were substantive conversations between the (then) Methodist
70 Church and the (then) Protestant Episcopal Church. However, these bilateral conversations were
71 set aside in favor of both churches' membership in the Consultation on Church Union (COCU).
72 For nearly forty years, The Episcopal Church and The United Methodist Church related to one
73 another by means of our participation in COCU. Following COCU's reconstitution as Churches
74 Uniting in Christ (CUIC) in 1999, The Episcopal Church and The United Methodist Church each
75 decided in 2000 to commence the first direct bilateral dialogue with one another in nearly fifty
76 years.
77

78 The United Methodist-Episcopal dialogue also benefits from the fact that we are members,
79 through the Anglican Communion and the World Methodist Council, of an international
80 dialogue, and are informed by the fruits of those conversations. The first round of an
81 international dialogue mutually sponsored by the World Methodist Council and the Anglican
82 Communion produced a theological statement, *Sharing in the Apostolic Communion*, issued in
83 1996. This landmark document noted that Anglicans and Methodists shared the "core doctrine"
84 of the Christian faith, and need "no further doctrinal assurances" from one another.² Both church
85 families inaugurated a second round of conversations in 2007, the Anglican Methodist
86 International Consultation on Unity and Mission (AMICUM), and have issued a report, *Into All*
87 *the World, Being and Becoming Apostolic Churches*.
88
89

¹ See Resolution A055 from the 2006 General Convention and Resolution 81456-IC-NonDis of the 2008 United Methodist General Conference.

² See *Sharing in the Apostolic Communion*, particularly ¶ 15-17.

90 3. *Relationship with Historically African American Methodist Churches*

91
92 We are cognizant of the fact that The United Methodist Church is one of several expressions of
93 Methodism. Our two churches have been in dialogue with historically African American
94 Methodist churches for nearly forty years. The African Methodist Episcopal Church (AME),
95 African Methodist Episcopal Church Zion (AME Zion), and Christian Methodist Episcopal
96 Church (CME) have been constituent members of COCU and CUIC along with The Episcopal
97 Church and The United Methodist Church. Through the Pan Methodist Commission, The United
98 Methodist Church, AME, AME Zion, CME, African Union Methodist Protestant Church
99 (AUMP), and Union American Methodist Episcopal Church (UAME) worked to formalize a full
100 communion agreement among these churches in 2012. The United Methodist Church and The
101 Episcopal Church have consulted with the AME, AME Zion, and CME churches in 2006, 2008,
102 and 2009.

103
104 The United Methodist-Episcopal dialogue laments that church divisions in the US have reflected
105 racial and socioeconomic divisions. The dialogue committees have been adamant that
106 conversations between Anglicans and Methodists must address racism as a church dividing issue.
107 In addition to our common forebears John and Charles Wesley, we also have common forebears
108 in Richard Allen and Absalom Jones, both members of St. George’s Methodist Episcopal Church
109 in Philadelphia. Due to policies of racial exclusion, Richard Allen would go on to found what
110 would become the African Methodist Episcopal Church, while Absalom Jones would become the
111 first African American priest ordained in The Episcopal Church. We recognize the lasting sin of
112 racism in our society and our churches, and affirm the need for ongoing repentance, truth telling,
113 and work for racial justice and healing.

114
115 4. *Foundational Principles*

116
117 We seek the greater unity between our two churches because we believe this is a mandate
118 grounded in Scripture. Jesus calls us into unity for the sake of mission and ministry, so that the
119 world may believe:

120
121 I ask not only on behalf of these, but also on behalf of those who
122 will believe in me through their word, that they may all be one (John
123 17:20-21a).

124
125 Our unity is also grounded in our common baptism:

126
127 There is one body and one Spirit, just as you were called to the one
128 hope of your calling, one Lord, one faith, one baptism, one God and
129 Father of all, who is above all and through all and in all (Ephesians
130 4:4-6).

131
132 The United Methodist Church engages other Christian churches on the basis of its constitutional
133 affirmation that “The church of Jesus Christ exists in and for the world, and its very dividedness
134 is a hindrance to its mission in that world” (2016 *Book of Discipline*, Constitution, Preamble).
135 The United Methodist Church understands itself “to be part of Christ’s universal church when by

136 adoration, proclamation, and service we become conformed to Christ. We are initiated and
137 incorporated into this community of faith by baptism” (2016 *Discipline*, ¶102, page 49).
138 Therefore, The United Methodist Church “believes that the Lord of the church is calling
139 Christians everywhere to strive toward unity; and therefore it will pray, seek, and work for unity
140 at all levels of church life” (2016 *Discipline*, Constitution, Article VI, ¶6).

141
142 The United Methodist Church seeks formal full communion relationships with other Christian
143 churches based on the following: a mutual affirmation of one another’s membership in the one,
144 holy, catholic and apostolic church “described in the Holy Scriptures and confessed in the
145 church’s historic creeds,” recognition of the authenticity of one another’s sacraments and
146 Christian ministry, and a recognition of the validity of each other’s offices of ministry (2016
147 *Discipline*, ¶431.1). These relationships commit us to active sharing in mission and ministry as a
148 visible witness to Christian unity.

149
150 For over a century, The Episcopal Church has engaged in dialogue with other churches on the
151 basis of the Chicago-Lambeth Quadrilateral, taking agreement on these foundation principles as
152 the essentials for sharing in mission and ministry with other Christian communions:

153

154 The Holy Scriptures of the Old and New Testaments, as “containing all things
155 necessary to salvation,” and as being the rule and ultimate standard of faith.

156

157 The Apostles’ Creed, as the Baptismal Symbol; and the Nicene Creed, as the
158 sufficient statement of the Christian faith.

159

160 The two Sacraments ordained by Christ Himself — Baptism and the Supper of the
161 Lord — ministered with unfailing use of Christ’s Words of Institution, and of the
162 elements ordained by Him.

163

164 The Historic Episcopate, locally adapted in the methods of its administration to
165 the varying needs of the nations and peoples called of God into Unity.

166

167 It is important to note the term used in the Chicago-Lambeth Quadrilateral is “historic
168 episcopate.” In its ecumenical dialogues, The Episcopal Church has made important
169 clarifications regarding the historic episcopate, historic succession, and apostolic succession.
170 This term is referenced in the Chicago-Lambeth Quadrilateral as “the historic episcopate,” with
171 the two terms “historic episcopate” and “historic succession” understood synonymously.

172

173 In addition, a major ecumenical breakthrough has been acknowledging the differences between
174 “apostolic succession” and “historic episcopate.” We understand “apostolic succession” to be
175 succession in the apostolic faith—that is, to believe, preach, and teach the faith that the apostles’
176 held. Some churches have retained the apostolic succession of the faith proclaimed by the
177 apostles as well as bishops in historic succession; others have not. The United Methodist Church
178 and The Episcopal Church have affirmed the relationship between episcopacy and apostolic
179 succession as described in the seminal ecumenical document *Baptism, Eucharist, and Ministry*
180 (1982):

181
182 The primary manifestation of apostolic succession is to be found in the apostolic tradition of
183 the Church as a whole...The orderly transmission of the ordained ministry is therefore a
184 powerful expression of the continuity of the Church throughout history; it also underlines the
185 calling of the ordained minister as guardian of the faith... Under the particular historical
186 circumstances of the growing Church in the early centuries, the succession of bishops became
187 one of the ways, together with the transmission of the Gospel and the life of the community,
188 in which the apostolic tradition of the Church was expressed. This succession was understood
189 as serving, symbolizing and guarding the continuity of the apostolic faith and communion.³

190
191 Both churches affirm the historic episcopate, in the language of the *Baptism, Eucharist and*
192 *Ministry* statement, as a “sign, but not a guarantee, of the catholicity, unity, and continuity of the
193 church;” and that the historic episcopate is always in a process of reform in the service of the
194 Gospel.

195
196 The United Methodist Church provides *episcopē* through an “itinerant general superintendency.”
197 The Council of Bishops provides oversight to the spiritual and temporal work of the church and
198 that bishops are elected in regional representative conferences and subject to assignment.

199
200 We declare that we recognize one another as members of the one, holy, catholic and apostolic
201 church in which the Gospel is rightly preached and taught; and that the basic teaching of each
202 respective church is consonant with the Gospel and is sufficiently compatible.

203
204 Affirmations

205
206 Both The United Methodist Church and The Episcopal Church affirm
207 common doctrines and practices on the basis of our authoritative historic
208 documents and formularies:

209
210 Our churches proclaim Jesus Christ as Lord and Savior.

211
212 Our churches worship one God as the divine Trinity of Father, Son,
213 and Holy Spirit, and we baptize those who enter the Christian
214 community in the name of the Father, Son, and Holy Spirit.

215
216 Our churches affirm the Holy Scriptures as “containing all things
217 necessary for salvation,” and as the primary rule for the life of the
218 church.

219
220 Our churches affirm and use the Nicene and Apostles’ Creeds as
221 sufficient summaries of the Christian faith.

222
223 Our churches understand and practice the sacrament of holy baptism
224 as initiation into the life of Christ through the Church.

³ *Baptism, Eucharist, and Ministry*, ¶¶ M35 and M36.

225 Our churches understand and practice the sacrament of the Eucharist
226 (the Lord’s Supper, Holy Communion) as a means of divine grace
227 that sustains and deepens our faith.

228
229 Our churches continue to worship in ways that reflect our common
230 liturgical and sacramental roots in our authorized liturgies.

231
232 Our churches affirm the role of bishops as leaders of the life, work,
233 and mission of the church, as symbols of unity, and as guiding and
234 maintaining the church’s apostolic faith and work.

235
236 Our churches affirm the gifts and ministries of all persons as
237 grounded in the grace given in baptism.

238
239 Our churches have worked in the last half century to restore the
240 office of deacon as a permanent order for servant ministry in the life
241 of the church.

242
243 Our churches affirm the need for prayer and holiness of heart and
244 life as ways of growth in the Christian faith.

245
246 Our churches pursue social action and justice as inherent practices
247 of Christian discipleship.

248
249 Our churches affirm the unity of the church as the will of Christ for
250 the sake of mission, service and evangelism.

251
252 Our churches affirm that the scriptures are to be understood today in
253 the light of reasoned reflection on our contemporary experience.

254
255 *(Theological Foundation for Full Communion, pp. 14-15)*

256
257 5. *The Ministry of Lay Persons*

258
259 Our churches believe that the ministry of all people is grounded in baptism, where we share in
260 Christ’s eternal priesthood. We recognize one another’s baptisms into the one, holy, catholic, and
261 apostolic church. In addition, over the years, we have developed a number of lay ministries.
262 From its beginning as a movement in the Church of England, Methodism has recognized the
263 central importance of lay leadership. In The United Methodist Church, every lay person is called
264 by virtue of baptism to participate in the mission of the Church (2016 *Discipline*, ¶¶126, 129).
265 The Church affirms that “the ministry of the laity flows from a commitment to Christ’s
266 outreaching love. Lay members of The United Methodist Church are, by history and calling,
267 active advocates of the gospel of Jesus Christ” (2016 *Discipline*, ¶127). Lay leaders serve at
268 congregational, district, and conference levels. Lay persons may be trained and certified as lay
269 servants, lay speakers, lay missionaries, lay ministers and as Deaconesses and Home Missioners.

270

271 The Catechism of The Episcopal Church states that “The ministers of the Church are lay persons,
272 bishops, priests, and deacons” (*Book of Common Prayer*, p.855). Baptism is understood as
273 foundation for the ministry of all the baptized, as the people pray that the newly baptized
274 “Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal
275 priesthood” (*BCP*, p. 308). In The Episcopal Church, persons may be trained and licensed as a
276 Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist,
277 and Catechist. The Episcopal Church and The United Methodist Church acknowledge the
278 interchangeability of one another’s lay ministries, always according to the standards and polity of
279 the Book of Discipline and the Constitution and Canons of the Episcopal Church.

280
281 6. *The Ministry of Deacons*
282

283 The Episcopal Church and The United Methodist Church have witnessed a revival of the office
284 of deacon. There are persons ordained to a ministry of Word and Service, serving as icons of the
285 servant ministry of Jesus Christ. As a result of the actions taken by both churches in section 9
286 below, we affirm the mutual interchangeability of deacons, always according to the standards
287 and polity of each church. We also note that The Episcopal Church has retained the office of
288 deacon for those persons called to the priesthood, while The United Methodist Church no longer
289 ordains persons called to be elders as deacons.

290
291 7. *The Ministry of Presbyters/Elders*
292

293 Both of our churches ordain persons to the office of presbyter to exercise a ministry of Word and
294 Sacrament. In The Episcopal Church, the terms presbyter and priest are most commonly used. In
295 The United Methodist Church the synonymous term elder is used (though presbyter is used by
296 some member churches of the World Methodist Council). The Episcopal Church speaks of
297 clergy “in good standing,” either canonically resident in a diocese or licensed to preside in a
298 particular diocese. The United Methodist Church speaks of elders “in full connection.” We
299 affirm the mutual interchangeability of priests/presbyters in good standing and elders in full
300 connection, always according to the standards and polity of each church.

301
302 8. *The Ministry of Bishops*
303

304 We acknowledge and recognize that both churches have adapted the episcopacy to particular
305 circumstances of mission, ministry, and witness. Following the American Revolution, The
306 Episcopal Church adapted the office of bishop to its new missional context: bishops were elected
307 by representative bodies (Diocesan Conventions) and exercised oversight in conjunction with
308 clergy and laypersons. After the American Revolution, Methodists also adapted the episcopal
309 office to the missional needs of their ministerial circumstances and settings. Early Methodism
310 adapted the office of bishop as an itinerant general superintendency, and the name of the largest
311 Methodist body incorporated the word: Methodist Episcopal Church, reflecting this choice of
312 episcopal governance. The United Methodist Church includes among its antecedent
313 denominations the Methodist Protestant Church resulting from a merger in 1939. The Methodist
314 Protestant Church incorporated the Methodist episcopacy at that time as it did not have the office
315 of bishop in its structure. In 1968, The United Methodist Church was created through the merger

316 of the Methodist Church with the Evangelical United Brethren Church, which also had bishops,
317 at which time the churches' episcopacies were brought together into a unified whole.

318
319 In The Episcopal Church and The United Methodist Church, bishops are consecrated by other
320 bishops and ordain presbyters/elders and deacons. They exercise oversight in a specific
321 geographic area—the diocese or annual conference—and in conjunction with clergy and lay
322 persons.

323
324 We affirm the ministry of bishops in The United Methodist Church and The Episcopal Church to
325 be adaptations of the episcopate to the needs and concerns of the post-Revolutionary missional
326 context. We recognize the ministries of our bishops as fully valid and authentic.⁴

327
328 We lament any ways, whether intentionally or unintentionally, explicitly or implicitly, that
329 Episcopalians may have considered the ministerial orders of The United Methodist Church or its
330 predecessor bodies to be lacking God's grace.

331
332 It is our hope and prayer that in this full communion proposal we may heal these divisions, right
333 the sin of separation from the 1780s, and share in these mutual adaptations of the episcopate for
334 the greater unity of the church in mission and ministry.

335
336 9. *Actions of Both Churches*

337
338 *Action concerning elders and deacons in full connection of The United Methodist Church*

339
340 Having affirmed in this proposal the full authenticity of existing ordained ministries in The
341 United Methodist Church, having reached sufficient agreement in faith with the same Church,
342 having declared one another to be members of the one, holy, catholic and apostolic church
343 (A055, 2006 General Convention), and having agreed that the threefold ministry of Bishops,
344 Presbyters, and Deacons in historic succession will be the future pattern of the one ordained
345 ministry shared corporately within the two Churches in full communion, The Episcopal Church
346 authorizes service of United Methodist deacons and elders as permitted under Article VIII of the
347 Constitution, which permits the service of clergy not ordained by bishops authorized to confer
348 holy orders that are “designated as part of the Covenant or Instrument by which full communion
349 was established, shall be eligible to officiate under this Article.” By sharing in the historic
350 episcopate, we will have fulfilled all four elements of the Chicago-Lambeth Quadrilateral. The
351 purpose of this action will be to recognize the authenticity of elders and deacons in The United
352 Methodist Church and to permit the full interchangeability and reciprocity of all United
353 Methodist elders in full connection as priests and all United Methodist deacons in full connection
354 as deacons in The Episcopal Church without any further ordination or re-ordination or

⁴ *Into All the World*, the 2014 report of the international Anglican-Methodist dialogue, includes an extensive discussion of the distinct exercise of *episcopē* in the Anglican and Methodist traditions (¶¶75-127), concluding that “in light of everything that we have learned about each other...there are no church dividing differences between us in faith, in ordered ministry, in the succession of such ministries, and in the value of episcopacy.... To be plain, only one thing remains for churches in our two traditions in order to manifest our unity in Jesus Christ through the interchangeability of ordained ministry, namely for Methodists and Anglicans to come together under the sign of the historic episcopate, for that represents the larger history of transmission of which Methodist Churches are already a part” (¶¶123-124).

355 supplemental ordination whatsoever, subject always to canonically or constitutionally approved
356 invitation.⁵

357
358 *Action concerning priests and deacons of the Episcopal Church*

359
360 Upon adoption of this agreement by the General Convention of The Episcopal Church and the
361 General Conference of The United Methodist Church, all priests and deacons of The Episcopal
362 Church are granted full interchangeability and reciprocity as elders and deacons, respectively, in
363 The United Methodist Church without any further action, subject always to canonically or
364 constitutionally approved invitation. There are no restrictions requiring a temporary suspension.

365
366 *Actions concerning bishops of both churches.*

367
368 The two churches pledge to draw closer together by mutually honoring their respective
369 adaptations of the episcopate according to the following pattern:

370
371 To share in our mutual adaptations of the episcopate, to embody our conviction that our
372 ministries of bishops are fully valid and authentic, and to broaden and deepen our ecumenical
373 partnerships, both churches commit to the following actions:

374
375 The United Methodist Church pledges that, effective January 1, 2022,⁶ consecrations of United
376 Methodist bishops will include at least three bishops drawn from common full communion
377 partners with The Episcopal Church (the Moravian Church and the Evangelical Lutheran Church
378 in America). One of these three shall be a bishop in the Episcopal Church. These bishops will be
379 present and participate in the laying on of hands.

380
381 The Episcopal Church pledges that, effective January 1, 2022, ordinations and consecrations of
382 Episcopal bishops will include at least three bishops drawn from common full communion
383 partners with The United Methodist Church (the Moravian Church and the Evangelical Lutheran
384 Church in America) and with at least one United Methodist bishop present. These bishops will be
385 present and participate in the laying on of hands.

386
387 10. *Joint Commission*

388
389 To assist in joint planning for mission, both churches will authorize the establishment of a joint
390 commission, fully accountable to the decision-making bodies of the two churches.

391
392 This Commission will be charged with planning an appropriate liturgy to celebrate the full

⁵ Authorized through Article VIII of the Constitution, this recognition is based on acceptance of all points of the Chicago-Lambeth Quadrilateral, including sharing in the historic episcopate, and is consistent with broader Anglican practice. Furthermore, in 2014, the Church of Ireland recognized Methodist presbyters (elders) as eligible for service as part of a process of sharing in the historic episcopate adopted by the Methodist Church in Ireland, and the Church of England is proposing recognition of Methodist presbyters (elders) as part of sharing in the historic episcopate with the Methodist Church of Great Britain.

⁶ This date assumes an affirmative vote at the 2021 General Convention of The Episcopal Church and the 2020 General Conference of The United Methodist Church. It may need to be adjusted to reflect the year of the actual endorsement and acceptance of this proposal by General Convention and General Conference.

393 communion inaugurated by this agreement. This liturgy will acknowledge the pain of division,
394 call for reconciliation and forgiveness for any sins of the past, and look with hope to celebrate
395 the common mission and witness to which we commit ourselves.

396
397 Its purpose will also be consultative, to facilitate mutual support and advice as well as common
398 decision making through appropriate channels in fundamental matters that the churches may face
399 together in the future. The joint commission will work with the appropriate boards, committees,
400 commissions, and staff of the two churches concerning such ecumenical, doctrinal, pastoral, and
401 liturgical matters as may arise, always subject to approval by the appropriate decision-making
402 bodies of the two churches.

403
404 *11. Other Relationships*

405
406 The United Methodist Church and The Episcopal Church agree to cultivate and maintain active
407 partnership and consultation with one another in the promotion of unity with other churches and
408 closer relations with other faith traditions. Ecumenical and interreligious agreements entered into
409 by one church represented in this agreement with another church or religious group shall not be
410 understood to impose or imply any formal relationship with the other.

411
412 *12. Conclusion*

413
414 We give thanks for the gift of unity that is given us through the love of Christ Jesus. We rejoice
415 that this relationship will empower us to more authentically witness to the gospel.

416
417 Charles Wesley, a priest in the Church of England, and co-leader with his brother John in the
418 Methodist movement in eighteenth-century England, wrote:

419
420 Blest be the dear uniting love
421 that will not let us part;
422 our bodies may far off remove,
423 we still are one in heart.

424
425 We all are one who him receive,
426 and each with each agree,
427 in him the One, the Truth we live,
428 blest point of unity!

429
430 Partakers of the Savior's grace,
431 the same in mind and heart,
432 nor joy, nor grief, nor time, nor place,
433 nor life, nor death can part.