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Anglicans and Lutherans

The Wider Ecumenical Context

Brian Prideaux

Despite bitter controversy and deep division the vision of the church's essential unity has captured the imaginations of Christians down through the ages. The "Call to Anglicans and Lutherans in Canada" and the work of the Canadian Lutheran-Anglican Dialogue must be seen against the background of the rich tapestry of relationships which both churches have had with each other and with other churches.

The First Four Centuries

The Reformations in England and Germany did not begin as attempts to found new churches but were seen as efforts to reform the church catholic. Both the Augsburg Confession (1530) and the Thirty-Nine Articles (1571) were drawn up to be as inclusive as possible. Each recognizes that the unity is said to be found where the Word of God is preached and the Sacraments administered.¹ These are the essentials and anything else is secondary, "adiaphora," to use an expression beloved of Lutherans. Attempts to keep the church together persisted throughout the period. Luther called in 1518 for a representative Council to bring about reform in the church and he continued to advocate this approach throughout his life. In England, Archbishop of Canterbury Thomas Cranmer urged the convocation of a synod of protestant divines to draw up a common confession of faith. Unfortunately neither of these came about, although several colloquies were held to resolve, often unsuccessfully, differences among the emerging streams of protestantism in Europe. There were even attempts to include protestant voices in the Council of Trent. Protestant ambassadors appeared during the 1550-1552 sessions and were courteously received, in 1562 Pope Pius IV invited the Eastern, Lutheran, and Anglican churches to send representatives

but events had moved too far and only those who accepted papal authority participated. It might also be pointed out that Lutheran and Anglican divines were in frequent touch with the Eastern Orthodox Churches.

Only after protracted and acrimonious struggle did toleration for those of differing opinions come to be seen as a desirable alternative to persecution. Throughout the seventeenth and eighteenth centuries ecumenism was largely in the hand of visionary individuals. Vivid examples are Francois de Sales (1567-1622), a Roman Catholic bishop who entered into dialogue with Lutheran abbot Gerard Walter von Meulen, or Archbishop of Canterbury, William Wake (1657-1737), whose ecumenical interest included Roman Catholics, Orthodox, and Lutherans although it did not, unfortunately, extend to dissenters in England.

Several attempts to achieve a larger unity are worth noting. There was an attempt in 1841 to set up a joint Anglican-Prussian episcopate in Jerusalem as a way of introducing bishops into the Prussian Church, which was itself a union of Reformed and Lutheran Churches in Prussia. Only two bishops were appointed under the arrangement: Michael Solomon Alexander, a converted Jew and Samuel Gobat, a Swiss. Although it failed as a means of bringing the historic episcopate into the Prussian Church and was strongly opposed in some Anglican quarters it was later revived under solely Anglican auspices. A major weakness of the plan lay in the fact that it was based on legislative action rather than serious theological consideration. The united Prussian Church suffered from the same weakness, having been created by royal decree, and it experienced mass defections.

More interest was shown by the Anglicans in recognising the ordained ministry of the Church of Sweden which had retained bishops in the apostolic succession at the time of the Reformation. In 1897 the Lambeth Conference of Anglican bishops set up a committee to examine Swedish orders, and by 1922 the two churches were in intercommunion. The discussion leading up to this is illustrative of the differing preoccupations of Anglicans and Lutherans. The Anglicans quickly satisfied themselves that the Swedish Church held all the essentials of the faith and directed most of their attention to the question of the ordained ministry. For their part the Swedes acknowledged

forms and traditions as a "venerable legacy from the past" but were more concerned to be assured that the Church of England was sound in questions of doctrine.² The difference in approach is one that continues to surface.

The same era saw the Anglican Church enter into a friendly relationship with the Old Catholic Churches of Europe. The Old Catholics were seen by Anglicans as people who, like them, had preserved catholic doctrine while rejecting papal authority. In 1888 the Lambeth Conference sanctioned the admission of German and Swiss Old Catholics to communion at Anglican altars. This corresponded to a similar provision on the Old Catholic side several years earlier. The churches entered an even closer relationship in 1931 with the Bonn Agreement in which each church recognized the independence and catholicity of the other, admitted members of the other to communion, and agreed that intercommunion did not require "the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other."³ This agreement provided a model for subsequent arrangements between the Anglican Church and other churches such as the Polish National Catholic Church and the Philippine Independent Church.

Less successful were Anglican attempts to have the Roman Catholic Church recognize their orders. Informal dialogue in the 1890s between Lord Halifax, an Englishman, and Abbé Etienne Portal, a French Roman Catholic priest, resulted in a series of pamphlets favouring the recognition of Anglican Orders by the Roman Catholic Church. This created a sensation in both England and Rome and a papal Commission was set up to examine the question. In September 1896 the papal bull *Apostolicae Curae* was published declaring Anglican orders to be absolutely null and void.⁴ Undeterred, Halifax and Portal were influential in bringing about a series of conversations between Anglican and Roman Catholic scholars at Malines, Belgium between 1921 and 1926. Although these talks were unsuccessful in bringing about reconciliation of the two churches they set a pattern for later dialogues.

A Growing Interest in Unity

The nineteenth century generally was a time of greatly increased interest in Christian unity. Theological scholars were

increasingly collaborating across denominational lines, and the rise of the historical-critical method as a tool for examining the scriptures and early Christian doctrine made it easier to see current teaching and church order as the products of historical development. Social evils also called for Christians to present a common front. Those who fought such problems as slavery, alcoholism, the exploitation of female and child labour and a host of social ills found ready allies in other churches. In the mission field denominational divisions and rivalries were felt by many to be both wasteful and extravagant. Competing and sometimes conflicting claims by those who preached the same Christ weakened the credibility of the messengers, not to mention the message. In some areas comity agreements were arrived at, by which particular churches were given a free hand in return for their allowing others the same privilege elsewhere.

During these years a number of co-operative bodies were founded: the British and Foreign Bible Society, the Young Men's and Young Women's Christian Associations, the Evangelical Alliance and a number of interdenominational missionary societies. A variety of groupings also arose bringing together Christians of the same confessional family: the Lambeth Conferences of Anglican bishops, the Alliance of Reformed Churches, the Methodist Ecumenical Conference, the International Congregational Council and the Baptist World Conference.⁵ At the same time in Europe and North America splintered branches of the same family were coming together. Efforts toward unity among Lutherans in Europe did not find expression until the next century when a Lutheran World Convention was founded in Eisenach, Germany in 1923. It met again in Copenhagen (1929) and in Paris (1935) but did not develop beyond a loose organization of European and North American churches. After the Second World War, when one out of every six Lutherans was a refugee and many mission fields were "orphaned," forty-seven churches from six continents banded together in 1947 to form the Lutheran World Federation at a constituting assembly in Lund, Sweden.

In 1888 the Lambeth Conference adopted a basis for unity which had been approved two years earlier by the General Convention of the Protestant Episcopal Church in the United States. The resolution has become known as the "Lambeth

Quadrilateral." It sets out four articles as a basis for the reunion of the churches: (a) the Holy Scriptures, (b) the Apostles' and Nicene Creed, (c) the Sacraments of Baptism and the Lord's Supper, and (d) the historic episcopate.⁶ The call for unity was again taken up by the 1920 Lambeth Conference which launched its "Appeal to All Christian People." Several Anglican initiatives followed this Appeal.

In 1902, Joachim III, the Patriarch of Constantinople, issued an encyclical calling on all autocephalous Orthodox Churches to consider their relationship with each other and with other Christian bodies. The basis for rapprochement was baptism and sincere faith in the Holy Trinity. This was followed in 1920 by another encyclical urging the churches of the world to form a League of Churches, the first appeal for a permanent organ of consultation and co-operation.⁷

Perhaps the event which best brought into focus the nineteenth century movement toward Christian unity was the World Missionary Conference in Edinburgh in June 1910. Under the leadership of John Mott and Joseph Oldham the Conference provided a training ground for a generation of ecumenical leaders. One of its offspring was the International Missionary Council, established in 1921 with offices in London.

Two parallel and related movements were Life and Work and Faith and Order. Influenced by Archbishop Nathan Söderblom of Uppsala, Life and Work held its first meeting in Stockholm in 1925. Churches were called on to apply the Gospel to "all realms of human life."⁸ Faith and Order sought to achieve agreement on theological matters which had divided the church. Canadian-born Anglican bishop Charles Brent was one of those instrumental in calling together the first World Conference on Faith and Order at Lausanne in 1927. These two streams merged when the World Council of Churches came into being with its first Assembly at Amsterdam in 1948. In 1961 the International Missionary Council was integrated into the World Council of Churches at its Third Assembly in New Delhi.

Ecumenism in Canada

Canada felt the effect of these ecumenical currents. As early as 1874 the Anglican Diocese of Quebec appointed a committee

to promote Christian unity and in 1886 the Church of England in Canada called for a conference on reunion. The invitation met with warm responses from the Methodists and the Presbyterians who had achieved their own internal unions in 1884 and 1875 respectively, but these conversations were eventually suspended over a failure to agree on the historic episcopate.

The first union achieved in Canada across confessional lines was the United Church of Canada, bringing together Congregationalists, Methodists and Presbyterians. In 1902 William Patrick, a fraternal delegate from the Presbyterian Church, proposed talks to the Methodist General Conference in Winnipeg.⁹ Discussion began in 1904 and included the Congregationalists who had expressed their eagerness to be involved. A Basis of Union was prepared relatively quickly and presented to the three churches for their approval. Many local union churches were founded, particularly in Western Canada, in anticipation of the union of their parent bodies. However, union met increasing opposition in the Presbyterian Church and when the United Church of Canada came into being in July 1925 one third of the Presbyterians opted to form their own continuing Presbyterian Church.

The history of the early relationship between Lutherans and Anglicans, as Eduard Riegert points out in his article, was often one of assimilation. In these circumstances those who wanted to maintain their Lutheran identity turned to the United States where organized synods already existed. Thus it was, that the Canadian Lutheran churches in the post-confederation period were branches of American denominations, although often organized into their own synods.

The first body to bring together representatives from the various German Lutheran churches in Canada was the Lutheran Immigration Board which was founded in 1923 to help in the settlement of immigrants from Germany following World War I. The Second World War saw the formation of the Canadian Lutheran Commission on War Service which offered pastoral support to Lutherans serving in the armed forces and ministered to Lutherans in prisoner-of-war camps in Canada. This body was succeeded by Canadian Lutheran World Relief, founded in 1947.

The Canadian Lutheran Council was organized in 1952 without the participation of Missouri Synod Lutherans. but

when the Lutheran Council in Canada was formed in 1967 their Canadian branch, known since 1958 as the Lutheran Church-Canada, became a member, along with the newly independent Evangelical Lutheran Church of Canada (ELCC) and the Canada Section of the Lutheran Church in America (LCA-CS). January 1, 1986 marked another step in the quest of Lutheran unity when the ELCC and the LCA-CS merged to become the Evangelical Lutheran Church In Canada (ELCIC).

Until recently the Anglican Church of Canada has concentrated its ecumenical attention on the United Church of Canada. Following the "Appeal to All Christian People" of the 1920 Lambeth Conference the Anglican Church approached the participants in the discussions which would eventually lead to the United Church but this initiative was greeted with apprehension in case it should jeopardize the emerging union.

It was not until 1943 that the General Synod of the Church of England in Canada renewed its call for unity. This time it received a positive reaction from the United Church and conversations got underway. A proposal for a mutually acceptable ministry, which would have involved clergy from each church being ordained in the other, was released in 1946. Both churches found flaws in the plan and it was allowed to drop. Dialogue continued for another twelve years without any noticeable progress. In 1958 the General Council of the United Church asked if there was any point in continuing, to which the Anglican Executive Committee replied yes.

A document entitled *Principles of Union*, was published in 1965. Calling not simply for a merger but for a new embodiment of the one Church of God, it provided guidelines for the preparation of a plan of union. The document received the approval of the Anglican General Synod in the year it appeared while the General Council of the United Church endorsed it a year later. Subsequently a Commission on Union and Joint Mission was set up to work out a detailed plan. These conversations were joined in 1969 by the Christian Church (Disciples of Christ). Unfortunately the *Plan of Union* which was placed before the churches in 1971 and revised in 1972 was found unacceptable to the Anglicans who withdrew from the negotiations in 1975. The Commission was dissolved in 1976, although the United Church of Canada and the Christian Church (Disciples of Christ) continued in dialogue until 1985.

Following the collapse of the union discussions a joint Anglican/United Church task force on the Mutual Recognition of Ordained Ministry was set up. It delivered its report to the executive bodies of both churches in 1983, recommending that Anglican or United Church clergy serving ecumenical congregations, or churches of the other denomination, be accorded recognition as clergy in the other church. Like its predecessor of 37 years earlier this proposal for Mutual Recognition was found to have serious flaws and no action was ever taken.

Working Together

The United Church of Canada had been a member of the Federal Council of Churches in the United States, which dated to 1905. When the proposal was mooted for existing American councils to merge into what became the National Council of Churches of Christ in 1950 it was decided that the time was ripe for a Canadian Council of Churches¹⁰. The Canadian Council of Churches was inaugurated in 1944 with a membership of ten member-churches and several affiliated agencies. In 1968 the Lutheran Church in America-Canada Section became a member of the Council. When the ELCIC came into being it moved effortlessly into full membership in the Council. Involvement by Canada's largest church, the Roman Catholic Church, has increased over the years and in 1968 a Joint Working Group of the Canadian Council of Churches and the Canadian Conference of Catholic Bishops was formed. In 1986, after many years of discussion, including the possibility of setting up a new association of churches, the Canadian Conference of Catholic Bishops became an associate member of the Council.

The Council provides a forum for co-operation and co-ordination. It is there that member churches meet as equals. Representation at the Assembly and the General Board is proportionally based but on the Executive each church has one vote. In addition to the intrinsic value of the work the Council has carried out it has also provided a friendly space for church leaders to become acquainted, to consult informally and to plan other initiatives.

Among the ecumenical initiatives that have taken root are the coalitions which have been developed around a number of social justice concerns. This approach to ecumenical co-operation owes much to the Second Vatican Council which

opened the door for Roman Catholics to work alongside other Christians. In the late 1960s a number of national church social action officers met in an organization called "The Church in Industrial Society" which sponsored conferences on such matters as health and poverty. Following a conference in Montreal in 1968 the Canadian Coalition for Development was formed. While this coalition was short-lived it provided a model for future ecumenical collaboration.

A more successful initiative was the Inter-Church Committee for World Development Education, better known as Ten Days for World Development. Founded in 1973 it was an outgrowth of inter-church co-operation in the raising of funds for relief and development work overseas. Originally designed as a Lent program it tries to show the linkage between Canadian policies and conditions in the Third World.

Since then coalitions have been formed to deal with human rights in Latin America, native land claims, the arms race, and poverty. The issues vary but the approach is similar. The coalitions are sponsored by those churches (often the so-called PLURA churches: Presbyterian, Lutheran, United, Roman Catholic and Anglican) which have the desire and the financial ability to participate. The costs are usually shared in proportion to the size of the participating church. With the proliferation of coalitions—there are now some fifty of them—has come a call for more co-ordination. This role is currently filled by the Inter-Church Consultative Committee on Development and Relief, an annual meeting of church leaders and coalition staff. Support services are provided for the group by the staff of the Canadian Council of Churches.

Talking Together

Another feature of ecumenism in our age has been the theological dialogue, an attempt to break through the doctrinal barriers dividing Christians. Theological dialogue is, of course, not new and the work of the Faith and Order movement, later part of the World Council of Churches, has been of particular significance. The Second Vatican Council brought the resources of the Roman Catholic Church into the ecumenical movement, and did much to foster the spirit of dialogue.

A feature which distinguishes the present dialogues, whether carried on between two churches or involving a number of

churches, is their effort to get behind controversies of the past to seek a common articulation of the faith. It is an approach which involves careful listening and an openness to recognize the historically-conditioned nature of any theological statement.

In addition to their dialogues with each other which are dealt with elsewhere in this volume, the Anglican communion and the Lutheran World Federation are involved in several long-standing and significant dialogues: the Anglicans with the Orthodox, Roman Catholics, and Reformed; the Lutherans with Roman Catholics and Reformed (conversations with the Orthodox and the Baptists are just beginning).¹¹

The current round of dialogue between Anglicans and Orthodox goes back to 1962 when Archbishop of Canterbury, Michael Ramsay, visited Patriarch Athenagoras in Istanbul. The Anglican and Orthodox preparatory commissions met separately between 1966 and 1972, and then together in two rounds of dialogue each of which culminated in an agreed statement: Moscow, 1976 and Dublin, 1984. The talks were jeopardized when some Anglican provinces began ordaining women to the priesthood, but following a series of visits to the Orthodox churches in the spring of 1979 by the Bishop of St. Albans (now Archbishop of Canterbury) Robert Runcie, it was agreed that they should continue. The ultimate objective remains unity but the practical and pastoral aspects of the theological discussions are emphasized.¹²

Relations between the Anglican and Roman Catholic Churches owe much to the meeting of Geoffrey Francis Fisher, then Archbishop of Canterbury and Pope John XXIII in December 1960. The successors of both men, Michael Ramsey and Paul VI, established the Anglican-Roman Catholic International Commission which began its work in January 1967. In the years that followed agreed statements were produced on "Eucharistic Doctrine" (1971), "Ministry and Ordination" (1973), "Authority in the Church I" (1976), and "Authority in the Church II" (1981). Setting a pattern of dialogue between the commission and the churches it represents, "Elucidations" were produced for each of the first three statements, responding to comments and questions raised. In 1982 these statements were published together as the *Final Report*, which has been placed before both churches to decide whether the agreements

are consonant with their respective teachings and whether they provide a basis for further steps toward unity.

Reformed-Anglican dialogue came about at the international level in an attempt to assess the breakdown of local unity talks which involved Anglicans and Reformed (including the Anglican-United talks in Canada). Sacraments and ministry were examined in the light of God's will to reconcile humanity and the universe to God. The church exists, not for its own sake, but to be "a sign, instrument and first-fruits" of this reign of God.¹³ It was recognized that ordained ministry and church structure are particular areas of tension. Anglicans have long urged Reformed churches to face the question of bishops. For their part, however, it was pointed out that Anglicans need to consider the Reformed experience of the eldership and both need to take more seriously the role of the whole membership in church government.¹⁴ Their published report is entitled *God's Reign and Our Unity*.

Lutheran-Roman Catholic dialogue can be traced to contacts established at the time of the Second Vatican Council. A working group was established which first met in 1965, their recommendations leading to the appointment of a standing commission which met from 1967 to 1972. Several controverted topics were examined and their report in 1972 (the Malta Report) opened areas for discussion which have been elaborated by subsequent reports. *The Eucharist* (1978) examined areas of agreement and disagreement, and outlined common tasks. *Ways to Community* (1980) not only considered the goal of unity but suggested steps that might be taken toward it. A new look was taken at the Augsburg Confession in *All Under One Christ* (1980). Convergences in the understanding and structuring of the ordained ministry were outlined in *The Ministry of the Church* (1981) as well as some possible approaches to the mutual recognition of ministries.

Facing Unity (1985) is the latest in the series of Lutheran-Roman Catholic joint statements. It tries to envision the shape of the unity that might eventually emerge. Various models of unity are outlined, ranging from organic union, where churches submerge their separate identities in a common structure,¹⁵ to unity in reconciled diversity, where churches retain their distinctive features but the differences are no longer seen as divisive.¹⁶ Movement toward a common ordained ministry by

stages is proposed. The churches would begin by reciprocal recognition of the other's ministry, and where sufficient agreement exists there could be limited provision for joint oversight. Eventually the joint ordination of bishops and priests would be possible, finally leading to a common ministry.¹⁷

Regional dialogues have also made a valuable contribution not only in fostering better relationships between churches in a given area but in helping move dialogue ahead at the international level. It was to the regional dialogues in Europe, the United States and Tanzania that the authors of the 1972 Pullach report on Anglican-Lutheran relations looked for the dialogue to continue. In an earlier essay it has been pointed out how helpful the work of the Lutheran-Episcopal Dialogue in the United States and the Anglican-Lutheran European Commission was to the Canadian-Lutheran Anglican Dialogue in formulating its own proposals.

Anglican-Roman Catholic dialogue groups in Britain, the United States, Canada and elsewhere have worked on their own agendas, but they have also been asked to undertake specific pieces of work on behalf of the International Commission. The Lutheran-Roman Catholic dialogue in the United States has, perhaps, been one of the more prolific inter-church conversations. Between 1965 and 1985 it produced seven reports which are significant theological statements in their own right. Their subject matter touches on all the areas of discussion carried out between the two churches.

Dialogue between Lutherans and churches of the Reformed tradition in the United States extends as far back as 1962. Two series of dialogues took place from 1962-1966, and 1972-1974. As sometimes unfortunately happens no specific action was taken on the recommendations of these reports. A third series (1981-1983) resulted in the report *An Invitation to Action*. After examining the doctrines of justification, the Lord's Supper, and Ministry the commission recommends that both parties recognize each other as churches in which the gospel is preached and taught, approve eucharistic fellowship, and recognize the validity of each other's ministry.¹⁸

A Statement of Concord was adopted between the Reformation churches of Europe in 1973 at Leunenberg, Switzerland. Altar and pulpit fellowship was to be accorded to signatory churches, based on their consensus on justification and

the sacraments.¹⁹ It was agreed that the condemnations of the Reformation era were inapplicable from the perspective of today.

The World Council of Churches statement *Baptism, Eucharist and Ministry* (1982) shows how far the churches have come toward common understanding on doctrines that were once thought to be church-dividing. The document is remarkable for the range of churches that had a hand in its shaping. It represents the culmination of a process which began at the first World Conference on Faith and Order at Lausanne in 1927. An earlier draft, entitled *One Baptism, One Eucharist and a Mutually Recognized Ministry* was approved at Accra in 1974 and circulated to the churches for discussion. The text of the Lima statements has taken into account the many comments and suggestions received.

There is a process of interaction between the multilateral approach of Faith and Order and the bilateral approach of the dialogues. A number of participants in the dialogues are also involved in Faith and Order, providing a useful cross-fertilization, and in turn many of the more recent bilaterals have drawn extensively on *Baptism, Eucharist and Ministry*. The text has also been the subject of discussion and response within and among those churches which are engaged in bilateral dialogues.

By isolating and focussing on particular issues of difference between two Christian traditions bilateral dialogues are able to resolve them in a more concerted way than would be possible in a more wide-ranging discussion or one that involved a larger number of participating churches each with its own preoccupations. Achieving agreement in one set of dialogues can be of help in another. For example, progress on the doctrines of the ordained ministry and apostolicity in Lutheran-Catholic conversations has been of help to Anglicans who are in dialogue with both churches. Lutheran dialogue with Roman Catholics over papal primacy may be helped by various insights of Anglicans. Orthodox and Old Catholics who are also discussing wider authority in the church both among themselves and with the Roman Catholics.

Concern is sometimes expressed whether the agreements reached in dialogue with one partner are consistent with those

reached in dialogue with another. Certainly, there is a tendency for those engaged in a particular dialogue to come to a deep understanding of and sympathy with the views of their partners. Agreements are shaped in ways which are congenial to this relationship, but which could potentially be at odds with relationships with other churches. Such concerns represent a constant challenge to dialogue participants. The *Baptism, Eucharist and Ministry* statement provides one common measure for the churches to evaluate their bilateral agreements. Churches engaged in dialogues often have periodic consultations of those engaged across a spectrum of conversations to compare their work and identify areas of emerging convergence. Another corrective, often used, is for various dialogues to invite observer-participants from traditions outside the bilateral conversation concerned.

Dialogues also suffer from their deficiencies.²⁰ They are easier for churches organized at a world or regional level, and which have a strong tradition of theological teaching and liturgical practice. They usually deal with such matters as sacraments and ministry, church order or credal statements. The result, as one surveys the list of churches and topics discussed, is traditional churches in dialogue over time-honoured topics. While dialogues may advance the search for unity by clearing away the debris of past controversy the churches need also to put a similar energy into matters confronting contemporary society and into overcoming issues such as racism and the role of women in church and society which can be just as church-dividing as some of the older issues. They need also to be open to the moving of the Spirit in the newer churches, which may be developing forms of ministry, worship, and church life which reflect more nearly the spiritual needs of contemporary people.

Bridging the Gap

Of great concern to those responsible for ecumenism in the churches is to bridge the gap between dialogue, often perceived as going on "at the top," and the wider membership of the church. The issues that are dealt with are not part of the everyday conversation of most people. On the other hand dialogue groups are not able to deal with purely local concerns such as congregational identity or varieties of worship practice.

The differences between congregations of different traditions may be compounded by divisions of race, culture or economic conditions. Churches of the same tradition in different parts of the world may also be at varying stages in the ecumenical journey.

The Sixth Assembly of the World Council of Churches in Vancouver made a helpful contribution when it distinguished between *response*, which churches can quickly do at the level of committees and executive bodies, and the longer-term procedure of *reception*. By reception is meant the way in which churches incorporate into their life and work, teaching and worship, the insights achieved on the level of dialogue. This process must involve people in local communities if it is to have any root, it cannot be hurried and requires constant attention and much patience. It also requires a readiness on the part of dialogue commissions to listen to the issues raised by people at the local level and to find ways in which these concerns can be responded to.

With the presentation of the *Report and Recommendations* of the Canadian Lutheran-Anglican Dialogue, members of both churches are being invited not only to respond to an agreed statement but to enter into a process of reception which will involve them in working, praying and studying together. Only as this task is taken in hand will the goal of Christians united in witness to their common Lord, and in service to this one world, come closer to realization.

Notes

- ¹ Cf. Article IV of the Augsburg Confession and Articles XIX and XXXIV of the Thirty-Nine Articles.
- ² Ruth Rouse and Stephen Neill, *A History of the Ecumenical Movement, 1517-1948* (London: S.P.C.K., 1954), 471.
- ³ *Ibid.*, 470.
- ⁴ *Ibid.*, 298.
- ⁵ William G. Rusch, *Ecumenism: A Movement Toward Christian Unity* (Philadelphia: Fortress Press, 1985), 25.
- ⁶ Rouse and Neill. 265.
- ⁷ Rusch, 27.
- ⁸ Rouse and Neill. 547.
- ⁹ John Webster Grant. *The Church in the Canadian Era*, vol. 3 of "A History of the Christian Church in Canada" (Toronto: McGraw-Hill Ryerson, 1972), 107.

- 10 Rouse and Neill, 624.
- 11 A valuable compendium of agreed statements from 1931 to 1981 (including BEM) is Harding Meyer and Lukas Vischer (eds.), *Growth in Agreement: Reports and Agreed Statements of Ecumenical Conversations on a World Level* (New York/Ramsey and Geneva: Paulist Press; World Council of Churches, 1984).
- 12 Anglican/Orthodox Joint Doctrinal Dialogue, *The Dublin Agreed Statement, 1984* (London: S.P.C.K., 1985), 5.
- 13 Anglican-Reformed International Commission, *God's Reign and Our Unity* (London: S.P.C.K. and Edinburgh: St. Andrew's Press), 21.
- 14 *Ibid.*, 75ff.
- 15 Roman Catholic-Lutheran Joint Commission, *Facing Unity*, English version (Geneva: Lutheran World Federation, 1985), 12.
- 16 *Ibid.*, 16f.
- 17 *Ibid.*, 55ff.
- 18 James E. Andrews and Joseph A. Burgess (eds.), *An Invitation to Action: The Lutheran-Reformed Dialogue, Series III 1981-83* (Philadelphia: Fortress Press), 1983, 4ff.
- 19 *Ibid.*, 70ff.
- 20 Cf. Rusch, chapter 5.