

Consensus

Volume 13

Issue 2 *Canadian Lutheranism, Yesterday and Tomorrow*

Article 4

11-1-1987

The new Evangelical Lutheran Church in Canada: the US connection?

Matthew H. H. Diegel

Follow this and additional works at: <http://scholars.wlu.ca/consensus>

Recommended Citation

Diegel, Matthew H. H. (1987) "The new Evangelical Lutheran Church in Canada: the US connection?," *Consensus*: Vol. 13 : Iss. 2 , Article 4.

Available at: <http://scholars.wlu.ca/consensus/vol13/iss2/4>

This Article is brought to you for free and open access by Scholars Commons @ Laurier. It has been accepted for inclusion in Consensus by an authorized editor of Scholars Commons @ Laurier. For more information, please contact scholarscommons@wlu.ca.

The New Evangelical Lutheran Church In Canada:¹ The U. S. Connection?

Matthew H. Diegel

*Pastor, Christ Lutheran Church,
Windsor, Ontario*

Vincent Eriksson's "In Search of Our Own Reality" argues that Canadian Lutheranism, like the Canadian nation, has been dependent historically on the United States. For many years those who proposed "Canadianizing" the Lutherans in this country received opposition from those who decried the vision as a "nationalistic" isolating endeavour. They called instead for the continuation of an "international" focus. Eriksson challenges this latter term, arguing that it in reality indicated a desire to remain North American, or, more precisely, American, in orientation.² Norman J. Threinen argues similarly in "The American and European Influences on the Canadian Lutheran Churches—An Historical Sketch", a paper delivered at the Consultation on Canadian Unity, an event sponsored jointly by the Institute for Ecumenical Research, Strasbourg, France, and by the Division of Theology, Lutheran Council in Canada (1976). He suggests that since the Second World War there has been an increasing awareness among Canadian Lutherans of a need for a united Lutheran voice in Canada and for an indigenous church. However, up until the 1960s Canadian Lutherans remained under the "central umbrella" of various North American bodies, whose staff and programs related much more to the members living in the United States. While this situation began to improve during the 1960s, "a dependency relationship" continued. Canadians, for example, made much use of United States-oriented mission policies, parish life materials, educational programs, and stewardship materials. Lutherans in Canada at best remained in a "step-child situation", except for the members of the Evangelical Lutheran Church of Canada (ELCC) who be-

came autonomous from the American Lutheran Church (ALC) in 1967.³

Members of the Evangelical Lutheran Church In Canada (ELCIC), formed in January 1986, hold that "the mission of this church, as an expression of the Universal Church and as an instrument of the Holy Spirit, is to bring the Gospel of Jesus Christ to people in Canada and around the world through the proclamation of the Word and the administration of the Sacraments and through service in Christ's name".⁴ This would seem to suggest a new autonomy, yet in this same Article there is an indication that the dependence of which Eriksson and Threinen write remains in this new body: "In seeking to achieve its mission, this church shall... have relationships with other Lutheran church bodies and with other Christian churches".⁵ The suggestion of this article is that one can identify more concretely the reasons for this continuing association with United States Lutheran bodies and what forms such a dependency takes.

One discovers this by surveying the work of the Lutheran Merger Commission (LMC) which resulted in the formation of the ELCIC, the *Minutes of the Constituting Convention* of the new church, and the first year of operations for that body as reflected in the *Canada Lutheran*, the national magazine of the ELCIC published from its headquarters in Winnipeg. The areas of dependency under discussion include printed resources for parish life; leadership, especially special event leaders and speakers; finances; and the ordained ministry. Much of this dependence is beneficial, supplying needs of the constituency such as staffing, finances, and expertise, which the young church as of yet cannot meet given its small size. However, this dependence may also prove harmful, perpetuating the utilization of resources either inappropriate to the Canadian context or which dissuade the growth of Canadian efforts to provide such resources. The ELCIC, to fulfil its mission, must begin to be more self-sufficient. However, it must also not become isolated. Rather, it should cultivate its ties not only with the American churches but with other world Lutheran bodies and with other Canadian denominations.

Negotiations among the ELCC, the Lutheran Church in America-Canada Section (LCA-CS), and the Lutheran Church Canada (LC-C), leading to one Canadian Lutheran church,

ground to a halt in 1977. This impasse occurred chiefly over the issues of the interpretation of Scripture, the ordination of women, and pulpit and altar fellowship between the LCA-CS and the LC-C.⁶ However, President Donald W. Sjoberg, in his report to the convention, elaborated upon four other major areas of resistance to the proposed merger. The "greatest" of these reveals a continuing desire for dependence upon Lutherans in the United States: "those who see no great need for union, are apprehensive about the changes, and really wish to retain the present North American church relationship".⁷ Indeed, the president of the Lutheran Church in America (LCA) had, at its last convention, received requests to include a Canadian on the ALC/LCA Committee on Church Co-operation. He had agreed to this, and the LCA-CS Executive Committee had appointed Norman A. Berner as an observer.⁸

The LCA-CS convention, however, expressed its desire that the work of the Canadian Joint Commission on Inter-Lutheran Relationships (JCILR) continue. It also requested the ELCC to indicate at its church convention in 1978 whether it would participate in a two-way merger, along with "such other congregations or associations of congregations which may wish to join".⁹ The ELCC at that convention replied in the affirmative, although it also renewed its original 1972 invitation to both the LCA-CS and the LC-C regarding merger.¹⁰ At its October 1978 meeting the JCILR, citing inability to resolve outstanding issues, voted to dissolve itself, pending approval of the churches. This granted, representatives of the ELCC and the LCA-CS met one month later and formed the Lutheran Merger Commission (LMC).¹¹

Very quickly events in the United States affected these new negotiations. At the 1979 LCA-CS convention the delegates received a memorial from the Eastern Canada Synod (ECS) of the LCA. It called upon the LCA-CS to "support and encourage" merger negotiations recently initiated by the LCA, the ALC, and the Association of Evangelical Lutheran Churches (AELC) for the purpose of forming a new church body in the United States. Further, the synod asked that the planned Canadian church relate "either organically or through official agreements" to the body resulting from the discussions occurring in the United States. The convention adopted both of these resolutions.¹²

The ECS president, William Huras, had noted in his report to the synod convention that the ECS remained hesitant about merger, as it had during the previous union discussions. He wrote that while the two western Canadian Synods of the LCA "would appear to be fully in favour" of a new church, many in the eastern Synod remained unenthusiastic, not wishing to commit themselves. Huras urged the delegates, "We dare not be indifferent... *We must become involved*". He recognized that one concern which prompted this hesitancy was the present relationship of the ECS to the LCA. He noted, in reference to activity in the American church bodies, "some wonderful things", and wondered whether the ECS wanted to be part of them. He added: "Do the 'international' dimensions of the church need to be affirmed?"¹³ The preamble to the original motions which formed the basis of the memorials which the Synod passed echoed this questioning. It stated that the movers wished the memorials "because we believe that such a relationship would provide for a better stewardship of our resources, harnessing them most effectively for mission and ministry; and, because we live in the age of the global village where the international, not the national, must be stressed".¹⁴

Two other motions, which after some discussion received indefinite postponement, reveal even more concretely a desire to remain part of the LCA: that the ECS, as part of the LCA, "would consider ourselves along with our sister synods an integral part of the newly-formed American Lutheran Church body as soon as that body becomes reality"; and, that the LCA would ask the ELCC also to "seek integral relationship" with this same new body.¹⁵ Had these motions passed it is conceivable that Lutherans in Canada who were part of the LCA and not in the ECS would have gone ahead with either merger or autonomy. For the Western Canada Synod (WCS) at its 1978 convention had sent a memorial to the LCA-CS "to begin autonomy processes if no commitment to Canadian Lutheran unity has been made" by the other LCA synods.¹⁶

However, the LCA-CS in convention affirmed its commitment to the Canadian merger, resolving to seek joint conventions of the constituents of the two Canadian bodies, and the sharing of their publications.¹⁷ Thus, those voting appear to have considered "official agreements" with the possible new church in the United States a more likely option than an organic relationship. While there was mention that the American

Committee on Lutheran Unity (CLU) had invited the ELCC and LCA-CS "to send consultants to give a Canadian dimension to its deliberations", there was no indication that the two bodies had accepted, or would accept, the offer.¹⁸

The "Call to Merger" adopted by the February 1980 meeting of the LMC affirmed this desire for unity. It did so on the bases of already realized examples of partial unity, of common faith and commitment to Scripture and to the documents contained in the Book of Concord, and of the fundamental unity given through the Holy Spirit. The time had now arrived for the realization of total unity:

Through merger we believe that we can witness more effectively within the Canadian context. In no way does this mean a triumph of nationalism or a turning away from our world-wide Christian relationships and responsibilities. But this is to take seriously the commandment... to be witnesses (See Acts 1.8)... The witness must begin "in Jerusalem", that is, in the place in which the Lord has placed us....By merging... we are dedicating ourselves to witness within the context of Canadian life so that we may witness more completely to the ends of the earth.¹⁹

However, events soon suggested that at least some did not share in the acceptance of this call, or held strong reservations about accepting it, based on a desire to remain linked to the older parent body.

Delegates to the 1980 ECS convention adopted a list of 13 concerns which they asked the LCA-CS to send on to the LMC. One of these was "there appears to be a persuasive stress on a nationalistic church which denies the catholicity of the Lutheran confessions". Another motion, which received discussion but not approval, was to have the synodical "Executive Board appoint a committee to study the objectives and the long-term implications of a Lutheran merger in Canada, and the alternatives to merger to accomplish these objectives". A motion which became unfinished business called for a secret ballot on the question of approving or disapproving of the proposed union.²⁰ The 1981 ECS convention continued to express concern that the merger documents did not answer questions about the "status of and prospects for relationship with a North American Lutheran Church". They again requested the LCA-CS to present their concerns to the LMC, and to report back to the 1982 synodical convention.²¹ An "opinion

poll", whose results the *Minutes* do not record, asked about the option of "Lutheran unity relating to Lutheran churches on the North American continent", rather than only between the LCA-CS and the ELCC.²²

A Mission/Management Audit of the LCA-CS conducted in March and April 1981 discovered that clear tensions existed within the LCA-CS regarding merger. Those in the Central Canada Synod (CCS) were the "most in favour of merger without reservation". The members of the Western Canada Synod (WCS) generally favoured merger but expressed some concern. More than half of those interviewed from the ECS, however, indicated "particular concern over losing ties to the L.C.A., or not being part of a North American church".²³ Noting this the audit team urged the LCA-CS to develop "an orderly process... to resolve the merger question", including "a study of the perceived problems of merger". Two of these were "the relationship between the new church and the L.C.A." and "the relationship between the new church and the A.L.C.". In response the LCA-CS Executive Committee recommended the development of such an investigation.²⁴ The 1981 LCA-CS convention adopted this recommendation. It also resolved to bring the issue memorialized by the ECS before the LMC as a "special concern".²⁵

The October 1981 meeting of the LMC discussed this concern, debating it in the context of the question of whether the proposed merger in the United States would aid or hinder the one in Canada. Some commissioners suggested the possibility of abandoning both sets of negotiations and of beginning a new one which possessed the aim of creating a new North American body. However, others believed that such a church would leave the Canadians more isolated than ever, and would not address the Canadian concern of identity as expressed in the "Call to Merger". These members argued that in such a scenario one could imagine Lutherans in Canada as "a mere pimple on the body of North American Lutheranism".²⁶ However, those at the meeting did agree to ask the CLU about possible future relations between the proposed ELCIC and the United States churches. By the spring of 1982 the two merger commissions had arranged to have representatives from each attend the meeting of the other.²⁷ One result of such exchange was the adoption by the LMC of the policy of the American

group, now called the Commission for a New Lutheran Church (CNLC), that three-quarters of the commissioners had to approve a stance taken on a major issue before the commission would send its proposal to the churches for approval. Such a practice would hopefully eliminate delays experienced under the old Canadian system of "fifty per cent plus one". This old policy repeatedly had the LCA-CS Synods and the ELCC sending back proposed amendments for consideration.²⁸

The 1982 ELCC convention affirmed its commitment to a Canadian merger.²⁹ This was also the position the LCA-CS Executive Committee had taken in August 1981 as it had developed the "orderly process to resolve the merger question". This delineated "a step by step procedure to implement the mandate for merger with the ELCC".³⁰ However, desire for continued dependence again surfaced. The ECS at its 1982 convention debated whether to send a memorial to the LCA-CS to ask the LMC to "move with due caution", "disregarding the current deadline" for merger. The movers wished this so that the LCA-CS might "pursue fully the possibility of one North American Lutheran Church inviting and including the Evangelical Lutheran Church of Canada". The motion lost, 74 to 100.³¹ Delegates to the 1982 ECS defeated a similar motion 154 to 134. The lost motion reflected the hope that the commissioners of both the LMC and the CNLC would "provide for the fullest realization of Lutheran union as enunciated in the LCA's constitution and statement on ecumenism by making provision in both merger processes for an organic North American union with appropriate structures to address national/regional sensibilities".³² However, the convention did memorialize the LCA and the LCA-CS "to establish a covenant relationship between the new Canadian Lutheran Church and the Lutheran Church USA [*sic*] for the sharing of programs where deemed advisable and to engage in mutual supportive functions". Delegates to the WCS convention called on the LMC, through the LCA-CS, to "provide for the ministry of deaconesses" in the ELCIC. Further, they asked "that arrangements be made so that Canadian deaconesses (i.e. those serving in the ELCC) can be members of the LCA Deaconess Community or its successor body".³³

The October 1982 meeting of the LMC again heard opinions of some commissioners that the Canadian Lutherans should

join those in the United States in a North American merger, especially if the dispute over the number of synods in the ELCIC could not reach resolution.³⁴ Events at this meeting, however, negated the possibility of such a binational merger. Representatives from the LCA, ELCC, LCA-CS, and CNLC asserted that none of their bodies proposed the establishment of a North American church. Reuben Swanson, observer for the CNLC, announced that the CNLC continued to assume that there would be a new Canadian church and endorsed that plan. As secretary of the LCA he also declared that that church body concurred with the last opinion. He did, however, acknowledge a need to have both new churches seek a beneficial relationship.³⁵ Commissioners agreed, resolving to seek the formation of a joint sub-committee with the CNLC to form a statement about possible continuing relationships. These would include mutual acceptance of clergy rosters, the portability of pension funds, a strategy on world missions, and the sharing of consultants.³⁶

The January 1983 LMC meeting affirmed the creation of the new church in the United States. It also restated "its commitment to the mandate given it...to proceed towards the formation of an indigenous and independent new Lutheran Church in Canada". Further resolutions called on the joint sub-committee to begin work in January 1984, with action on its reports occurring in October 1984 and January 1985.³⁷

The 1983 LCA-CS convention by its own actions endorsed these decisions of the LMC. In response to the memorial of the ECS it recommended to the LMC to "seek to provide for a relationship between the new merged Lutheran church in Canada and the new merged Lutheran church in the U.S.A. for the sharing of programs and other supportive functions". Dealing with the memorial from the WCS it requested the LMC to "seek to make arrangements for the Canadian diaconate to participate in the diaconate community of the LCA, or its successor body".³⁸

The bishop of the ECS, William Huras, wrote the delegates to its 1984 convention that "the direction for us to follow at this time" was to approve the Canadian merger. He noted that had the merger call not been one "that excluded Lutherans in the United States" the ECS would have probably experienced much less hesitancy during the process. Should both mergers

succeed he called for "the best possible cooperation between Lutherans in both Canada and the United States". Such striving he hoped would "minimize the frustrations and maximize the opportunities which both mergers present".³⁹ The committee charged with commenting on this report agreed with the opinion in favour of merger, fearing that "a negative vote upon merger, would deny to our brothers and sisters of the Western and Central Canada Synods their freedom—freedom as they have already expressed in their strong votes in favour of merger". The CCS had voted unanimously in favour, while the WCS had voted 155 to 4.⁴⁰ Heeding these sentiments, the delegates of the ECS voted 245 to 81 in favour. Later, the ELCC approved merger 351 to 51, while the LCA-CS did so 34 to 5.⁴¹

Subsequent to these decisions the sub-committee charged with establishing guidelines on a continuing relationship struggled to embody Bishop Huras' appeal to "maximize the opportunities" and "minimize the frustrations". At its January 1985 meeting the LMC received reports on the results of some of its labors. Negotiations were to begin whereby Fortress Press, part of the LCA Board of Publication, would continue to own and operate its store in Kitchener for a period of up to ten years. During this time, however, the store would be the official retail outlet of the ELCIC in eastern Canada. The two other major American Lutheran publishing houses, Concordia and Augsburg, would continue to use Concord Canada in Calgary as their Canadian distributor. Concord Canada, the official retail outlet of the ELCC, would now become in the ELCIC the western counterpart of the Kitchener store. Both stores would honour marketing commitments already in place. A further result of the work of the sub-committee was agreement that the Social Statements prepared by the ELCC, the LCA-CS, and the LCA would remain in force in the new Canadian church as authoritative guides until such time as the ELCIC Division for Church and Society decided otherwise.⁴²

The LCA Executive Council had also agreed to transfer \$7,250,000 worth of LCA assets to the ELCIC, including \$5,000,000 worth of assets of the Canada Board of American Missions. Members of the LCA Board of Publication promised a gift of \$50,000 to the ELCIC Office for Communication, while the board of directors of Lutheran Church Women, an auxiliary of the LCA, gave \$35,000 to the new church. The Board of

Pensions transferred approximately \$220,000, equal to four per cent of its endowment fund, and of its special assistance fund. The LCA further transferred \$598,000 worth of its assets, and \$116,000 from special funds.⁴³

The constituting convention of the ELCIC in May 1985 devoted no time to discussing an ongoing relationship with the American churches. However, the leaders of those churches were present, a reminder of both the common history of Lutheranism in both countries and the former dependence of Canadian Lutherans upon those in the United States for leadership and for organization.⁴⁴ Bishop James Crumley of the LCA "expressed a feeling of regret and loss but also of great joy" for the formation of the ELCIC. He then presented an additional monetary gift of \$10,000 for use in furnishing the office of the ELCIC president. Bishop William Herzfeld of the AELC "brought greetings from the congregations of that body". The Presiding Bishop of the ALC, in addition to greetings, also presented "a series of records from the ALC archives, pertaining to the antecedent churches of the ELCIC".⁴⁵

The pages of the *Canada Lutheran*, the magazine of the ELCIC, during its first year of operation revealed how a dependent relationship of Lutherans in Canada on those in the United States continued in the new church. Ferdy E. Baglo, the editor of the magazine, proclaimed in the first issue that as he attended the various constituting conventions during 1985 he "discovered that we [the members of the ELCIC] have a great largely-untapped resource of creative energy available to us".⁴⁶ While the new church during its first year of operations certainly utilized this energy it also channelled much northward from the United States. Resource persons from the United States, for example, helped lead meetings on evangelism and social ministry which planned policies for the new church.⁴⁷ Also, Canadians throughout 1986 participated in at least five study seminars around the world sponsored by the LCA. These related to its program, but also provided experience regarding how the ELCIC might build its life.⁴⁸ The July/August 1986 issue featured a two-page advertisement for new Sunday Church School curriculum material published by Augsburg. It was available from the ELCIC retail outlets.⁴⁹

The December 1986 issue reported that two pastors had recently had books published by Augsburg and Fortress.⁵⁰ Six

clergy from the United States also accepted calls to Canada. This occurred while and after the ELCIC and CNLC arranged for the joint recognition of the pastors and seminaries in the ELCIC and in the new American church, the Evangelical Lutheran Church in America (ELCA). Also related to leadership, the magazine announced in March that the first woman had begun training to become a ELCIC deaconess, in cooperation with the LCA Deaconess Community.⁵¹ In a similar spirit of cooperation persons in charge of the divisions related to parish life in the ELCIC, the AELC, the ALC, the LCA, and the LCMS early in 1986 formed the Coordinating Committee for Cooperative Projects in Congregational Life.⁵²

Despite autonomy a relationship involving dependency has continued between Lutherans who are members of the ELCIC and Lutherans in the United States. The visions which had feared a lack of international focus in the new Canadian church have not materialized. Reasons for desires to preserve ties with Lutheranism south of the border before and after merger have their bases in the history of North American Lutheranism. The membership of Canadian Lutherans in church bodies based in the United States had led to a dependence on those bodies for organization, programs, and leadership. This relationship had provided the small number of Lutherans in Canada with resources beyond its capability to produce and to use, as well as pastors and monetary aid. However, such a relationship had led also to an apprehension among many Canadian Lutherans about taking charge of their own affairs. They were afraid of the possibilities, afraid of risking what they had.⁵³

The ECS especially questioned the need for change in such a lifestyle since its predecessor Synods had never experienced merger with members of other Lutheran denominations. It had never been forced to question its membership in a church body with headquarters in the eastern United States. Enthusiasm for, and involvement with, the merger process were chiefly the concern of western Canadian Lutherans. A desire for breaking ties had to occur in the east before it too could accept the concept of the ELCIC. Before a marriage could occur the ECS had to move out of the home of the parents.⁵⁴ As talks progressed old doubts returned in the east, including whether there would be enough finances to run an independent Canadian church; whether the members of the LCA-CS and the

ELCC could agree theologically; and whether the constituency really desired merger to occur.⁵⁵ Members of the ECS, and elsewhere, wished to hear what those in favour of merger honestly believed were the advantages such a change in direction provided for Canadian Lutheranism.

The LMC appears to have successfully answered these concerns, partially by pursuing continued relationships with the Lutherans in the United States. These arrangements will benefit the ELCIC as it experiences growing pains and as it seeks to fulfil its mission at similar levels of energy and activity that its members had experienced as part of the ELCC and the LCA. As it borrows from the Americans, however, so can the ELCIC contribute to the understanding by the members of the ELCA of the Canadian view of world and North American issues, and of Canadian solutions. Also the ELCIC should endeavour to create its own programing and to establish its own resources, as it has already begun to do. The *Canada Lutheran* is one example of this needed work as is its counterpart published by the Evangelical Lutheran Women (ELW), called *Esprit*. The ELW have also prepared their own Bible Study, while the Division for Parish Life has created a "handbook on designing and re-designing church structures", entitled *Building for the Church*. An ELCIC Bulletin Service is also available.⁵⁶ If it does not continue to produce its own material the ELCIC could find itself in many ways a Canadian church running chiefly on American energy. This was not the dream behind the formation of the new church, nor should it now become the guiding principle of the operations of the ELCIC.

Canadian Lutherans have accepted the mission to serve the Christ in Canada and around the world. It is time now to act upon that vision. Eriksson suggests that this not only means remaining beneficially dependent on the Lutherans in the United States, but also, and more importantly, it means borrowing, if necessary, from churches in Canada and in other countries and maintaining an outward looking vision.⁵⁷ The ELCIC has already prepared for this through its membership in such ecumenical organizations as the Lutheran Council in Canada, the Canadian Council of Churches, Canadian Lutheran World Relief, the Lutheran World Federation, and the World Council of Churches.⁵⁸ It has also agreed to participate in six Canadian inter-church coalitions which relate

to social justice issues. These offer opportunities for pooling resources and for producing common "strategies for change and advocacy".⁵⁹ Perhaps the ELCIC should also cooperate with these churches in such areas as Sunday School curriculum, Bible studies, worship resources, and Canadian and world mission strategies.

God has called the ELCIC to mission, but not in isolation. Through its relationships with Lutherans in the United States and with other Christians in Canada and around the world the Holy Spirit will enable it to fulfil what the Creator envisions for it.

Notes

¹ The following glossary will be helpful to the reader:

AELC—Association of Evangelical Lutheran Churches.

ALC—American Lutheran Church.

CCS—Central Canada Synod of the LCA.

CLU—Committee on Lutheran Unity, established by U.S. Lutheran bodies to explore merger.

CNLC—Commission for a New Lutheran Church, successor to the CLU.

ECS—Eastern Canada Synod of the LCA.

ELCA—Evangelical Lutheran Church in America, new U.S. Lutheran body resulting from the merger of the ALC, the LCA, and the AELC. It will begin operation in 1988.

ELCC—Evangelical Lutheran Church of Canada, an autonomous Lutheran church body formed in 1967. It merged with the LCA-CS in 1985-86 to form the Evangelical Lutheran Church In Canada.

ELCIC—Evangelical Lutheran Church In Canada formed by the merger of the Evangelical Lutheran Church of Canada and the Lutheran Church in America-Canada Section. It began functioning 1 January 1986.

JCILR—Joint Commission on Inter-Lutheran Relationships established by the ELCC, the LCA-CS, and the LC-C to pursue Canadian Lutheran merger.

LCA—Lutheran Church in America.

LCA-CS—the three Canadian Synods of the Lutheran Church in America, forming a semi-autonomous body which had constitutional authority to pursue Canadian merger.

LC-C—Lutheran Church-Canada: the three Canadian Districts of the Lutheran Church-Missouri Synod which had limited authority to pursue Canadian merger.

LCMS—Lutheran Church-Missouri Synod.

LMC—Lutheran Merger Commission: successor to the JCILR, it negotiated the formation of the ELCIC.

WCS—Western Canada Synod of the LCA.

(Editor)

- 2 Vincent Eriksson, "In Search of Our Own Reality", *Consensus* 1/2 (April 1975) 21-28, as reprinted in Norman J. Threinen, ed., *Toward Unity: Lutheran Merger Negotiations in Canada, 1972-1978* (Winnipeg: Lutheran Council in Canada, 1979) 5.
- 3 Norman J. Threinen, "The American and European Influences on the Canadian Lutheran Churches—An Historical Sketch", *In Search of Identity: A Look at Lutheran Identity in Canada*, ed. Norman J. Threinen (Winnipeg: Lutheran Council in Canada, 1977) 12, 15-16.
- 4 Appendix 2: Constitution, Evangelical Lutheran Church In Canada, Article IV, Section 1, as printed in Evangelical Lutheran Church In Canada, *Minutes of the Constituting Convention* (Winnipeg, 16-19 May 1985) 71. All future references to this constitution from this source are designated CHCON.
- 5 CHCON, IV, 2 (1).
- 6 Lutheran Church in America-Canada Section, *Minutes of the Eighth Biennial Convention* (Waterloo, 8-10 July 1977) 4, 9-10, 41-43. See further the article by William Hordern elsewhere in this Number.
- 7 Ibid. 9.
- 8 Ibid. 32.
- 9 Ibid. 63, 76-77.
- 10 Lutheran Church in America-Canada Section, *Minutes of the Ninth Biennial Convention* (Vancouver, 21-23 June 1979) 30.
- 11 *The Shepherd* 54/9 (November 1978), 24; *The Shepherd* 54/10 (December 1978) 18.
- 12 LCA-CS, *Minutes... Ninth*, 8-9.
- 13 Eastern Canada Synod, Lutheran Church in America, *Minutes of the Eighteenth Annual Convention* (Waterloo, 7-10 June 1979) 2a.
- 14 Ibid. 8.
- 15 Ibid. 21-22.
- 16 Ibid. 104a.
- 17 LCA-CS, *Minutes... Ninth*, 26.
- 18 Ibid. 9.
- 19 *The Shepherd* 56/3 (March 1980) 8.
- 20 Eastern Canada Synod, Lutheran Church in America, *Minutes of the Nineteenth Annual Convention* (Halifax, 10-15 June 1980) 19.
- 21 Lutheran Church in America-Canada Section, *Minutes of the Tenth Biennial Convention* (Montreal, 26-28 June 1981) 34a-34b.
- 22 Eastern Canada Synod, Lutheran Church in America, *Minutes of the Twentieth Annual Convention* (Waterloo, 10-13 June 1981), 12, 88.
- 23 Lutheran Church in America-Canada Section. *Minutes of the Eleventh Biennial Convention* (Winnipeg, 26-28 August 1983) 42.
- 24 Ibid. 44-45; LCA-CS, *Minutes... Tenth*, 20-21, 39.
- 25 Ibid. 4-5, 16.

- 26 *The Shepherd* 57/10 (November 1981) 10.
- 27 *The Shepherd* 57/11 (December 1981) 11; *The Shepherd* 58/3 (March/April 1982) 21.
- 28 *The Shepherd*, 58/10 (November 1982) 10-11.
- 29 *The Shepherd*, 58/7 (August 1982) 6.
- 30 LCA-CS, *Minutes... Eleventh*, 31, 35.
- 31 Eastern Canada Synod, Lutheran Church in America, *Minutes of the Twenty-first Annual Convention* (Hamilton, 10-13 June 1982) 14.
- 32 Eastern Canada Synod, Lutheran Church in America, *Minutes of the Twenty-second Annual Convention* (Waterloo, 9-11 June 1983) 9-10.
- 33 *Ibid.* 172, 175a.
- 34 *The Shepherd*, 58/10 (November 1982) 11.
- 35 *Ibid.* 11-12.
- 36 *Ibid.* 23.
- 37 *The Shepherd* 59/2 (February 1983), 10; LCA-CS, *Minutes... Eleventh*, 153-156.
- 38 LCA-CS, *Minutes... Eleventh*, XI, XIII.
- 39 Eastern Canada Synod, Lutheran Church in America, *Minutes of the Twenty-third Annual Convention* (Ottawa, 6-10 June 1984) 107.
- 40 *Ibid.* 120, 292.
- 41 *Ibid.* 13, 292.
- 42 *The Shepherd* 61/4 (March 1985) 6-7.
- 43 *The Shepherd* 61/5 (April 1985) 13-14.
- 44 For evidence of this in the period immediately following the Second World War see Norman J. Threinen, *Fifty Years of Lutheran Convergence: The Canadian Case Study*, Lutheran Historical Conference Publication No. 3 (Dubuque: Wm. C. Brown 1983) 65-67.
- 45 ELCIC, *Minutes... Constituting Convention*, 21, 25.
- 46 *Canada Lutheran* 1/1 (January 1986) 4. All further references to this magazine are designated *CL*.
- 47 *Ibid.* 8.
- 48 *CL* 1/3 (March 1986) 38; *CL* 1/4 (April 1986), 38; *CL* 1/7 (July/August 1986) 31; *CL* 1/9 (October 1986) 38; *CL* 1/11 (December 1986) 27.
- 49 *CL* 1/7 (July/August 1986) 6-7.
- 50 *CL* 1/11 (December 1986) 6-7.
- 51 *CL* 1/2 (February 1986) 25; *CL* 1/3 (March 1986) 35, 38; *CL* 1/5 (May 1986) 39; *CL* 1/6 (June 1986) 39; *CL* 1/8 (September 1986) 31; *CL* 1/10 (November 1986) 31.
- 52 *CL* 1/6 (June 1986) 8.
- 53 "Focus on a Forum: A Resume from a Forum on Lutheran Unity", *Consensus* 1/1 (January 1975) 9-16, as reprinted in Threinen, *Toward Unity... , 24*.
- 54 Cf. *Ibid.* 25-26.
- 55 Cf. *Ibid.* 29-30.

- 56 *ELCICommuniqué 1/4* (September/October 1986) 1, 3-4.
- 57 Eriksson, in Threinen, *Toward Unity...*, 9-10.
- 58 ELCIC, *Minutes... Constituting Convention*, 26-27, 30, 32.
- 59 *ELCICommuniqué 1/2* (March/April 1986) 3-4.