



**Report  
and  
Recommendations  
April 1986**

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**Canadian Lutheran Anglican Dialogue**

CANADIAN LUTHERAN-ANGLICAN DIALOGUE

REPORT AND RECOMMENDATIONS

APRIL 1986

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1.

1. In October, 1982, the titular heads of the Anglican Church of Canada (ACC), the Evangelical Lutheran Church of Canada (ELCC) and the Lutheran Church of America - Canada Section (LCA-CS) called upon their respective churches to enter into a process of dialogue, the goal of which would be a convergence adequate to establish a pattern of (a) the mutual recognition of each other as churches where the Gospel is preached and taught, (b) the encouragement of practical cooperation, and (c) interim sharing of the eucharist, similar to that approved one month earlier in the United States.
2. There was a certain urgency about this call to dialogue. The LCA-CS by virtue of the U.S. agreement found themselves in a relationship of eucharistic sharing with the Episcopal Church but not with the ACC. Canadian Anglicans were responding to an appeal from the wider Anglican Communion to engage in dialogue with Lutherans. The Evangelical Lutheran Church in Canada, which came into being on January 1, 1986 following the merger of the two participating Lutheran churches, has also firmly committed itself to ecumenism.
3. The first meeting of the Canadian Lutheran-Anglican Dialogue was held in October, 1983. We have been conscious and grateful that our discussions have occurred within the context of several other fruitful ecumenical conversations. We have been much helped by the published reports of other Anglican-Lutheran dialogues, whether international (e.g. the Anglican-Lutheran International Conversations

[ALIC, 1973], and of the Anglican-Lutheran Joint Working Group [Cold Ash, 1983]), regional (the report of the Anglican-Lutheran European Regional Commission [ALERC, 1982]) and national (particularly of the American churches [LED I, 1973; and LED II, 1981]).

4. We have also been mindful of the fact that Anglicans and Lutherans are engaged in a number of bilateral discussions, particularly with the Roman Catholic Church, and we have been eager not to say anything to each other which would jeopardise or undermine any agreements we have reached on another ecumenical front. Wherever possible, therefore, we have tried to phrase our own agreements in language either directly quoted from or congenial to our respective agreed statements.
5. Similarly, and in the interests of the wider ecumenical convergence, we have made every use possible of the Faith and Order document, Baptism, Eucharist and Ministry (1982).
6. Members of the Canadian Lutheran-Anglican Dialogue have had no desire needlessly to duplicate the efforts of other commissions. However, we believe that the discussions which lead to theological consensus are as revealing and important as the joint statement which ultimately describes it. We have identified the following issues as requiring special consideration: justification, the eucharist, authority in the church, apostolicity and ordained ministry (including the historic episcopate).
7. We have appended to the Report and Recommendations lengthier papers on

apostolicity and on the ordained ministry in order to develop more fully the thinking that lies behind our agreed statements. These papers were discussed by and have received the approval of the Dialogue.

8. We believe that we have discovered sufficient consensus in matters essential to the faith and order of our churches to warrant (a) the mutual recognition of each other as churches where the Gospel is truly preached and taught, and the acknowledgement that the other possesses a sacramental ministry that is fruitful in terms of faith and salvation for its members, (b) the encouragement of practical cooperation throughout our respective churches, and (c) a relationship of interim sharing of the eucharist such as now prevails in the United States and is recommended by the Anglican-Lutheran European Regional Commission and the international Anglican-Lutheran Joint Working Group in their reports. We therefore submit this statement with respect, and in fulfilment of the mandate given to us in October, 1982.

#### AGREED STATEMENT ON JUSTIFICATION

9. The doctrine of justification of sinners was the central issue in the Reformation of the sixteenth century. Since that time this doctrine has been interpreted in a variety of ways both within our churches and between them. Today, however, there is a far-reaching consensus developing in the interpretation of justification. This consensus is shared not only among the churches of the Reformation, but a common understanding

of the broad thrust of this doctrine is shared with the Roman Catholic church as well. (ALERC 1982, pp 8-9; LED II 1980, pp 22-23; L-RC 1972, pp 26-40; 1980, p 14; 1981, p 9.)

10. We can therefore affirm that our traditions understand God's justifying grace as follows: We are accounted righteous and made righteous before God solely by the grace of God through faith because of the merits of our Lord and Saviour Jesus Christ. This justification, although not in any way dependent upon good works, leads to good works. Authentic faith issues in love.
11. In our traditions the relationship between justification and sanctification has received different emphases. Anglican theology has not generally made a clear distinction between justification and sanctification, seeing them as interchangeable names for the same reality. Lutheran theology, on the other hand, although seeing sanctification and justification as linked, has usually made a clear distinction between these two. However, in both of our traditions, we understand sanctification in relation to justification not only as an expression of the continuity of justification, the daily forgiveness of sins and acceptance of God, but also as growth in faith and love both as individuals and as members of the Christian community.

#### AGREED STATEMENT ON THE EUCHARIST

12. Anglicans and Lutherans both have high esteem for the sacramental life and liturgical worship; both have been strongly influenced by the liturgical movement in an ecumenical context. We, with many other Christians, rejoice in the convergence expressed in the World Council of Churches' statement, Baptism, Eucharist and Ministry. Anglican-Lutheran dialogues in Europe and the U.S.A. have discovered deeper levels of unity to the extent of initiating procedures for sharing the eucharist. Similarly, our Canadian dialogue has found a remarkable identity in understanding of and reverence for the sacrament. We recognize the centrality of the eucharist as one of the two great sacraments instituted by Jesus Christ. It is baptism by which people are made members of the Christian community; it is the eucharist which nourishes them spiritually and strengthens their unity with Christ and with each other.
13. We confess the salvation offered by God in the life, death and resurrection of Christ; we agree that the eucharist conveys the benefits of that salvation. In receiving Christ by this means we receive the forgiveness of sins, are reconciled to God and to each other, are nurtured in the communion of saints, empowered in love and service and are given hope in this foretaste of the feast to come. In receiving these benefits we are reminded of a broken and hungry world and challenged to a life of mission and service.
14. We are confident that we receive these

benefits because while Christ is present in a variety of ways to the gathered community (in the Word of God read and proclaimed, in absolution, in the baptized community and the ministries exercised by its members) he is present in a special way in the eucharistic action. The presence has been described in various ways, but the reality which these descriptions attempt to express is that in the faith-full partaking of the broken bread and the sharing of the cup there is a life-giving encounter with our Saviour.

15. We are agreed that when we obey our Lord's command to "do this in remembrance" of him, that remembrance (anamnesis) is not a mere recollection of a past event, but the making effective in the present of God's saving activity in the past. We understand this as not our own work but that of the Holy Spirit who is at work in the people of God.
16. Both churches insist that only persons who are properly ordained and duly authorized may preside at the eucharist.
17. In the eucharistic action both churches believe the bread and wine, as Christ promised, are his body and blood. It is not our reception that makes Christ present but the Word and the Holy Spirit. Because we believe so strongly in the real presence of Christ neither the faith or faithlessness of the recipient, nor the worthiness or unworthiness of the officiating minister, can effect or negate that presence. Nevertheless the benefits of Christ's sacrifice are communicated to the believer only through faith.

18. In the context of this broad and essential agreement, a variety of emphases is possible: on various modalities of Christ's presence, on Christ's presence as the once-for-all sacrifice for us, on Christ's forgiveness of sins in the eucharist, on the role of the Holy Spirit, on the fellowship character of the meal; on the extension of the eucharistic action beyond the limits of the worship service (reservation, communion of the sick and shut-in), and on various means of disposal of the elements.
19. We are confident that because of the very substantial agreement we have discovered in this area, the eucharist is no obstacle to our drawing together in trust and love, but in fact is already an expression of the unity we share in Christ.

#### AGREED STATEMENT ON APOSTOLICITY

20. As a community of faith the Christian Church consciously seeks to submit itself to Jesus Christ. This effort is reflected in the doctrine of apostolicity or apostolic succession.
21. Apostolicity means continuity in the permanent characteristics of the Church of the apostles. It is God's gift in Christ through the Holy Spirit. It is not confined to the historic episcopate but is a diverse reality which expresses itself in the teaching, mission and ministry of the whole Church.

22. Apostolic Teaching finds its normative expression in the Holy Scriptures. The Holy Spirit through such means as creeds, confessions, and councils has provided guides for the correct expounding of Holy Scripture. Chief among the creeds both Lutherans and Anglicans acknowledge the Apostles' Creed and the Nicene Creed.
23. At the time of the Reformation both Lutherans and Anglicans developed confessional documents which were seen as witnessing to the faith of the Church catholic by being expositions of the Holy Scriptures.
24. Significantly, both Anglicans and Lutherans possess a similar tradition of liturgical worship which points to a common understanding of the Church despite differences of emphasis.
25. Apostolic Mission is rooted in the sending of Christ, in the Holy Spirit, into the world by the Father and in the sending of the apostles by Jesus in the power of that same Spirit, a sending shared in various ways by all members of the Body.
26. Within the Body of Christ the Holy Spirit confers a variety of ministries among which is a ministry of leadership bearing the authority of Christ over against the community and expressed in oversight (episcopate) which involves fidelity to the apostolic faith, its proclamation and embodiment in church life today and its transmission to future generations. This special ministry

of leadership becomes the focus and personal symbol of Apostolic Ministry.

#### AGREED STATEMENT ON ORDAINED MINISTRY

27. As joint heirs of the Reformation both Anglicans and Lutherans view the succession of ordained ministers as being within the continuity of the whole Church in the apostolic faith. As joint heirs of the catholic tradition both Lutherans and Anglicans share a basic understanding of the place of ordained ministry in the Church. Indeed, our studies suggest to us that the ministry in each communion exercises essential functions of the ministry that Jesus instituted in his Church and which we believe is realized in our respective churches.
28. Both Anglicans and Lutherans acknowledge ordained ministry to be a gift of God to the Church and thus of divine institution. We acknowledge that this gift is essential for the Church and is exercised in a public manner. As responsible to both God and the Church, it has its basis in the gift and commitment of ordination.
29. Ordination is an act of Christ in his Church. It is administered with the prayers of all the people and the laying-on-of-hands by other ministers, especially of those who occupy a ministry of oversight and unity in the Church.
30. For both our traditions episcopate, which involves oversight, pastoral leadership

and coordination is seen as fundamental to the life, unity and mission of the Church and hence is fundamental to ordained ministry. Both our traditions make provision for this oversight beyond the local congregation.

31. Our respective histories have caused Lutherans and Anglicans to value differently the office of the historic episcopate. Nevertheless, our mutual discussions have convinced us that these are not necessarily irreconcilable positions. Indeed, we believe that a sensitive reading of our two traditions on this matter reveals a significant convergence of substance couched in different theological terminology.
32. We therefore conclude that it is possible for Anglicans and Lutherans to acknowledge each other as churches where the Gospel is truly preached and taught and to acknowledge that the other possesses a ministry of Word and Sacrament that is fruitful in terms of faith and salvation for its members. We further believe that it is possible for Lutherans and Anglicans to affirm that the other possesses a ministry of Word and Sacrament which derives from the teaching of the apostles and the practice of the early Church.
33. Although such an acknowledgement does not yet permit a full integration of ministries, it would be a decisive step towards eliminating the scandal of our separation at the Lord's Supper.

## RECOMMENDATIONS

34. The following recommendations reflect the conclusions of our Canadian Lutheran-Anglican Dialogue. They are consonant with the agreements reached in the Anglican-Lutheran International Conversations, the Lutheran-Episcopal Dialogue in the United States and the report of the Anglican-Lutheran European Regional Commission. With the European Commission we believe:

that there are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches. What differences of theological emphasis remain we regard as not serious enough to divide our Churches, though we recognize that our agreement needs to be tested and received by the Churches before it can be implemented and a changed relationship result (ALERC, p.29).

We therefore propose that:

- a) the presentation of this Report in 1986 initiate in the Anglican Church of Canada and the Evangelical Lutheran Church in Canada a period of study, 1986 - 1989;
- b) both churches declare a relationship of interim sharing of the eucharist beginning in 1989; and
- c) an evaluation of this experience be presented to the 1995 Anglican General Synod and Lutheran National Convention together with proposals for future relationships.



35. We commend this proposal to the two churches because our conversations have led us to affirm:

- a) that in each church the Gospel is proclaimed and taught and the Sacraments administered as instituted by Christ;
- b) that our baptism makes us one in Christ, and therefore we are called to give visible expression to this unity;
- c) that both churches confess Christ's real presence and activity in the eucharist;
- d) that the ordained ministry is a gift of God to the Church and, therefore, is of divine institution, and we affirm also that the ministries of both our churches are real ministries of Word and Sacrament;
- e) that justification means that we are accounted righteous and made righteous before God solely by the grace of God through faith because of the merits of our Lord and Saviour Jesus Christ.

Because of these common convictions, it is urgent that our churches give a united witness to the Christ who sends them into the world so that it may believe (John 17:18,21).

36. We recommend the following during the period of interim eucharistic sharing:

- a) The welcoming by congregations of our respective churches of communicants from the other church and the encouragement of their own communicants to receive Holy Communion in churches of the other tradition, both where pastoral need arises and when ecumenical occasions make this appropriate. In particular this should be encouraged among those travelling where a church of their own tradition is not available, and by couples in mixed (i.e. Anglican-Lutheran) marriages.
- b) The sponsoring of joint celebrations of the eucharist after consultation with the diocesan/synodical bishops, using the eucharistic rite appropriate to the presiding minister (Book of Common Prayer/Book of Alternative Services for Anglicans and Book of Worship for Lutherans) with an ordained minister of the other church serving as an assistant. To quote the 1982 joint resolution by our sister-churches in the U.S.A., "the presence of an ordained minister of each participating church at the altar in this way reflects the presence of two or more Churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either Church's Eucharist or ministry". Reports of such joint celebrations of the Holy Communion should be shared with the bishops of the diocese/synod, and the ecumenical officers of the churches.

- c) The encouragement of:
- i) the formation of local study groups in which the Holy Scriptures as well as the histories and theological traditions of each church are examined;
  - ii) those agreements which permit a minister of either communion to serve the people of both churches in sparsely populated and isolated areas of Canada;
  - iii) the shared use of physical facilities;
  - iv) common programs of education and outreach;
  - v) the inclusion of the other church and its leadership in intercessions and prayers;
  - vi) reciprocal attendance at services of ordination and installation;
  - vii) theological exchanges by invitations to theologians of the other church to make presentations at conventions, conferences and retreats; and
  - viii) closer co-operation in areas of social ministry.

37. Having fulfilled the 1982 mandate of the churches, we recommend that the Evangelical Lutheran Church in Canada and Anglican Church of Canada commission a second series of Canadian

Lutheran-Anglican Dialogue to:

- a) monitor and evaluate reports and reactions to CLAD I and develop proposals for the churches;
- b) further study the question of mutually acceptable orders of ministry (i) because Anglicans treasure the historic episcopate as part of their own history and do not foresee full integration of ministries (i.e. full communion) apart from the historic episcopate, and (ii) because Lutherans, while valuing the historic succession as a sign of unity and continuity, are convinced that the historic episcopate is acceptable only where it serves the Gospel and furthers the unity of the Church, and is not acceptable as a necessity for the existence of the Church or its ministry;
- c) study, in the context of item (b), the issue of primacy in a reunited Church in light of the Lutheran-Roman Catholic, Anglican-Roman Catholic and other dialogues;
- d) serve as a "resource" to the churches.

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## APPENDIX I

## AUTHORITY AND APOSTOLICITY

1. Jesus Christ is Lord of the Church to the glory of God the Father. As Lord of the Church he bestows the gift of the Holy Spirit. Through the Holy Spirit the apostolic community was able to recognize God's activity in Jesus Christ and its own responsibility for proclaiming that Good News to all humanity. Through the Holy Spirit that community gave written expression to its faith in documents later "accepted by the Church as a normative record of the authentic foundation of the faith"<sup>1</sup>. Through the Holy Spirit the Christian community is enabled to live its faith, to hear the Gospel, to understand it correctly and to apply it. Authority within the Church is, therefore, the authority of the Risen Lord made present in the power of the Holy Spirit and coming to focus in Word and Sacrament.
  
2. As a community the Christian Church consciously seeks to submit itself to Jesus Christ. This is reflected in the doctrine of apostolicity or apostolic succession. Apostolic succession means:

continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibilities, communion in prayer, love, joy, and suffering, service to the sick and the needy, unity among

the local churches and sharing the gifts which the Lord has given to each.

The primary manifestation of apostolic succession is to be found in the apostolic tradition of the Church as a whole.<sup>2</sup>

This doctrine gives expression to a dynamic and diverse reality involving teaching, ministry and mission.

3. Apostolic teaching finds its normative expression in the Holy Scriptures. Thus Anglicans and Lutherans acknowledge the Scriptures of the Old and New Testaments to be the ultimate standard and "normative guide for faith and life"<sup>3</sup>. We further acknowledge that:

the Holy Spirit through means such as creeds, confessions and Councils has provided guides for correctly expounding Holy Scripture.... [and that] certain individuals have been given special gifts by the Spirit for discerning what Holy Scripture means for their time and place.<sup>4</sup>

4. Chief among the creeds both Lutherans and Anglicans acknowledge the Apostles' Creed, a version of the ancient baptismal creed of the Western Church, and the Nicene Constantinopolitan Creed of 381 A.D., usually known as the Nicene Creed. We are also at one in acknowledging the so-called Athanasian Creed "as giving a true expression of trinitarian faith"<sup>5</sup>. These creeds are acknowledged as authoritative summaries of Christian faith because they are a "faithful witness and interpretation of the biblical message" and because of their acceptance and use by the early Church.<sup>6</sup>

5. At the time of the Reformation both Lutherans and Anglicans developed confessional documents which were seen as witnessing to the faith of the Church catholic by being expositions of the Holy Scriptures.

6. For Lutherans these confessions

still occupy officially a prominent place in theological thinking and training, in catechetical teaching, in the constitutions of the individual Lutheran Churches, and at the ordination of pastors. They serve as a link between the churches of the Lutheran family.<sup>7</sup>

7. While for Anglicans the Thirty-Nine Articles of Religion are "recognized as expressing a significant phase in a formative period of Anglican thought and life", their status varies within the Provinces of the Anglican Communion.<sup>8</sup> However, as the 1978 Lambeth Conference observed:

In order to find out what characterizes Anglican doctrine, the simplest way is to look at Anglican worship and deduce Anglican doctrine from it.

[For] the ordered worship of the Church [is] itself a witness to the apostolic Gospel in Word and Sacrament [and] patterns and limits the diversity which has characterized Anglicanism from the first. It provides a framework in which the variety evident in Scripture itself may be interpreted.<sup>9</sup>

8. Significantly, both Anglicans and Lutherans possess a similar tradition of liturgical worship - the "ordered, structured and

## NOTES

1. Anglican/Roman Catholic International Commission, The Final Report, Cincinnati: Forward Movement Publications, 1982, p.52, para. 2. Hereafter cited as ARCIC.
2. Baptism, Eucharist and Ministry, Geneva: World Council of Churches, Faith and Order Paper No.111, 1982, p.28, paras 34 and 35. Hereafter cited as BEM.
3. Lutheran-Episcopal Dialogue Second Series 1976-1980, Cincinnati: Forward Movement Publications, 1981, p.30. Hereafter cited as LED-II.
4. Ibid., pp.30-31.
5. Anglican-Lutheran International Conversations, London: S.P.C.K., 1973, p.9, para. 23, Hereafter cited as ALIC.
6. Ibid., p.10, para. 24.
7. Ibid., para. 29.
8. Ibid., para. 30. the 1968 Lambeth Conference endorsed "the main conclusion of the Report of the Archbishops' Commission on Christian Doctrine entitled Subscription and Assent to the Thirty-Nine Articles (1968) ....." Lambeth Conference 1968 Resolutions and Reports, London: S.P.C.K., 1968, pp.40-41; cf. pp.82-83.
9. The Report of the Lambeth Conference 1978, London: CIO Publishing, 1978, p.99.
10. Anglican-Lutheran Dialogue: The Report of the European Commission, London,

- S.P.C.K., 1983, pp.13-14, para. 30 and 31.
11. ALIC, p.11, paras. 33 and 34.
  12. Ibid., p.18, para 75.
  13. Lutheran-Roman Catholic Joint Commission, Ministry in the Church, (1981), para. 13.
  14. Ibid., para. 20.
  15. Ibid., paras. 22-24.
  16. BEM, p.23, para. 16.

## APPENDIX II

## ORDAINED MINISTRY

1. In a broken world God calls the whole of humanity to become God's people. For this purpose God chose Israel and then spoke in a unique and decisive way in Jesus Christ, God's Son....

Christ established a new access to the Father. Living in communion with God, all members of the Church are called to confess their faith and to give account of their hope....

In order to fulfil its mission, the Church needs persons who are publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity. The ministry of such persons, who since very early times have been ordained, is constitutive for the life and witness of the Church.<sup>1</sup>

2. Since apostolic times admittance to ordained ministry has been by means of the laying-on-of-hands with prayer in the midst of the assembly gathered for worship. This laying-on-of-hands has been performed by those who have already been commissioned to this special ministry. "Ordained ministry is thus understood as one of the expressions of the Church's apostolicity"<sup>2</sup>.
3. While the earliest churches may have had a considerable diversity of structure and while there is no evidence that "episcopoi" and "presbyteroi" were appointed everywhere

in the primitive period, a gradual evolution of church structure gave rise to the three-fold ministry of bishops, presbyters and deacons. Like the canon of Scripture, this development "required a longer period than the apostolic age".<sup>3</sup> Thereafter it became universal in the Christian church until the Reformation.

4. As joint heirs of the Reformation, both Anglicans and Lutherans acknowledge that "the succession of ministers must be seen within the succession of the whole church in the apostolic faith".<sup>4</sup> As joint heirs of the catholic tradition Lutherans and Anglicans share a basic understanding of the place of the ordained ministry in the Church. Indeed, our studies suggest to us that the ministry in the other communion "exercises essential functions of the ministry that Jesus Christ instituted in his church" and which we each believe is realized in our respective churches.<sup>5</sup>
5. Without repeating all of the details contained in the documents cited in the footnotes, we point to the following:
  - a) Both Lutherans and Anglicans acknowledge ordination to be an act of Jesus Christ in his Church, an act through which the Lord "moves, strengthens and blesses the ordained person through the Holy Spirit", an act which expresses the divine initiative and which takes place at the hands of those already ordained.<sup>6</sup>
  - b) Both Lutherans and Anglicans agree that office stands over against the community as well as within the community. Further they agree

that the office represents Christ and his over-againstness to the community only insofar as it gives expression to the Gospel.<sup>7</sup>

- c) Both Lutherans and Anglicans agree

the ordained ministry of Word and Sacrament to be a gift of God to his church and, therefore, of divine institution (cf. Confessio Augustana Article 5, and the Anglican ordinals).<sup>8</sup>

- d) Both Lutherans and Anglicans acknowledge

that the essential and specific function of the ordained minister is to assemble and build up the Christian community by proclaiming the word of God, celebrating the sacraments, and presiding over the liturgical, missionary and diaconal life of the community.<sup>9</sup>

- e) Both Lutherans and Anglicans are agreed that ordination can be received only once and is not a repeatable act.<sup>10</sup>

- f) Though neither Lutherans nor Anglicans always use the language of sacrament for ordination "the ritual aspects of a sacramental act are always present ....(i.e., the Word of God, prayer and the laying-on-of-hands)" and "in principle a sacramental understanding of the ministry is not rejected."<sup>11</sup>

- g) Both traditions acknowledge

the primary manifestation of apostolic succession is to be found in the apostolic tradition of the Church as a whole ....Within the Church the ordained ministry has a particular task of preserving and actualizing the apostolic faith. The orderly transmission of the ordained ministry is therefore a powerful expression of the continuity of the Church throughout history.<sup>12</sup>

- h) For both our traditions episcopal oversight, pastoral leadership and coordination is seen as fundamental to the life, unity and mission of the Church and hence as fundamental to ordained ministry. Both our traditions make provision for this oversight beyond the local congregation.<sup>13</sup>

6. Our respective histories, however, have caused Anglicans and Lutherans to value differently the office of the historic episcopate. Anglicans have seen it as so powerful a sign of apostolic teaching, ministry, and mission that they cannot "foresee full integration of ministries (full communion) apart from the historic episcopate".<sup>14</sup> Lutherans, on the other hand, while valuing the historic succession as a sign of unity, have the conviction "that acceptance of communion with the episcopal office in the historic succession is meaningful, not as an isolated act, but only as it contributes to the unity of the church in faith and witnesses to the universality of the gospel of reconciliation".<sup>15</sup>

7. Our mutual discussions have convinced us that these are not necessarily irreconcilable positions. Indeed, we believe that a sensitive reading of our two traditions on this matter reveals a significant convergence of substance couched in different theological terminology.<sup>16</sup> We believe it is now possible for Lutherans and Anglicans to recognize one another as churches where the Gospel is truly preached and taught and to acknowledge that the other possesses a ministry of Word and Sacrament that is fruitful in terms of faith and salvation for its members. Further, we believe it is possible for Anglicans and Lutherans to affirm that the other possesses a ministry of Word and Sacrament which derives from the teaching of the apostles and the practice of the early Church, because each:

- a) holds fast to the continuity of apostolic life and faith and intends to transmit this faithfully;
- b) shares in the ministry of Christ in promoting the Kingdom of God by proclaiming the gospel and nourishing the apostolic faith of its members;
- c) possesses a fruitful ministry for its members through the presence and activity of the risen Christ and the Holy Spirit in this ministry; and
- d) transmits this ministry through an ecclesial act of ordination done by one who exercises episcopate in the Church using the laying-on-of-hands with an invocation of the Holy Spirit that places the person ordained in a particular ministry within the

priesthood of all believers.<sup>17</sup>

8. Although such an acknowledgement does not yet permit a full integration of ministries, it would be "a decisive step towards eliminating the scandal of our separation at the Lord's Supper".<sup>18</sup>



## NOTES

1. Baptism, Eucharist and Ministry, Geneva: World Council of Churches, Faith and Order Paper No. 111, 1982, pp.20 and 21, paras. 1, 4, and 8. Hereafter cited BEM.
2. Eastern Orthodox/Roman Catholic Consultation in the United States, "Eastern Orthodox/Roman Catholic Agreed Statement on BEM", Ecumenical Trends, 14/5 (May, 1985), 75. Hereafter cited EO/RC-BEM.
3. Anglican-Roman Catholic International Commission, The Final Report, Cincinnati: Forward Movement Publications, 1982, p.32, para. 6. Hereafter cited ARCIC.
4. Lutheran-Roman Catholic Joint Commission, Ministry in the Church, (1981), para. 61. Hereafter cited, LRCJC-Ministry. See also Anglican-Lutheran International Conversations, London: S.P.C.K. 1973, para. 85. Hereafter cited ALIC.
5. LRCJC-Ministry, para. 77.
6. Ibid., para. 34.
7. Lutheran-Roman Catholic Joint Commission, "The Gospel and the Church", Worship, 46/6 (1972), p.340, para. 50.
8. Anglican-Lutheran Dialogue: The Report of the European Commission London: S.P.C.K., 1985, p.15, para. 35. Hereafter cited ALERC
9. LRCJC-Ministry, para. 31; compare ARCIC, p.42, paras 10-11.
10. LRCJC-Ministry, paras. 36 and 38. Within

the catholic tradition ordained ministry is structured into three "orders": bishops, presbyters, and deacons. Admission to each order is by means of an act of ordination specific to that order. Thus, one who is now a bishop will have been ordained three times. As long as one remains within a given order, no further ordination is required if pastoral responsibilities change. If one who has been set aside as a minister in a church which is not episcopally structured wishes to be received into the ministry of a church in the catholic tradition, that person is sometimes spoken of as having been re-ordained. Strictly speaking, for the catholic tradition that previous setting aside is not recognized and so the ordination by the bishop in historic succession is the first and only ordination. Whatever is to be said of the adequacy of the catholic tradition on this point, neither of the cases mentioned above is envisioned in the affirmation made in the text. There we are speaking about permanence of ministerial recognition despite changes in pastoral charge.

11. Lutheran-Episcopal Dialogue, Second Series 1976 - 1980, Cincinnati: Forward Movement Publications, 1981, p.39, paras. 5, a, ii. Hereafter cited LED II.
12. BEM pp.28-29, par. 35. Cf. LRCJC-Ministry, para. 63, ALIC, p.46, paras. 73-74, and ALERC, p.17, paras. 38-39.
13. ALERC, p.18, par. 40., cf. LRCJC-Ministry, paras. 42, 45, 47, 57.

14. ALIC, p.20, par. 87.
15. LRCJC-Ministry, par. 66.
16. For example, "The Final Report of the Division of Theological Studies Study On the Historic Episcopate" of the Lutheran Council in the U.S.A. speaks of the office of ministry as "one office" (III, A.1.) while the Anglican ministry is three-fold (bishop, presbyter, and deacon). Nevertheless, the catholic tradition speaks of a single sacrament of orders (LRCJC-Ministry, par. 48). We acknowledge that further work needs to be done on the relationship between episcopus and episcopos.
17. With LED-II we draw attention to the fact that the Roman Catholic members of the Lutheran-Roman Catholic Dialogue in the U.S.A. have proposed an argument for the validity of Lutheran orders based on a presbyteral succession. Cf. LED-II, pp.40-41 and the material printed from Lutherans and Catholics in Dialogue, volume IV on pp.43-53.
18. LRCJC-Ministry, par. 81.

## APPENDIX 3

## A CALL TO ANGLICANS AND LUTHERANS IN CANADA

We, the titular heads of the Anglican Church of Canada, the Evangelical Lutheran Church of Canada, and the Lutheran Church in America-Canada Section acknowledge with gratitude the liturgical and credal similarities among Lutherans and Anglicans since the days of the Reformation. We recognize in recent decades our mutual participation in many ecumenical bodies. We acknowledge both the international and regional dialogue between Anglicans and Lutherans, particularly those which have taken place in Canada during the last ten years.

Living in the North American context each church is affected by the actions of its counterpart in the United States. Dialogue between Lutherans and Episcopalians in that country has culminated in the adoption of a joint resolution by the American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church and the Lutheran Church in America. Of particular importance for the relationship between Canadian Anglicans and Lutherans are the provisions for:

- a) mutual recognition of each other as churches where the Gospel is preached and taught;
- b) the encouragement of practical co-operation throughout the respective churches;
- c) a relationship of Interim Sharing of the Eucharist.

On the basis of the fellowship our churches have enjoyed in the past, and with the agreement

achieved by our sister churches in the United States we call upon our respective churches to enter a process of dialogue with the intention of establishing a relationship among Lutherans and Anglicans in Canada which will include a similar pattern of mutual recognition, co-operation and eucharistic sharing. It is our hope that by this relationship we will be enabled to make more visible our membership in the One Body of Christ.

Rev. Dr. R. Binhammer  
President, Lutheran Church in America - Canada  
Section

Rev. Dr. S. T. Jacobson  
President, Evangelical Lutheran Church of  
Canada

The Most Rev. E. W. Scott  
Primate, Anglican Church of Canada

October, 1982

**EXCERPT FROM THE JOINT RESOLUTION OF SEPTEMBER 1982**

The text quoted here was adopted by the Episcopal Church at its National Convention, but an identical text (except for the substitution of particular clauses referring to legislative action of each church) was adopted by the American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church and the Lutheran Church in America. It was affirmed:

on the basis of LED I and LED II and of the Anglican-Lutheran International Conversations that the basic teaching of each respective Church is consonant with the Gospel and is sufficiently compatible with the teaching of this Church that a relationship of Interim Sharing of the Eucharist is hereby established between these Churches in the U.S.A. under the following guidelines:

- a) The Episcopal Church extends a special welcome to members of these three Lutheran Churches to receive Holy Communion in it under the Standard for Occasional Eucharist Sharing of its 1979 General Convention. This welcome constitutes a mutual recognition of Eucharistic teaching sufficient for Interim Sharing of the Eucharist, although this does not intend to signify that final recognition of each other's Eucharists or ministries has yet been achieved.
- b) Bishops of Dioceses of the Episcopal Church and Bishops/Presidents of the

Lutheran Districts and Synods may by mutual agreement extend the regulations of Church discipline to permit common, joint celebration of the Eucharist within their jurisdictions. This is appropriate in particular situations where the said authorities deem that local conditions are appropriate for the sharing of worship jointly by congregations of the respective Churches. The presence of an ordained minister of each participating Church at the altar in this way reflects the presence of two or more Churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either Church's Eucharist or ministry. In such circumstances the eucharistic prayer will be one from the Lutheran Book of Worship or the Book of Common Prayer as authorized jointly by the Bishop of the Episcopal Diocese and the Bishops/Presidents of the corresponding Lutheran Districts/Synods.

- c) This resolution and experience of Interim Sharing of the Eucharist will be communicated at regular intervals to the other Churches of the Lutheran and Anglican Communions throughout the world, as well as to the various ecumenical dialogues in which Anglicans and Lutherans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships of full communion respected.