

## Consensus

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Volume 12

Issue 1 *The Canadian Lutheran-Anglican Dialogue:*  
1983-1986

Article 1

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11-1-1986

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### Recommended Citation

Riegert, Eduard R. (1986) "A call to Anglicans and Lutherans in Canada," *Consensus*: Vol. 12 : Iss. 1 , Article 1.  
Available at: <http://scholars.wlu.ca/consensus/vol12/iss1/1>

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# Participants in the Canadian Lutheran-Anglican Dialogue

## **The Anglican Church of Canada**

The Reverend John Flynn  
The Reverend Patrick Gray  
The Reverend Charles Griggs  
The Right Reverend Derwyn Jones  
The Reverend Douglas Stoute  
The Reverend Ansley Tucker  
The Reverend Brian Prideaux (staff)

## **The Evangelical Lutheran Church In Canada**

Dr. Anne Hedlin  
The Reverend Alfred Johnson  
The Reverend G. W. Luetkehoelter  
The Reverend Joanna Malina  
The Reverend Roger Nostbakken  
The Reverend Eduard R. Riegert  
The Reverend John Zimmerman, 1983-1984 (staff)  
The Reverend David Pfrimmer, 1985-1986 (staff)

# A Call to Anglicans and Lutherans in Canada

Eduard R. Riegert

The Canadian Lutheran-Anglican Dialogue (or CLAD as it has inevitably come to be called) was initiated in October 1982 by the heads of the respective churches:

## **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 dialogues 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 joint resolution [sic] 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.

The Rev. Dr. R. Binhammer  
*President, Lutheran Church in America-Canada Section*  
 The Rev. Dr. S.T. Jacobson  
*President, Evangelical Lutheran Church of Canada*  
 The Most Rev. E.W. Scott  
*Primate, Anglican Church of Canada*  
*October, 1982*

It should be noted that as of 1 January 1986 the two Lutheran bodies were merged into the Evangelical Lutheran Church In Canada; the new church carries forward with even greater vigor the ecumenical concerns and priorities of its predecessor bodies.

Appointments were made during the early months of 1983, and thereupon five meetings were held by the Dialogue group: Toronto, 3-5 October 1983; Winnipeg, 22-24 March 1984; Toronto, 15-17 November 1984; Toronto, 4-6 June 1985; Winnipeg, 1-3 April 1986.

## The Context

As the initiatory "Call" makes clear, the Canadian Lutheran-Anglican Dialogue arose in response to historical and ecumenical impulses. The easiest, because most tangible, of these to chronicle is the series of official Dialogues that have taken place between Anglicans and Lutherans:

1) Anglican-Lutheran International Conversations, 1970-72.<sup>1</sup> Proposed by the Lutheran World Federation's Commission on World Mission in 1963, these conversations were authorized by the Lambeth Conference and the LWF Executive Committee, and the report was transmitted by them to their respective member churches for action. This ground-breaking Dialogue

pursued work in five areas: sources of authority, the Church, the Word and sacraments, apostolic ministry, and worship. The final report, the so-called Pullach Report, recorded considerable agreement in all these areas, noting certain qualifications regarding the historic episcopate. If this topic remained a controversial area, the gap between differing positions was seen as greatly narrowed by a common acknowledgement that apostolic mission and episcopacy are more fundamental and inclusive realities than apostolic succession in the form of the historic episcopate.<sup>2</sup>

2) Lutheran-Episcopal Dialogue I, 1969-72.<sup>3</sup> Representatives to this American Dialogue were appointed by the Joint Commission on Ecumenical Relations of the Episcopal Church

and the Presidents of the Lutheran Churches in the Lutheran Council U.S.A.

3) Lutheran-Episcopal Dialogue II. 1976 80.<sup>4</sup> Authorized by the Standing Commission on Ecumenical Relations of the Episcopal Church and the Lutheran Council U.S.A., this second series of conversations led to the historic agreement best described as "an interim sharing of the Eucharist" adopted in September 1982 by The Episcopal Church in the United States, The American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America.<sup>5</sup> (These three Lutheran Churches are anticipating merger by the end of this decade.)

4) The Anglican-Lutheran European Regional Commission. 1980 82.<sup>6</sup> The Commission understood its work "as a continuation of the international Anglican-Lutheran dialogue of 1970 to 1972 and as being closely related to the Lutheran-Episcopal dialogue in the USA, other bilateral dialogues of our two Communion, and the multilateral conversations of the Faith and Order Commission of the WCC." Set up at the request of the Anglican Consultative Council and the LWF, the Commission worked in the European context.

5) The Anglican-Lutheran Joint Working Group, 1983.<sup>7</sup> Convened by the Executive Committee of the LWF and the Anglican Consultative Council, the recommendations of their report (often called the "Cold Ash Report" from the meeting place of Cold Ash, Berkshire) were approved and sent to the churches in 1984. Perhaps the goal of Lutheran-Anglican Dialogue was most clearly articulated by this group: "We look forward to the day when full communion is established between Anglican and Lutheran Churches."

Other historical and ecumenical impulses to which CLAD is a response are our mutual but separate Dialogues with the Roman Catholic Church;<sup>8</sup> the WCC Faith and Order paper *Baptism, Eucharist and Ministry*;<sup>9</sup> local ecumenical conversations;<sup>10</sup> and the cooperative work in the Canadian Council of Churches and the several coalitions like Project North. Perhaps not least of these impulses is what the "Cold Ash Report" calls a liberating growth in self-consciousness: "The ecumenical activity and the growing self-consciousness of Anglican and Lutheran Churches in countries outside Europe has freed Anglican-Lutheran relations from their limited

European perspective, and invests them with a special urgency, since Anglicans and Lutherans are living side by side in these countries and share common tasks of mission and service.”

At least on an official level, then, we have rediscovered one another, and have been pleasantly surprised. The “Cold Ash Report” points out these pleasing “convergences”:

(a) Becoming conscious that we share, as Anglicans and Lutherans, the same roots: Emphasis on the witness of Holy Scripture as normative and on continuity with the apostolic faith and mission throughout the centuries and appreciation of the Reformation as a renewal movement within the Church catholic and not as a beginning of a new church.

(b) Realizing afresh that our two churches are marked by a high esteem for sacramental life and liturgical worship.

(c) Affirming together the Church as a community, constituted by Jesus Christ through his presence and action through the means of grace. This community, empowered by the Holy Spirit, is called to responsibility for the wider human community in which it lives.

(d) Adopting similar views, assisted by the results of biblical and historical research, concerning the emergence of the Christian Church and its institutions. This and basic agreements on the understanding of apostolicity and on the nature, place and function of the ordained ministry within the ministry of the whole people of God have removed many former differences.

(e) Realizing that both Anglican and Lutheran churches comprehend convictions and forms of expression which are commonly associated with the “catholic” and with the “protestant” traditions within Christianity. This enables them to exercise together a mediating role in efforts towards Christian unity.<sup>11</sup>

## The Process

### The Pullach Report acknowledged

... that in every ecumenical conversation the delegates from both sides develop an increasingly friendly relationship; understanding develops, deep spiritual fellowship grows, and with it a strong desire to express the maximum agreement possible. Those they represent are not going through the same experiences, and there is always a danger that both sides, or at least one, will prove to be so far ahead of their constituency that little good will come of the encounter.<sup>12</sup>

The Canadian group had to remind itself of that latter "warning" as the former "promise" was realized early in the Dialogue. An excellent spirit of fellowship was appropriately celebrated during the second meeting, in Winnipeg, when the Dialogue members participated in a Eucharist at the Mount Royal Christian Centre, a facility shared by St. Bede's Anglican and St. Stephen's Lutheran Churches. The Right Reverend Walter Jones, Bishop of Rupert's Land, presided, while the Reverend G.W. Luetkehoelter, then Bishop of the Central Canada Synod (presently Bishop of the Manitoba-Northwestern Ontario Synod of the Evangelical Lutheran Church In Canada) preached, and the pastors of the respective congregations, Charles Griggs and William Fehr, assisted at the service. Dialogue members met with members of the congregations afterward. The experience at the Mount Royal Christian Centre, and the reality of the Centre itself, expressed both the nature of the Dialogue and the hopes for its ultimate results. In addition, the presence of the Reverend Alfred Johnson from Victoria, B.C.—who in dreary March brought fresh daffodils!—and Dr. Anne Hedlin of the University of Toronto made vivid the extent of the nation and so of the task as well as its demands for both intellectual rigor and sensitivity to the baptized.

In "A Call to Anglicans and Lutherans in Canada" the Dialogue's mandate and objective were clearly expressed: "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."

The "agreement" achieved in the U.S.A. in September 1982 gave not only impetus but also urgency to CLAD, for by virtue of the agreement Lutherans of the three Canadian Synods of the Lutheran Church in America were in fact in eucharistic fellowship with the Episcopalians of the U.S.A. but not with their Anglican neighbors in Canada!

Five recommendations adopted by the American sister churches thus became goals, models, and guides for CLAD, namely, (1) welcoming progress so far achieved and looking

forward to the establishment of full communion; (2) recognizing each other as churches in which the Gospel is preached and taught; (3) encouraging the development of common Christian life; (4) establishing a relationship of Interim Eucharistic Sharing; and (5) authorizing a third series of dialogues to examine other questions that must be resolved to achieve full communion.<sup>13</sup>

Therefore, an initial option was simply to review especially the two series of Lutheran-Episcopal Dialogues and make decisions and recommendations on that basis without "reinventing the wheel." However, it was quickly concluded that this was only a partial option, and that the integrity of a Canadian agreement was clearly dependent upon a genuine Canadian Dialogue. The LED papers and "agreed statements" became a way of determining areas in which we had consensus and areas which were problematic.

This study process quickly identified consensus in the areas of justification, the Gospel, and eucharistic presence. The two staff persons, the Reverend Brian Prideaux and the Reverend John Zimmerman assisted greatly in developing "statements of agreement" on these subjects. Areas requiring full discussion were identified as authority in the church, apostolicity, and ordained ministry. In addition to discussion papers in these areas, it was deemed important to express the Lutheran "approach" to matters such as church structure, polity, and church "practices" (the paper on "Adiaphora", of which more later), and to feel the pulse of Anglican-Lutheran relations in Canada.

Out of the discussions came eventually "Report and Recommendations," April 1986, which has been delivered to the respective churches. It includes "agreed statements" on Justification, the Eucharist, Apostolicity, and Ordained Ministry, as well as recommendations. Appended to the Report are statements on "Authority and Apostolicity" and "Ordained Ministry."

It is appropriate to acknowledge that CLAD occurred during an optimistic time. The Lutheran-Episcopal agreement in the U.S.A., 1982, was an ecumenical break-through of immense significance: dialogue, even if it failed to resolve differences or achieve agreement on all points, nevertheless led to action. In effect, there was achieved such a measure of consensus that action had to be taken. Item 4 of the agreement affirms "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...." <sup>14</sup> Participants in CLAD were therefore anticipating specific actions to arise from these conversations.

Secondly, the Lutheran-Episcopal agreement broke new ground in boldly affirming that the Lord's Supper, for so long a symbol of dividedness, was now to be seen as an agent of unity. Participants in CLAD were therefore ready to "make Eucharist" together.

Furthermore, the Dialogue group was encouraged by the "Report of the Anglican-Lutheran Joint Working Group," Cold Ash, 1983. <sup>15</sup> "We look forward," the Report said, "to the day when full communion is established between Anglican and Lutheran Churches," and recommended movement toward eucharistic hospitality on the American model.

Along with these encouragements there was also the sober recognition that "full communion" would remain a hope because the full recognition of ministry would not occur. As Norgren has expressed it, "the Anglicans cannot envisage unity without the historic episcopate, while Lutherans are not able to attribute to the historic episcopate the same significance for unity." <sup>16</sup>

## The Discussion Papers

The papers prepared for CLAD are not printed here strictly in the order in which they were presented, but in an order which hopefully will assist the reader to encompass the material. <sup>17</sup>

## Authority in the Church

The first two papers address the issue of "Authority in the Church." It is a fundamental issue, for it encompasses both the search for the *truth* of the church's faith and teaching (e.g. "Is what the church teaches about God true?") as well as the *basis* for claiming the church's faith and teaching as true (e.g. "What is the authority for this claim?"). John Flynn takes issue with the standard Anglican formulation that authority is the association of Scripture, Tradition, and Reason, arguing instead that what is authoritative for Anglicans is that which

results when many strands (Scripture, Creeds, Tradition, the ministry of Word and Sacrament, the witness of the saints, the *consensus fidelium*) “converge on a single point.” Nowhere is this manifested better than in the *doing* of the liturgy. Such a dynamic approach to authority is suspicious of a highly concentrated authority, and assumes—even demands—the confrontation of diverse points of view in vigorous debate. It also explains the wide degree of tolerance present in Anglicanism, its huge respect for Tradition and traditions, its love of the Book of Common Prayer, and its veneration of the historic episcopacy.

The Lutheran understanding of “Authority in the Church” is presented by Roger Nostbakken. In a sense here is the very concentration of authority which makes Anglicans uneasy, namely, for Lutheranism “the only valid basis of authority in the church is an evangelical authority, i.e. an authority of the Gospel.” Thus when in Lutheran Confessional documents Scripture is claimed as the “primary authority,” what is meant is that only there can the Gospel be found: the Gospel is “the central force and interest of Scripture.” The Creeds and the Confessions are derivatively authoritative because they are witnesses to the Gospel. This tight concentration on the Gospel explains why Lutherans are characteristically preoccupied with “justification by faith”: that is the Gospel! But this concentration also gives Lutheranism an ecumenical edge: wherever the Gospel is present there can be fellowship.

### Ordained Ministry

The next four papers are devoted to aspects of the “Ordained Ministry.” Patrick Gray begins at the beginning with an examination of “Ministry in the New Testament and the Early Church.” Research in the New Testament and the Early Church Fathers through the second and third centuries shows that “authoritative ministries” developed along with “charismatic ministries,” and that the death of the apostles demanded an authority to protect the “apostles’ teaching.” The forms of authoritative ministry developed to suit this need and task, with the result that the “three-fold ministry... was well established in the pauline churches of Asia Minor by the end of the first century.” Gray places the emphasis squarely on the maintenance of the apostolic faith, and urges that present-day

discussions of ministry "take seriously the issue of faithfulness to the tradition as the most important prior and authentic concern behind the development of traditional forms of ministry."

"The Idea of Ministry in Early Lutheranism" by Joanna Malina and Douglas Stoute asserts that Luther's sharp focus on "justification by faith" at first led him to devalue the church as a visible institution and to emphasize the priesthood of all believers; this led to the well-known tension in the doctrine of the ministry between "universal priesthood and recognized ordained ministry." Over-riding this tension, however, was the affirmation that an office is necessary and instituted by God for the proclamation of the Word and the administration of the Sacraments, and the historical reality of the refusal of ecclesiastical authorities to ordain evangelical ministers.

Douglas Stoute thereupon examines "An Anglican Understanding of Ministry and Church Polity in the Sixteenth Century." While care was taken to preserve "the continuity of episcopal succession," a heated debate arose between "puritans" and "episcopalians." The debate was more political than doctrinal in nature in that Anglicans were most deeply concerned to demonstrate their continuity with the Early Church and to refute the charge of schism. Richard Hooker became the foremost apologist of the episcopacy; yet he and others, while affirming episcopacy "as a sign of the fullness of the church," acknowledged that it is "not a matter of faith but of order."

M. Ansley Tucker, in "The Historic Episcopate in Anglican Ecclesiology: The *Esse* Perspective," explicates "a strict view of the historic episcopate" which is "widely and strongly held" among Anglicans. Three valuations of the historic episcopate have been and are being debated, namely, that it is of the *esse* (being) of the church, that it is of the *bene esse* (well-being) of the church, and that it is of the *plene esse* (fullness of being) of the church. "A strict episcopalian," Tucker writes, "finds the order of the church no yawning matter" because church order is a means by which God conveys grace.

### A Lutheran Approach

The paper entitled "Adiaphora" by G.W. Luetkehoelter seems, at first glance, to be either a curiosity or an expression of a peculiarly Lutheran preoccupation. In fact, it is a Lutheran response to those "strict episcopalians" and others

who hold any structure or practice to be "necessary." Perhaps it is best to return to Nostbakken's paper for the essential perspective: the ultimate authority for Lutherans is the Gospel. Thus the Gospel alone is "necessary," because if anything else is elevated to a "necessary" position it usurps the Gospel, and justification then is no longer by faith alone. The word itself, *adiaphoron*, literally means "a matter of indifference." Structures, polity, or orders of ministry have been, for Lutherans, "matters of indifference" so long as they serve the Gospel. The concept is not really peculiar to Lutherans; it is noteworthy that Richard Hooker, for one, is quoted in Douglas Stoute's paper as drawing "a distinction between things 'necessary' and matters 'accessory' " and reckoning "ceremonies and 'matters of government in the number of things accessory, not things necessary....' " Luetkehoelter is quick to point out, however, that designating a matter as not essential does not mean it is unimportant; rather, the designation puts it in its proper place, which is that of subservience to the Gospel.

### Anglicans and Lutherans in Canada

Part of the Dialogue group's resolve to carry out a *Canadian* conversation was the interest in seeing how the two churches have been getting on in Canada. Eduard R. Riegert therefore examines "Anglican-Lutheran Relations in Canada." The watershed in these relations lies in the 1860s. Up until then the "preferred status" of the Anglican Church engendered a dependency of Lutheran congregations upon it both for pastoral services and financial support, with the result of some losses of congregations to the Anglican Church. The loss of that preferred status after Confederation, and the creation in the latter part of the nineteenth century of Canadian Lutheran Synods as integral parts of American Lutheran Churches freed each communion to develop separately its mission and identity.

The final article, "Anglicans and Lutherans: The Wider Ecumenical Context," was not presented at any of the CLAD meetings but was written especially as a conclusion to this volume of the CLAD papers. Brian Prideaux, Ecumenical Officer of the Anglican Church of Canada and the Anglican staff person at the Dialogue, helpfully chronicles the growth of ecumenical consciousness and conversations on the world scene and in Canada. Thus he reveals the grand stage in one corner

of which "Anglicans and Lutherans in Canada" are creating one scene of a very large play.

It remains to commend these papers to the churches, with the hope that they will inform a conciliatory discussion and encourage prayers for more visible manifestations of membership in the One Body of Christ.<sup>18</sup> "It is a little dangerous to pray for unity," remarked Archbishop Robert Runcie, "because God is answering our prayers. Doors are opened and we stand wondering if we should enter."<sup>19</sup>

## NOTES

- <sup>1</sup> *Anglican-Lutheran International Conversations*. The Report of the Conversations 1970-72 authorized by the Lambeth Conference and the Lutheran World Federation (London: SPCK, 1973). This is frequently referred to as the "Pullach Report."
- <sup>2</sup> William G. Rusch, *The Lutheran-Episcopal Agreement: Commentary and Guidelines* (Division for World Mission and Ecumenism, Lutheran Church in America, 1983), 2f.
- <sup>3</sup> *Lutheran-Episcopal Dialogue: A Progress Report* (Cincinnati: Forward Movement Publications, 1972). Commonly referred to as LED 1.
- <sup>4</sup> *Lutheran-Episcopal Dialogue: Report and Recommendations* (Cincinnati: Forward Movement Publications, 1981). Commonly referred to as LED 11. The recommendations from LED 1 are reprinted in this volume, 135-6; the Anglican-Lutheran International Conversations ("Pullach Report") are reprinted, 137-56.
- <sup>5</sup> See Rusch, *The Lutheran-Episcopal agreement*.
- <sup>6</sup> *Anglican-Lutheran Dialogue: The Report of the Anglican-Lutheran European Regional Commission* (London: SPCK, 1983).
- <sup>7</sup> *Anglican-Lutheran Relations: Report of the Anglican-Lutheran Joint Working Group*, Cold Ash, Berkshire, England (London and Geneva: Anglican Consultative Council; Lutheran World Federation, 1983).
- <sup>8</sup> See Anglican-Roman Catholic International Commission, *The Final Report* (London: SPCK, 1982); Roman Catholic-Lutheran Joint Commission, *The Eucharist and The Ministry in the Church* (Geneva: Lutheran World Federation, 1978, 1982); *Lutherans and Catholics in Dialogue*, Vols. 1-7 (Lutheran World Ministries; Bishops' Committee for Ecumenical and Religious Affairs, 1965-85).
- <sup>9</sup> *Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111 (Geneva: World Council of Churches, 1982).
- <sup>10</sup> Perhaps the most significant of these has been the Dialogue carried on by the Anglican and Lutheran theological faculties in Saskatoon, Saskatchewan.
- <sup>11</sup> "Anglican-Lutheran Relations: Report of the Joint Working Group," 9.

- 12 *Anglican-Lutheran International Conversations*, 7-8.
- 13 Rusch, *The Lutheran-Episcopal Agreement*.
- 14 *Ibid.*
- 15 See Note 7 above.
- 16 William A. Norgren, ed. *What Can We Share? A Lutheran-Episcopal Resource and Study Guide* (Cincinnati: Forward Movement Publications, 1985), 19.
- 17 Because five of the papers (Gray, Malina-Stoute, Stoute, Flynn, Nostbakken) were presented in March 1984 and three (Tucker, Luetkehoelter, Riegert) in November 1984, a thematic ordering of them dislocates chronologically only Tucker's paper.
- 18 As a companion, the little volume by Norgren, *What Can We Share?* is recommended. It contains the essential parts of each of the Dialogue reports cited in Notes 1, 3, 4, 6, and 7, along with helpful commentary and suggestions and helps for study in the local congregation. As an example of discussion that is not only conciliatory but opens up new approaches to controverted issues, see John M. Flynn, "The Episcopal Office and Unity in Reconciled Diversity," *Consensus*, 10/3, July 1984, 15-23. The article is especially relevant to CLAD because Flynn proposes the concept of "unity in reconciled diversity" as a strategy in Anglican-Lutheran rapprochement.
- 19 Quoted by the Rev. Donald W. Sjoberg, President of the Evangelical Lutheran Church In Canada, in "Mutual Eucharistic Hospitality," *Ecumenism*, 81, March 1986, 32.