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# JCLIR Documentation: Plan of Action

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# JCILR DOCUMENTATION

## *Plan of Action*

*(Updated November, 1975)*

*Spring 1976 - JCILR Meeting (subsequently cancelled)*

- a) "The Shape of the Church"
- b) Constitutions (an outline)
- c) Scripture (re-opening of the 7 Theses)
- d) "Women in the Ministry of the Contemporary Church"
- e) The Seminaries (May consultation)
- f) Pensions
- g) Finances of the new Church
- h) "Confessional subscription and confession of faith" (completed *November, 1975 meeting*)
- i) "Anti-Christian Ideologies" (completed *November, 1975 meeting*)
- j) Women's Work
- k) Youth
- l) Relations to U.S. Church bodies

*1976 Conventions*

*Fall 1976 - JCILR Meeting*

- a) Completion of items a-1 (above), not concluded in Spring.
- b) First Draft of the Constitutions.

*1977 - Refer JCILR Documents to the Churches*

LCA-CS and LCA Synods - Conventions. ELCC - No Convention (District Meetings?) LC-C and LC-MS Biennial Conventions. Approve Altar and Pulpit Fellowship between LC-C and LCA-CS (?)

*Fall 1977 - JCILR Meeting*

Review Documents in view of Convention actions.

Approval of Constitutions.

Procedures for bringing new Church into being.

*1978 and 1979 - Approval of merger plan*

ELCC - 1978 Convention

LC-C and LC-MS - 1979 Convention

LCA-CS - 1979 Convention

Altar of Altar and Pulpit fellowship between LC-C and LCA-CS (if not done in 1977)

*1980*

The Marriage - Reformation Day.

## THE GOSPEL WE PREACH

1. The Gospel is the good news of God's promises and their fulfilment in Christ, Who by His perfect obedience, suffering, death and resurrection has redeemed man from the Fall and its consequences.
2. The Gospel is the central message of God's unchangeable Word through which God offers, conveys and affirms the forgiveness of sins, thus imparting life and salvation to those who believe it.
3. The Gospel is the true, divine, saving means of grace. It gives to the sacraments, Holy Baptism and The Lord's Supper, their saving power. It creates faith to accept what it offers.
4. The Gospel is God's unconditionally free offer of salvation to all men; its rejection seals man's condemnation.
5. The Gospel is the means whereby God gives, together with faith in Christ as Saviour, the desire and the ability to do His will by giving us both victory through Christ in the struggle with our sinful nature and grace to grow in the virtues which characterize the new life in Christ.
6. The preaching of the Gospel is the proclamation of the Christ of the Scriptures: God incarnate, Who died for our trespasses, rose for our justification and lives and reigns with the Father and the Holy Spirit, Who together with the Father sends the Holy Spirit; He is the Head of the Church, which is His body, and He will return to judge the living and the dead.
7. The Lord, Who builds His Church through the preaching of the Gospel, has expressly commanded that they who believe the Gospel must bear witness to it: "Go into all the world and preach the gospel to the whole creation." (Mark 16:15).

(Above is given the text of a statement of the doctrine of the Gospel upon which agreement was reached by representatives of all major Lutheran Churches in Canada at a meeting in Winnipeg, September 6-7, 1960.)

## THESES ON THE SACRAMENT OF HOLY BAPTISM

1. The Sacrament of Holy Baptism was instructed by our Lord Jesus Christ when He said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28:18-20 RSV.)

2. Baptism is the application of water to a human being in the name of the Triune God in obedience to Christ's command. The mode of application and the amount of water used are not prescribed in Scripture. The scope of His command is universal, including all and excluding none.

3. We explicitly affirm that infants are to be baptized. They are conceived and born in sin and need God's grace. Through baptism Christ receives infants as well as adults into the Kingdom of God.

4. Through baptism God graciously offers the forgiveness of sins, life and salvation. To those who believe, He conveys and certifies His gifts. Faith is always given by God, and to infants faith is given through baptism. "He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mark 16:16, RSV.)

5. In baptism, "the washing of regeneration and renewal in the Holy Spirit" (Titus 3:5, RSV), God effects a new birth in man and brings him into a new relationship with Himself by virtue of which he is enabled to walk in newness of life.

6. Although baptism is primarily a means whereby God graciously bestows His favour upon men, it is also an act whereby adults who are baptized, and parents and guardians who bring children to be baptized, make public confession of their Christian faith.

7. The fact of our baptism, kept in daily remembrance:

*Assures us* that in Christ our sins are forgiven and that we are children of God;

*Prompts us* to put off our old nature by daily contrition and repentance and to put on the new nature, "created after the likeness of God in true righteousness and holiness" (Ephesians 4:22-24, RSV);

*Establishes us* in a fellowship with all who are baptized, "for by one Spirit we were all baptized into one Body." (I Corinthians 12:13, RSV.)

## THESES ON THE SACRAMENT OF THE ALTAR

1. The Sacrament of the Altar was instituted by our Lord Jesus Christ on the night He was betrayed to be crucified, significantly just after the observance of the Passover, which foreshadowed His redemptive death.

2. This Sacrament was given to the Church by our Lord Jesus, as St. Paul says, "the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.'" (I Corinthians 11:23b-25, RSV.)

3. In this Sacrament we receive, by eating and drinking, the true body and blood of Christ united with bread and wine by virtue of the Word of God in a manner understood by God alone.

4. The Sacrament is a means of grace through which God offers, conveys and certifies to the communicants the blessings of Christ's redemption: forgiveness of sins, life and salvation — blessings which are grasped by faith alone.

5. In obedience to her Lord, the Church continues to administer the Sacrament also as a feast of remembrance (The Last Supper), as an expression of thanksgiving (The Holy Eucharist), as a festival of fellowship (Holy Communion) and as an opportunity for witness to and proclamation of the Gospel.

6. As God through Holy Baptism creates the new life of faith in Christ, so He works through the Lord's Supper to preserve, strengthen and make fruitful that same life of faith in Christ.

7. The communicant is prepared to receive the Sacrament when he recognizes his need of forgiveness, confesses and repents of his sins, discerns his Lord's real presence in the Sacrament and trusts in Christ as his Saviour. Those who despite faithful pastoral care and admonition, remain manifestly impenitent and unbelieving are to be excluded from the Lord's Supper, lest they eat and drink judgment upon themselves. (I Corinthians 11: 27, 29.)

8. Because of the comforting, life-sustaining and strengthening properties of the Lord's Supper, the Sacrament should be offered regularly and with sufficient frequency to meet the needs of the people.

Adopted by the Joint Commission on Inter-Lutheran Relationships,  
Sept. 6-7, 1961