

in which we are at one, we respectfully submit the following resolution:

WHEREAS, There is to-day among all Christian people a growing desire for the fulfillment of Our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him:

RESOLVED, The House of Bishops concurring, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communion throughout the world which confess our Lord JESUS CHRIST as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention:

GEORGE W. PETERKIN
BOYD VINCENT
THOMAS F. GAILOR
WILLIAM LAWRENCE
CHARLES P. ANDERSON
REGINALD H. WELLER
CHARLES H. BRENT
WILLIAM T. MANNING
ALEXANDER MANN
BEVERLY E. WARNER
JOHN E. SULGER

CHARLES N. LATHROP
WILLIAM M. CLARK
B. TALBOT ROGERS
ROBERT H. GARDINER
GEORGE WHARTON PEPPER
BURTON MANSFIELD
EDWARD P. BAILEY
FRANCIS L. STETSON
H. D. W. ENGLISH
W. A. ROBINSON

Joint Committee"

On October 19, 1910, the above resolution was adopted unanimously by both the House of Bishops and the House of Clerical and Lay Deputies. The following Joint Commission has been appointed:

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J. Pierpont Morgan,
23 Wall Street, New York, N. Y.
George Wharton Pepper,
Land Title and Trust Building, Philadelphia, Pa.
Samuel Mather,
Western Reserve Building, Cleveland, Ohio.
Francis L. Stetson,
15 Broad Street, New York, N. Y.
Edward P. Bailey,
2400 South Park Avenue, Chicago, Illinois.
Robert H. Gardiner,
Gardiner, Maine.
George Zabriskie,
Gramercy Park, New York, N. Y.

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The Commission has organized by the choice of the following:

President

Rt. Rev. CHARLES P. ANDERSON, D.D.

Treasurer

GEORGE ZABRISKIE.

Secretary

ROBERT H. GARDINER.

Committee on Plan and Scope

Rev. WILLIAM T. MANNING, D.D., *Chairman.*

Rt. Rev. CHARLES P. ANDERSON, D.D.

Rt. Rev. DAVID H. GREER, D.D.

Rt. Rev. F. J. KINSMAN, D.D.

Rev. P. M. RHINELANDER.

REV. FRANCIS J. HALL, D.D.

FRANCIS L. STETSON.

GEORGE ZABRISKIE.

ROBERT H. GARDINER, *Secretary.*

the said Committee to report their actions at the subsequent meetings of the Commission.

6. RESOLVED, That the following arrangements be adopted for issuing publications:

a. Publications shall be of two kinds, official and unofficial.

b. A note substantially as follows shall be printed in each unofficial publication: "This document is deemed worthy of publication by the Commission of the Protestant Episcopal Church on a World Conference on Faith and Order, which, however, does not hold itself responsible for any statement or opinion therein expressed."

c. No official publication shall be issued except by the authority of the Commission, or of the Committee on Plan and Scope, nor shall any official publication be issued which will have the effect of answering beforehand any question which is to be considered by the proposed World Conference.

d. A Committee on Literature consisting of three members shall be appointed by the President of the Commission, and no document shall be published until after it shall have been examined and approved for publication by a majority of the members of the Committee on Literature.

e. No document shall be issued without the authority of the Commission or of the Committee on Plan and Scope.

f. All publications shall be issued under the supervision of the Secretary of the Commission.

7. RESOLVED, That the President and Secretary of this Commission be hereby authorized and instructed as soon as practicable to send, with their official signatures appended, a formal letter to the Archbishops and Metropolitans of the Anglican Communion, stating the purpose for which this Commission has been

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THE WORLD CONFERENCE FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER



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THE OBJECT AND METHOD OF CONFERENCE

ἵνα πάντες ἐν ᾧσι, καθὼς σὺ, πάτερ, ἐν ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας.

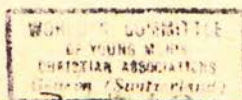
Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

PRINTED FOR THE COMMISSION OF
THE PROTESTANT EPISCOPAL CHURCH
A.D. 1915

[28]

Printed April 8, 1915
Reprinted December 7, 1916
Reprinted October 20, 1917



THE WORLD CONFERENCE FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER



THE OBJECT AND METHOD OF CONFERENCE

ἵνα πάντες ἐν ᾧ σοι, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐν σοὶ, ἵνα καὶ
αὐτοὶ ἐν ἡμῖν ἐν ᾧ σοι, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et
ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

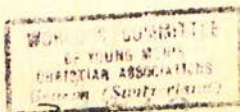
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We hope that the important researches undertaken in the Faith and Order Movement during its fifty years of existence will be extended and developed in the future and will open up fresh possibilities of mutual understanding and co-operation, help to extend our vision of responsibilities and opportunities of Christian service to our divided and secularised world and awaken in all disciples of our Lord Jesus Christ the desire for peace, love, truth, righteousness and deeper spiritual unity.

We pray that the Lord will be pleased to bestow upon all who serve in the Faith and Order Commission and in the World Council of Churches the gift of zeal to restore the damaged unity, the gift of wise foresight, the gift of single-mindedness in pursuit of the goal, the gift of readiness to listen to and to learn from one another.

We hope that through these gifts they may influence all Christians for good and so strengthen the spirit of faith and piety and help to spread the light of the Gospel and of true Christian living.

May the Lord bless the noble task of the Faith and Order Commission that it may in due time bring forth its good and precious fruits to the glory of God and for the benefit of mankind.

PIMEN
Metropolitan of Krutitzky and
Kolomna
Locum Tenens of the Moscow
Patriarchal Throne

(Translated from Russian)

3. Message from H. Grace the Archbishop of Canterbury

As we contemplate the completely transformed ecumenical scene as compared with fifty years ago, it is impossible to estimate how much of that change has been due to the Faith and Order Movement though on any human reckoning the contribution must have been great.

We are grateful if as a result of the Appeal to all Christian People made by the Lambeth Conference in 1920, the Anglican Communion had a part in setting the scene in which the Faith and Order Commission began its work. We recall with humble thankfulness that through the passing years God has allowed us to take our part in close association with our fellow Christians in the work and responsibilities of the Commission.

We remember that Charles Brent of the Episcopal Church in the USA, as Bishop of the Philippines, together with Robert Gardiner and with Peter Ainslie of the Disciples of Christ, first raised the question of an international movement to promote visible Christian Unity after the Edinburgh Conference of 1910; and again it was the American Episcopal Church whose delegation was active in enlisting the support of Protestant, Orthodox and Roman Catholic leaders. In the days before and after the first World

toujours davantage jusqu'à la consommation des siècles (UR 4); et il existe, d'autre part, une reconnaissance du moyen de salut que constitue toute communauté fondée sur la foi au Christ et sur le baptême.

Or si l'Eglise catholique professe être moyen général de salut dont dérivent tous les autres moyens de salut, il reste cependant que l'œuvre salutaire du Seigneur présent à son Eglise, est exercée et manifestée non pas dans une sorte d'abstraction de l'Eglise en soi, mais dans des communautés concrètes, déterminées, localisées.

Je crois que ce n'est pas sans dessein que l'Instruction sur le mystère eucharistique de mai 1967, a défini comme "communautés ecclésiales" les assemblées de fidèles rassemblées par la Parole et le sacrement, en particulier les assemblées eucharistiques de l'Eglise catholique. Dans la communauté ecclésiale s'exprime, se manifeste et s'exerce principalement l'œuvre de salut par la puissance de l'Esprit Saint (cf. SC 41, LG 26).

Mais qu'est-ce qu'une communauté ecclésiale? "Partout où deux ou trois sont réunis en mon nom, je suis là au milieu d'eux" (Mt. 18.20). Ce verset évangélique est utilisé par Vatican II tant pour définir une communauté ecclésiale qui célèbre la liturgie (SC 7), que pour donner sa signification théologique à la prière que des chrétiens divisés élèvent ensemble vers Dieu pour implorer le don de l'unité (UR 8).

Il existe toutefois une différence de nature entre de telles assemblées occasionnelles de prière, qui réunissent des croyants de diverses confessions séparées, et l'assemblée stable qu'a voulue le Seigneur comme signe de sa présence.

L'assemblée stable, la communauté constituée en une pleine communion de foi, de sacrements et de vie chrétienne, est par nature porteuse de salut. L'assemblée occasionnelle, par sa nature même, n'est moyen de salut que par référence à une ou à d'autres assemblées ou communautés constituées.

L'assemblée stable et constituée n'est pas la célébration occasionnelle; stable elle structure le chrétien et le relie au Corps du Christ. La vie en Christ passe par la communauté stable et structurée.

Par le baptême le croyant est incorporé au Corps du Christ, mais ce baptême est reçu dans une communauté déterminée. La participation à la table de la Parole et à la table eucharistique, a lieu dans l'assemblée constituée pour la vie chrétienne et pour le témoignage. Diaconie et témoignage sont l'œuvre de chrétiens insérés dans une communauté et qui agissent au nom de cette communauté, mais aussi sur un autre plan, au nom du Seigneur.

La communauté stable, et structurée par la foi apostolique et par les ministères transmis depuis les apôtres, apparaît donc comme l'expression nécessaire de ce moyen universel de salut qu'est l'unique Eglise de Dieu.

Le Corps du Christ qu'est l'Eglise, est vraiment présent, vraiment agissant et se manifeste dans le corps visible qu'est l'assemblée constituée, la communauté stable dont chaque chrétien est membre, parce qu'il est membre

de l'unique Corps du Christ.

Or la stabilité de cette communauté, sous quelque forme qu'elle soit,

Continuation of text on page 11:

The reports of the three sub-sections were approved with the understanding that they should be regarded as guidelines for the staff in working out the details of the programme. It was assumed that adaptations and changes might be necessary as preparations would proceed. In particular it was recognized that the number of sections might need to be reduced. Several suggested other headings for the sections, in particular it was pointed out that the place of handicapped people in church and society might be a promising topic for investigation.

There was some discussion on the use of the study reports. The Working Committee agreed that only the final reports of the studies should be sent to all members of the Commission and eventually be discussed by one of the committees. The reports of the regional groups which contributed to the various studies, e.g. the various reports on the Authority of the Bible, should be duplicated and made available only upon request in the languages in which those reports have been written.

Care a laquelle nous appartenons par notre baptême; que toutes les communautés, sous toutes leurs formes sont un reflet de l'unique Eglise, plus ou moins parfait, mais réel, nous devons prendre au sérieux la nécessité de ce continuel renouvellement des communautés, comme pierre de touche d'une recherche authentique de l'unité qu'à voulu le Seigneur.

Aussi me semble-t-il que la tâche de Foi et Constitution dans les années qui viennent sera de faire passer dans les communautés locales constituées, ce souffle de renouveau. Pour leur redonner confiance en ce

To achieve this purpose the influential St. Petersburg Old Ritualist, Sergei Gromov sought a qualified man and found him in Peter Vyelikodvorski. This man, distinguished by perseverance, was to become famous in the world of the Old Ritualists as the monk Pavel Byelokrinitiski (1808-1854).

In 1835 it was proposed that Pavel should go in search of an 'Ancient Orthodox' bishop. In 1836 Pavel, together with a friend, the monk Gerontii of the Syerkovski monastery in Bessarabia, made his way to the frontiers of Persia. But at Kutaisi the two monks were arrested by the police and sent back home under escort. This first failure in no way affected the enthusiasm of Pavel and Gerontii for their cause.

In the early spring of 1839 they once again set off to travel abroad. They crossed the Austrian frontier into Bukovina and halted in the principal Old Ritualist settlement, Byelaya Krinitsa, where they stayed in the small monastery attached to it. The Austrian Old Ritualists had received from the Emperor Joseph II as early as 1783 a 'privilege' according to which they enjoyed full religious liberty, including the right to their own clergy. Once he had heard this, Pavel realized that on this basis the Old Ritualists would be able to petition the Austrian Government for permission to have a bishop too. Thus the place of residence for a future Old Ritualist Archbishop had been found.

Having swung the Old Ritualists round to this view, Pavel and Gerontii began their approaches to the Austrian government; these cost them much time and energy but in the end success was achieved. On the 6th of September, 1844, the Emperor Ferdinand signed a decree, granting the Old Ritualists permission to bring back from abroad (providing that it was not from Russia), a bishop of their own to ordain whatsoever clergy they needed and to reside in the monastery of Byelaya Krinitsa. Thereupon Pavel, leaving Gerontii at the monastery to prepare the episcopal see, set off with the monk Alimprii in search of an 'Ancient Orthodox' bishop. After they had searched the Slavonic lands (Dalmatia, Slavonia, Montenegro and Serbia), in vain, Pavel and Alimprii set off towards the east in 1845. Their journey lay through Moldavia, and while they were at Yassi, the local Old Ritualists recommended to them a retired archbishop living there, Metropolitan Veniamin. He was approached but to no avail.

Pavel and Alimprii journeyed through Palestine, Syria and Egypt; nowhere did they find an 'Ancient Orthodox' bishop. Indeed Pavel had

had small hopes of this ; his reason for travelling there was twofold :
(i) so as to be able to give a conclusively negative answer to those Old Ritualists who believed in the existence of 'Ancient Orthodox' bishops :
(ii) so as to observe for himself what form of baptism was employed by the Christians of those regions, baptism by triple immersion or by infusion, because the whole question of the Old Ritualists' ability to accept a bishop was bound up with the form of baptism.

It was Constantinople that Pavel had in view because many bishops lived there who had been deprived of sees. Already on his first visit to Constantinople, when on his way to Syria, Pavel had established relations with certain Polish emigrants who advised him to have recourse to these bishops, deprived of their dioceses at the whim of the Turkish authorities, and they promised to make all necessary inquiries before he returned from his journey. And indeed, when he got back to Constantinople, they had two bishops of whom to tell him. One of them (called by some sources Kirillos, Cyril), could not be persuaded to come over to the Old Ritualists ; the other was Metropolitan Ambrosios of Sarayev in Bosnia (1791-1863).

In 1835 Ambrosios had been raised by the Patriarch to the rank of Metropolitan and nominated to the see of Sarayev in Bosnia. Metropolitan Ambrosios was the best of the Greek bishops appointed to Bosnia ; he was kind, uninterested in personal gain, concerned for his oppressed flock. These traits brought him into conflict with the Turkish authorities. On their instigation he was recalled to Constantinople in 1841 to be added to the number of bishops living there without a see, eking out a wretched life and subject to every kind of humiliation and privation. The position of Metropolitan Ambrosios was all the more painful, in that he had a married son who lived with him in permanent unemployment.

A Serb named Ognianovich, who knew both Russian and Greek, acted as an intermediary and through him Pavel entered into negotiations with Metropolitan Ambrosios. Both in conversation and in carefully framed writings, Pavel presented the beliefs of Old Ritualists in such a light that going over to them did not appear to Ambrosios a betrayal of Orthodoxy. The Metropolitan was concerned that he might be guilty of such betrayal, but, in fact, given the nature of the case, this did not occur since the Popovtsi Old Ritualists preserved the Orthodox faith whole and entire. After certain hesitations Metropolitan Ambrosios gave his consent to join the Old Ritualists. On the 15/16th April 1846

position in the Church's common life, and take their origin from what was said and done by Jesus during His life on earth. Sacramental teaching and practice, therefore, are rightly founded upon the record of the New Testament" ¹. "The Sacraments are Christ's gifts to His Church" ².

2. *Baptism, Participation in the Death and Resurrection of Christ*

"The book 'One Lord, One Baptism' has clearly shown how wide is the agreement amongst the churches with regard to baptism" ³. There, attention is focused upon the baptism with which Jesus himself was baptized (Mark 1:9-10, 38). This began with his acceptance of solidarity with sinners in his baptism in the Jordan and continued as he followed the path of the Suffering Servant through passion, death and resurrection. The Spirit that came upon Jesus comes also on the Church and unites his people with him in death and resurrection, in and through the baptismal action. Participation in Christ is the central meaning of baptism" ⁴. "The Church gladly confesses the Holy Spirit as the Lord and giver of life... In giving this life the Holy Spirit brings sinners through repentance and baptism into the universal fellowship of the Church forgiven" ⁵.

3. *Baptism, Gift of the Spirit and Incorporation into the Church*

"We believe that in Baptism administered with water in the name of the Father, the Son and the Holy Spirit, for the remission of sins, we are baptized by one Spirit into one body" ⁶. Baptism is a gift of God's redeeming love to the Church; and, administered with water in the name of the Father, the Son and the Holy Spirit, is a sign and seal of Christian discipleship in obedience to our Lord's command ⁷. All Members of the visible Church are admitted by Baptism ⁸. This sacrament, which binds men to Christ in communion, brings to an end all human estrangements in both Church and world based on differences of race or class." ⁹

¹ Ed 64.

² Ed 65.

³ *One Lord, One Baptism*, SCM Press, London 1960.

⁴ Mo 111.

⁵ Up I, 8.

⁶ La 53.

⁷ In Edinburgh, 1937, Baptist delegates desired to add as follows: "As regards the statement which has been passed by their brethren who practise infant baptism the Baptists could accept it as applying to the baptism of believers, i.e. of those who are capable of making a personal confession of faith. They believe that children belong to God and no rite is needed to assure His grace for them." This statement of the Baptists was accepted also by a representative of the Disciples of Christ on behalf of that body.

⁸ Ed 87.

⁹ Mo 115.

4. Faith and Baptism

"Faith is ... necessary ... for the effectual reception of Grace."¹⁰ "We all receive His gift of Baptism whereby, in faith, we are engrafted in Him even while we have not yet allowed it fully to unite us with each other."¹¹

"When the element of faith expressed in an individual's explicit decision for and commitment to Christ is stressed (as in believers' baptism), baptism is seen as the crowning moment and goal of the faith which turns to the Lord. From such a point of view, the presence of personal faith in the recipient of baptism is considered essential. It must be held in mind, nonetheless, that this explicit decision is rooted in and declares Christ's faithfulness unto death, the decision of the Triune God for man. The personal decision of the individual has its setting within the life and faith of the Church, and through the life and witness of the whole Church declares the faithfulness of God, the ground of all decisions of faith.

The practice of infant baptism occurs in a context in which stress is laid upon corporate faith, upon an environment of, rather than upon the explicit decision of the recipient of baptism. Here the whole community affirms its faith in God and pledges itself to provide such an environment of faith, in the home, and in the worship, instruction and witness of the Church.

The necessity of the baptized himself to believe is in no way diminished, far less removed. The claim and promise of the gospel are laid on the child in baptism to which a response of obedience must be owned and which must be received by faith if the fruits of baptism are to be known and to flourish in his life. Thus in the baptism of infants, the rite does not take the place of faith, but demands it."¹²

"Though disagreement remains between those who practise infant baptism and those who practise believer-baptism, all would insist that personal commitment is necessary for responsible membership in the body of Christ. For all, moreover, baptism is related not only to the individual but also to the Church, not only to momentary experience but to life-long growth of participation in Christ. Those who have been raised by the Holy Spirit to new life in Christ are led from baptism to confirmation (or its equivalent) and to Holy Communion. The life is necessarily one of continuing struggle but also of continuing experience of grace. In faith and obedience the baptized live for the sake of Christ, of his Church, and of the world which he loves."¹³ "We urge ... that because many are baptized as a social custom only, the churches should reconsider the practice of administering baptism indiscriminately."¹⁴

¹⁰ Ed 69.

¹¹ Ev 12.

¹² *One Lord, One Baptism*, pp. 63 f., ND 36.

¹³ Mo 111; Am 15.

¹⁴ Up V, 30.

5. *Minister, Form and Place of Baptism*

The churches are in agreement that if the usual minister of baptism is an ordained minister (bishop, presbyter or deacon), there are cases where a lay believer can baptize¹⁵.

"We have found general agreement that the following elements should find a place within any comprehensive order of baptism:

- a) an acknowledgement of God's initiative in salvation, of his continuing faithfulness, and of our total dependence on his grace,
- b) a declaration of the forgiveness of sins in and through Christ,
- c) an invocation of the Holy Spirit,
- d) a renunciation of evil,
- e) a profession of faith in Christ,
- f) an affirmation that the person baptized is a child of God and is incorporated into the body of Christ, whereby he becomes a witness to the Gospel.

These will precede or follow baptism with water in the name of the Father and of the Son and of the Holy Spirit.

We make some practical recommendations to the churches:

- a) Baptism is not solely a matter of individual concern, but is intimately connected with the corporate worship of the Church. It should normally be administered during a public service of worship so that members of the local congregation may be reminded of their baptism, and may welcome into their fellowship those who are baptized, and whom they are to nurture in the Christian faith.
- b) In order to make baptism more prominent in the life of the congregation, the sacrament might well be administered in public on festival occasions, as was the practice of the Early Church. The Easter Vigil or Easter as one such occasion would emphasize the link between baptism and dying and rising with Christ"¹⁶.

6. *The Uniqueness and Universality of Baptism*

"Through baptism and faith, Christians are brought into the life of the Church Universal as well as into the visible community of the local church. Our common baptism is thus a basic bond of unity by which we are called to be one people to confess and serve one Lord in each place and in all the world."

¹⁵ See the implications of Ed 83; cf. Up V, 30 b and c.

¹⁶ Mo 112-3.

¹⁷ Mo 154.

7. *Baptism as Commitment and Witness to Christ*

"Mutual recognition of baptism (although it goes far) is not in itself a direct means of unity forthwith. This means that we must place our conceptions of baptism in a dynamic, forward-looking perspective and ask ourselves: Where does our baptism lead us? We all agree that baptism is both God's gift and human commitment, and that it supposes a growth into the 'measure of stature of the fulness of Christ' (Eph. 4 : 13). By this growth the baptized believers can even now visibly manifest to the world the new race of a redeemed mankind. Common witness to our churches, to the world, to those who have not yet heard the Gospel and to those who refuse it, is our common responsibility here and now. Fellowship in witness and service may help us to discover the meaning of God's gift to all the members of his people" ¹⁸.

8. *Baptism and the Eucharist*

"All Churches should give attention to the relationship of their theology and practice of Baptism to their theology and practice of the Lord's Supper" ¹⁹. "We must learn afresh the implications of the one Baptism for our sharing in the one Eucharist" ²⁰.

"Our ecumenical fellowship is essentially based upon the fact that we all want to be obedient to God's commandment in being baptized 'into the body' (I Cor. 12 : 13). Our failure to share in the one Table of the Lord, to live and act as one visible and united body is an obvious contradiction of the baptismal gift that we all claim to possess. This contradiction has been explained in some cases by unjustified rationalisations and must therefore be overcome. In other cases, it reflects an obvious lack of agreement as to the true nature of the fellowship into which baptism introduces us" ²¹.

"The first step is the serious recognition that through baptism we are one people serving the one Lord in each place. Baptism, once performed and never repeated, leads us into the continuous worshipping life of the 'royal priesthood' (I Peter 2 : 9), the people of God." "In the Holy Eucharist or Lord's Supper, constantly repeated and always including both word and sacrament, we proclaim and celebrate a memorial of the saving acts of God" ²².

The reaction by the Commission to this report is included in the report of Committee III, see below p. 221.

¹⁸ ND 35, 2, 9.

¹⁹ Lu 163.

²⁰ Ev 27.

²¹ ND 34.

²² Mo 183, 116.

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THE WORLD CONFERENCE FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER



THE OBJECT AND METHOD OF CONFERENCE

"ἵνα πάντες ἐν ᾧσι, καθὼς σὺ, πατήρ, ἐν ἐμοὶ καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me.

PRINTED FOR THE COMMISSION OF
THE PROTESTANT EPISCOPAL CHURCH

A.D. 1915

NORTH AMERICAN PREPARATION COMMITTEE

I. The members resident in North America of the Coöperating Committee in conjunction with the Commission of the Protestant Episcopal Church shall appoint a committee of five or more of its members, who shall appoint as soon as possible a Preparation Committee of theologians, canonists and other persons, who need not be members of the Coöperating Committee. The Preparation Committee shall be deemed a sub-committee of the Coöperating Committee. Vacancies may be filled and additional members may be appointed by the Chairman of the Coöperating Committee on the recommendation of the Preparation Committee.

II. It shall be the duty of the Preparation Committee to secure from each of the Commissions in North America the following data:

(1) a formulation of questions touching Faith and Order, in accordance with the provisions of Section 3 of the general Plan, which reads as follows:

3. Each Commission, Committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be

(a) held in common by its own Communion and the rest of Christendom, and

(b) held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.

Two or more Commissions, Committees or other official representatives may unite in formulating propositions.

(2) to compile with respect to each Communion a bibliography of works of recognized value tending to expound its teachings;

(3) to prepare a report exhibiting the agreements and the differences between the several Communions;

(4) to enlist the coöperation of each Commission;

(5) to report to the Coöperating Committee from time to time.

III. The Preparation Committee shall be at liberty to suggest such topics, propositions or questions touching Faith and Order as in the light of its studies it may think suitable for consideration by the World Conference.

IV. The material collected by the Preparation Committee shall be at the disposal of the Council of Commissions¹ whenever it shall be organized.

¹ See the Plan for the World Conference, page 19.

The Preparation Committee may also appoint such committees as it may deem advisable.

V. The Preparation Committee may promote conferences of representative men of different Communions in the interests of the World Conference.

VI. The Preparation Committee may appoint a publication committee.

VII. The Preparation Committee shall convene meetings of the North American Preparatory Conference whenever it shall deem it expedient.

The North American Preparatory Conference, meeting at Garden City, New York, January 4-6, 1916, adopts the following plan of procedure in preparation for the World Conference on Faith and Order:

PLAN FOR THE WORLD CONFERENCE

1. A Council of the Commissions or Committees or other official representatives of the participating Communions shall be formed.

Each Commission or Committee or other authority shall be entitled to appoint one delegate, and, in the first instance or from time to time, to appoint one additional delegate for each half million communicants of its own Communion, not to exceed fifty delegates in all: provided, that the common convenience be consulted by appointing no more delegates than are deemed necessary to adequate representation. Each Commission or Committee or other authority shall provide for filling vacancies in its own delegation.

2. The Convener of the Council shall be the delegate, or, if more than one delegate be appointed, the senior delegate of the Commission of the Episcopal Church in the United States, unless otherwise ordered by that Commission. Whatever number of delegates respond to the call shall be competent for the transaction of business. The Council shall organize, elect officers and appoint committees, and adopt rules of procedure, as it shall think fit. Any Commission from time to time may appoint any person not a member of the Council to act in place of any representative of such Commission not able to attend any meeting or meetings.

Absolute unanimity shall not be necessary to the determinations

30. North American Preparatory Conference, Garden City, Long Island, New York, U. S. A., January 4-6, 1916. Report of Progress, by the Secretary. Opening Address by the Rt. Rev. C. P. Anderson, D.D.

Numbers 4-11, inclusive, and 22 are translations of Number 2 into Modern Greek, Latin, Italian, Russian, Swedish, German, French, Dutch and Spanish.

PRAYERS

The following are the Prayers which have been suggested for Public and Private Use. They may be obtained, printed on a card, in any quantity, on application to the Secretary, Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine, U. S. A.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sin, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD JESUS CHRIST, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

action, so that the Church of Cyprus may be ready to take part in the proposed Conference.

We believe that all the Greek Churches, now by God's grace relieved from all foreign influence and consequently possessing freedom of thought and action, will take part in this high and holy work. The Church of Cyprus, no longer distracted by solicitude about the union with Greece, which she now expects shortly, will consecrate herself to the action which is incumbent upon the Churches of Christ, and of which the effort for their *rapprochement* is an outstanding obligation.

We feel ourselves fortunate in that we were the first head of an autocephalous Greek Church to talk with you in the course of your holy mission. We pray fervently that this interview may prove a happy beginning and a good omen of the final full attainment of the general desire.

The beloved brother in Christ and fervent well wisher of your Lordships and your Reverences,

✠ CYRIL OF CYPRUS

V

Translated from the Serbian.

ARCHBISHOP OF BELGRADE
AND METROPOLITAN OF SERBIA.
Official No.

Belgrade

24 April-7 May 1919

MOST REVEREND FATHER AND DEAR BROTHER IN CHRIST:

YOUR invitation which you have had the goodness to give to me as the head of the Serbian Orthodox Church, I have explained to all my brother Bishops, and they agree unanimously that the conference of representatives of all the Christian Churches would be of great advantage for the most effective teaching of the Gospel of our Lord to all mankind. Therefore we have unanimously resolved that our Church accept the friendly invitation of yourself and your colleagues, and we will send our representatives to the preliminary conference which will arrange the time, place and program of work for the main World Conference.

Very sincerely your brother in Christ,

✠ DIMITRIJE

*Archbishop of Belgrade
Metropolitan of Serbia*

COMMISSIONS APPOINTED

NOTICE has been received up to July 17, 1919, from the following autonomous Churches or representative bodies of their acceptance of the invitation to participate in the World Conference on Faith and Order. In the case of certain of the European and Eastern Churches listed, assurance has been given of their formal acceptance as soon as their Synods or other governing bodies can be convened.

ANGLICAN

Protestant Episcopal Church in the United States of America.
Church of England in Canada.
Church of England in Argentina.
Church of England.
Church of Ireland.
Episcopal Church in Scotland.
Nippon Sei Kokwai (Holy Catholic Church in Japan).
Chung Hua Sheng Kung Hui (Holy Catholic Church in China).
Church of England in India.
Church of the Province of South Africa.
Church of England in Australia and Tasmania.

BAPTIST

Northern Baptist Convention.
Southern Baptist Convention.
Seventh Day Baptist General Conference.
Free Baptist Conference (now represented by Northern Baptist Commission).
Baptist Union of Great Britain and Ireland.

CONGREGATIONAL

National Council of Congregational Churches in the United States.
Congregational Union of Canada.

God, and to destroy the image which makes us see that face is to reject the ineffable mystery of that face. And here is the solution to the dilemma formulated by Constantine V and by the Council of 754: it is sufficient to see, with a loving gaze, eye to eye, the image of that face, to realize that the icon does not represent either the human nature or the divine nature, but the divino-human person of Christ. *The image makes it possible to meet that person.* The question of icons is so important because the Mystery which these images represent is the most important thing there is: the human Face of God. To cite once more, but in the contrary sense, the phrase of the *Libri Carolini*, there is nothing more *necessaria et fidelibus profutura*.²⁰

NOTES

- ¹ *Libri Carolini* (here = *L.C.*), ed. H. Bastgen, Hannoverae-Lipsiae, 1924, p.125, linn.5-14; cf. H.J. Sieben, *Die Konzilsidee der Alten Kirche*, Paderborn, 1979, p.333.
- ² Cf. S. Gero, "The Libri Carolini and the Image Controversy", in *The Greek Orthodox Theological Review*, 18, 1973, pp.7-34.
- ³ *L.C.* III, 16: p.138, 2-4.
- ⁴ On the attitude of the Latin Church, cf. the new study by F. Boespflug, *Dieu dans l'art*, Paris, 1984.
- ⁵ Cf. R. van Doren, "Catane", in *Dictionnaire d'histoire et de géographie ecclésiastique* XI, 1949, 1492-1495: 1493.
- ⁶ Cf. C. Emereau, "Iconoclisme", in *Dictionnaire de théologie catholique* VII, 1, 1927, pp.575-595.
- ⁷ I summarize here what I dealt with more fully in an article, "Der byzantinische Bilderstreit — ein Testfall für das Verhältnis von Kirche und Kunst?", in *Internat. Kathol. Zeitschrift Communio*, 11, 1982, pp.518-526 (also in the French edition of this review).
- ⁸ S. Gero, *Byzantine Iconoclasm during the Reign of Leo III*, Louvain, 1973 (*CSCO* 346 — Subsidia 41), p.131.
- ⁹ This attitude is well studied by A. Besançon, *Psychoanalyse et expérience du moi*, Paris, 1973.
- ¹⁰ On the lines of an analysis of Marxist tendency: H. Bredekamp, *Kunst als Medium sozialer Konflikte. Bilderkämpfe von der Spätantike bis zur Hussiten-Revolution*, Frankfurt, 1975.
- ¹¹ *Mansi* XII, 966 RCD.
- ¹² Cf. P. Brown, "A Dark-Age Crisis: Aspects of the Iconoclastic Controversy", in *The English Historical Review*, 88, 1973, pp.1-34; cf. also the studies of E. von Ivanka and H. Hunger, *Theophanes, ad ann. 6218*, ed. C. de Boor, I, Leipzig, 1883, p.404. It was the famous eruption on the island of Santorini, Greece.
- ¹³ The text of these inquiries is accessible in the "reader": *Textus byzantinos ad Iconomachiam pertinentes in usum academicum editi*, H. Hennephof, Leiden, 1969, pp.52-57.
- ¹⁴ On this Council cf. S. Gero, *Byzantine Iconoclasm during the Reign of Constantine V*, Louvain, 1977 (*CSCO* 384 — Subsidia 52), pp.53-110.
- ¹⁵ PG 100, 232A (=H. Hennephof, *op. cit.*, 52).
- ¹⁶ *Mansi* XIII, 241E and 244D (=H. Hennephof, *op. cit.*, 65).
- ¹⁷ Mention should be made here of the important study by Sir C. Murray, "Art and the Early Church", in *The Journal of Theological Studies*, N.S. 28, 1977, pp.302-345.
- ¹⁸ *Theophanes, ad ann. 6217*, ed. C. de Boor, the quotation is on p.404.
- ¹⁹ For greater details I refer to my study, *L'icône du Christ. Fondements théologiques élaborés entre le I^{er} et le II^e Concile de Nicée (325-787)*, Fribourg, 1976, and to the German revised and corrected edition, *Die Christus-Ikone. Eine theologische Hinführung*, Schaffhausen, 1984.

The Microcosm and Macrocosm of the Icon: Theology, Spirituality and Worship in Colour

GENNADIOS LIMOURIS

Art and theology in relation to liturgy

Art is deeply rooted in the teaching and Tradition of the Church. Liturgy cannot exist without art. All kinds of experiences, movements, representations have an artistic aspect. The best example is iconography: it can be analyzed and understood theologically only if we take into consideration the "incarnation" of art in the subject matter, colours, lines, expressions, etc.

God, in one sense, is the very first artist. In the creation stories we see the divine Artist at work, creating the world and humanity, breathing on them beauty and harmony. Following the example of the Creator, the faithful make their own humble efforts in art, which are based on sacramental and spiritual experiences within the Church of Christ.

Art and theology should be analyzed together, and three questions can be asked: What is the legitimate role of art in the Church? (2) How can the missionary and eschatological function of art be determined in a theological context in relation to deification within the Church? (3) And finally, what is the role of icons in the life of the faithful in relation to worship?

The legitimate role of art in the Church

The role of art in the Church was questioned by early monachism. A certain kind of religious consciousness constantly questions its legitimacy, going back to the prophets of Israel. Monachism is an expression of such religious consciousness. It is easy to consider early monachism as monophysitism because art's specific importance for the Church was underlined. What are the limitations of the use of art in the life of the Church? Should we accept it as it is or modify it by adapting it to the folly of the cross, of denying oneself and losing one's life by one's own will in order to follow Christ? It would be just to reduce this phenomenon of early monachism to an escape from the world, understanding it as merely negative. The world, which the early monks wanted to renounce, was full of purely human works of Greco-Roman art. The first monks did not understand this and rejected the pagan values of the world, seeking another aesthetic. They looked for another world with its own values. They were inspired by an ideal of beauty — *philokalia* — at times the aesthetic momentum was to penetrate this spiritual world created by them.

God, and to destroy the image which makes us see that face is to reject the ineffable mystery of that face. And here is the solution to the dilemma formulated by Constantine V and by the Council of 754: it is sufficient to see, with a loving gaze, eye to eye, the image of that face, to realize that the icon does not represent either the human nature or the divine nature, but the divino-human person of Christ. *The image makes it possible to meet that person.* The question of icons is so important because the Mystery which these images represent is the most important thing there is: the human Face of God. To cite once more, but in the contrary sense, the phrase of the *Libri Carolini*, there is nothing more *necessaria et fidelibus profutura*.²⁰

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"For the honour rendered to the image goes to its prototype, and the person

56 *Faith and Order 1985-1989*

number of years. Such awareness of history, continuity, process and development is required even more today because often clarifications and insights gained in earlier Faith and Order and other ecumenical work are forgotten. I can point only to two recent examples of this lack of "ecumenical memory", which is increasingly complained about — and at the same time manifested — in WCC circles and meetings. One instance was the confusion and difficulty created by the terminology of "council" and "conciliar process" in connection with the process on "Justice, Peace and the Integrity of Creation". The other was the observation that obviously many responses to the BEM document had not taken account of the important clarifications on scripture, Tradition and Tradition achieved at the 1963 Montreal world conference on Faith and Order. It is, therefore, necessary that we in Faith and Order "look back", even if it is only over the last four years.

Yes, we are aware of the ambivalence of such "looking back", and some like to critically picture Faith and Order in general as a "looking back enterprise". Such an impression can, perhaps, easily arise because we deal with controversies and differences inherited from past centuries and we emphasize positively the "faith of the church through the ages". And the critique would be justified if this "looking back" were a theoretical fascination with the past, but irrelevant for present-day Christianity.

We don't think that this is true; rather we believe that the present and the future can only be mastered if we struggle to overcome burdening and imprisoning heritages of the past — this applies equally for example to the creation of a new world economic order and to the manifestation of reconciled communion among still divided churches which we call visible unity. We look back in order to open ways into the future. We are actually and primarily "looking to the future" when we seek to implement the mandate of Faith and Order, which is an emphatically future-oriented mandate: "to proclaim the oneness of the church of Jesus Christ and to call the churches to the goal of visible unity in one faith and one eucharistic fellowship, expressed in worship and in common life in Christ, in order that the world may believe".⁵

These dynamics of past, present and future history undergird the method, work and achievements of Faith and Order. These dynamics have their deepest roots in our faith commitment to the God of Abraham, Isaac and Jacob who comes into our midst in Jesus Christ, who is present with us in the power of the Holy Spirit and who is before us in every minute and year of our lives. The period under review in this report is no exception to this dynamic of history and we are aware of the small part we

lay in it. Thus we will look back in order to render our service to the churches today and we will, at this meeting in Budapest, consider ways in which we can continue as a reconciling and renewing force within the ecumenical movement of the future.

The three major studies

There has been a mounting criticism of the great number of programmes and projects within the WCC, many of them with only a short lifespan and without recognizable results and impact. With its three major and longer-term studies since 1982-1983, the Faith and Order Commission has not fallen into this inflationary temptation. And yet, even with only three studies we have clearly reached the limit of what can be responsibly realized with our restricted personnel and financial resources. Such limits are equally obvious when it comes to the need to communicate this work to the churches and to stimulate them to participate actively in it. Concretely, it makes it difficult for churches to engage in a broad and intensive BEM process (which should be continued and in many cases is continuing), and then to be asked to consider a substantial study document on apostolic faith, and then again, soon after this meeting, to receive the study document on unity and renewal for study and comment. And all this surrounded by a flow of ecumenical documents coming from bilateral dialogues and manifold other ecumenical activities. That many of these ecumenical products find little attention in the churches should be no surprise. That the work of Faith and Order, nevertheless, meets with much interest and expectation in the churches is a reason for gratitude. However this should not distract us from the need to concentrate and focus our programme in the coming years. Such concentration should be one of our contributions to a clearer profile of the task and activity of the WCC, that "most privileged instrument" of the ecumenical movement.

We have regularly informed you about the progress of the three major Faith and Order studies. Many of you have participated in them and the preliminary results of four — or more correctly, eight — years' work are before you. It might, therefore, be sufficient to retrace here only some of the major steps in the development of these studies.

1. "Baptism, Eucharist and Ministry"

So much has been said and written about the *Baptism, Eucharist and Ministry* document⁶ that it would seem that nothing new could be added. The whole BEM process, the interest it has created and the impact it has made, together with the more than 180 official responses of the churches,

2. Apostolic Faith

A Practical Example of "Confessing One Faith" from the German Democratic Republic

URSULA RADKE

I should simply like to tell you how it came about this year that in a small country from which I come, the German Democratic Republic, various different churches made a joint confession of faith. I give you comments the same heading as the churches themselves chose for the event: "First Steps in Hope". We will approach our topic by asking three questions:

1. What was the starting-point?
2. How did the joint decision take shape?
3. What is ecumenically so important for us about it?

1. What was the starting-point?

It was, of course, not the Faith and Order study "Confessing One Faith" but the call to embark on a conciliar process for "Justice, Peace and the Integrity of Creation" which set things moving in our churches. Although the World Council of Churches' Vancouver Assembly had made that call as long ago as 1983, it was another three or four years before the summons really made itself felt among us.

For us the decisive impulse came from a group on the local level: at the memorial service for the destruction of the city of Dresden (1945) the local ecumenical circle called for a GDR-wide assembly for justice, peace and the integrity of creation. The proposal was adopted on the national level by the Council of Christian Churches. A plan emerged that there should be such a "conference" in the years 1988-89; it should discuss the above-mentioned topics at three separate meetings on different dates, and it should remain in the closest possible contact with local congregations. In the end 19 churches and Christian communities took part in its preparation and realization; the Roman Catholic Church

which had observer status, but from 1 December 1987 participated as a full member. The participating churches and communities were as follows:

- the Protestant regional churches in the GDR (some Lutheran, some Reformed);
- the Moravian Church;
- the Evangelical Methodist Church;
- the Federation of Evangelical Free Church Congregations (Baptists);
- the Federation of the Old Catholic Church in the GDR;
- the Mennonite Church;
- the Roman Catholic Church;
- the Central European Exarchy of the Russian Orthodox Church;
- the Community of Seventh Day Adventists;
- the Religious Society of Friends;
- the Apostolate of Jesus Christ.

The churches and communities appointed the delegates, about 150 in number; it had been envisaged that half would be women, but in fact they formed only 30 percent.

What was the point of an ecumenical assembly in the GDR? The intention was "to achieve at home what we look for from a world ecumenical assembly: to walk the path of peace and make a declaration that unites and commits us and is a testimony to the world of our common mission".

This purpose can only be achieved, however, if congregations, individual Christians and local groups choose this common path as their own. That is why the ecumenical assembly intended from the start to do its work in active mutual relationship with the local level, the local congregations. I myself followed the course of events only from this local level.

2. How did the joint decision take shape?

All congregations received an appeal to participate and first of all to answer two questions: (a) What issues of justice, peace and the integrity of creation should the assembly discuss? (b) What should Christians and churches in the GDR do in these areas?

"First Steps in Hope" — the appeal ran — "Come with us on the path of hope". And in fact many congregations, individual Christians and groups responded to the call. For example, in our part of town some Roman Catholic women came to me and said: "What our churches are

degrees conditioned by theological and ecclesiological presuppositions relating to their confessional background. Each response is also influenced and shaped by the particular historical and cultural context in which it comes. The churches have tried to give a responsible account of their consideration of the BEM text. However it is not always possible to question one's own tradition on the basis of a text reflecting perspectives other than one's own.

7. Gratitude for a unique process

33. The adoption of the BEM document in Lima by representatives of all Christian traditions after many years of discussion was already a significant and major step in the ecumenical pilgrimage of the churches. The dimensions of the exchange and reflection on BEM that followed surprised even those who had hoped that this document might find little attention. The great number of official responses reflect another milestone in the history of the ecumenical movement. The entire process has brought the churches into a new stage of mutual accountability and has become itself an expression of growth towards visible unity. All this, and especially the general appreciation expressed in the responses, together with the many positive comments on specific points in BEM, and the wider ecumenical impact of the BEM process give us reason for gratitude.

III. The Responses of the Churches

Introduction

The responses of the churches to *Baptism, Eucharist and Ministry* have, in greater or lesser detail, commented on the content of the three sections of the document. Yet nearly all responses have also used this occasion to express the evaluation of the churches in broader perspectives. Thus they comment on the elaboration and adoption of BEM by the Commission on Faith and Order. They refer to the significance of this document for themselves and for the ecumenical movement. They comment on the theological orientation, on the method and the language of BEM. And they often indicate in more general terms their affirmation and criticism of the content of the document as a whole. In connection with these comments, many responses also consider the goal of unity which BEM and the BEM process should serve and on major issues for further work. There are also reflections on the process of reception, and description of this process in the respective churches which led to the formulation of the response. The rich material on these and some other more general issues cannot be adequately summarized in this report. However an attempt is made to present some of the general comments because they provide the framework within which the specific reactions to the three sections of BEM must be seen and understood.

A. GENERAL REACTIONS

1. Appreciation

With a few exceptions, all responses applaud the ecumenical achievement represented by *Baptism, Eucharist and Ministry*. Such positive, sometimes enthusiastic, appraisal comes from churches of all

It was through the directives received from God that annual feast of Mount Taborar was established as a thirteen-day festival in August of supplication for the universe. This is a time of spiritual power and of elevation and untold blessings and joys to the world.

Through Oshitelu the Lord proclaimed the worship of the Only One, the True and Living God, and the condemnation of idol worship. The Lord, through Oshitelu, renewed His covenant of faith and spiritual healing and created an active spiritual revival in the Church.

As a result, the Church of the Lord (Aladura) — an African Independent Christian Church — spread out far and wide beyond the borders of Nigeria, first to Sierra Leone and Liberia, then to Ghana and finally to branches in the United Kingdom.

After months and years of establishment, several challenges arose from different quarters. The situation was quite dramatic, but Oshitelu stood firm as the champion of the new covenant and lifted his voice like a trumpet saying "How long will you go limping between two opinions? How long will you hop along like a bird that has passed a fork in a limb, with one foot in *YAHWISM* and the other in Paganism? It is the hour of decision! You must choose. If Jehovah is God, follow him; but if Baal, then follow him" (I Kings 18:21).

Although the Church began with a rural form of organization, its challenge was in its positive, penetrating, appealing prophetic notes — notes which had been tragically absent from both pulpit and pew in our day. Too many were Christians and confessed the name of the Lord only by mouth. They had laid aside the trumpet and picked up the piccolo. They had become a somewhat brow-beaten, discouraged, timorous group. Alas! The light which Jesus brought to shine in our midst was turning gradually to a thick darkness.

In a large measure, this failure of Christians is responsible for the present crisis in the Church. Our education was moulded to suit the doctrines of colonialism, imperialism and neo-colonialism. So our churches had only the most minute relation to the African way of life. As we have been taught, we permitted priestly, promotional, pietistic, and pagan emphasis to overshadow and at times, to overcome the prophetic emphasis. Like in ancient Israel, Oshitelu and his converts, the new covenant community, stood firm to herald the day of the Lord.

In diverse and devious ways, the Christians in Nigeria had been avoiding the central issue of biblical faith — a dynamic, life-changing, encounter with God, in Christ, and a grateful, humble, joyful, courageous, obedient,

Christ-like service in his name. Yes, Christ was no more the target of Christians. The Lord God brought forth the Church of the Lord (Aladura) for a prophetic purging of the people of God in Nigeria first, and thence to the uttermost parts of the world, through a fearless and faithful proclamation of the word of the Lord.

The challenge was hot but, amidst trial and tribulation, the Church survived. Despite the poverty and primitive way of doing things, it grew rapidly. A turning point was reached when a young man, the present Primate, Emmanuel Owoade Adeleke Adejobi, a school teacher by profession, received spiritual baptism in April 1939 at Oshogbo; Like Isaiah of old, he hailed from a family of chiefs from Oshogbo. he was called to adorn the work started by Oshitelu. The prediction given in 1945, at Taborar, that Adejobi would succeed the late Primate Oshitelu (who died in 1966) was recorded, and came to pass after twenty years. Today, we are all living witnesses.

In the Church of the Lord the ruling power is "God"; theocracy is the form of government of the Church. The constitution is conventional, based on the Bible. The present Primate never hesitated to stand in public or on the pulpit to say. "Thus saith the Lord". At times these words are resented, at times resisted, and at times rejected, but the divine work of judgement and mercy are proclaimed across this land. The present Primate believes that it is not enough to declare the words of the Lord. We must also demonstrate them. He knew that the word must also become flesh. He remembered that at the apex of the Old Testament prophecy stands the concept of the suffering servant. He remembered too that Jesus, God's son in whom we have the supreme actualisation of this glorious ideal, was the greatest of all the prophets. The trumpet of prophecy sounded in him in Nigeria, Sierra Leone, Ghana, Ivory Coast, Togoland, and the United Kingdom. In Liberia, the indelible work done by the late Apostle Samuel Omolaja Oduwole must not be forgotten.

The Church of the Lord (Aladura) is not a mere organization set up for God. The Lord God of the universe has designed and sketched the Church of the Lord (Aladura) in a pattern whereby men (African first) may realize the true nature of God, biblically understood in terms of Pentecost. The Church has been a stern challenge to the religious syncretism and idolatry of the day. The Church has been able to carry the placard of "My Lord is Jehovah".

Characteristics of the Work. After an initial introductory discussion, the commission concentrated its ensuing work on three main topics: Ministry, Eucharist, and Authority. From the beginning the commission declared its intention to work towards the organic unity of the two churches. An attempt was made to include an examination of moral questions in the second meeting but after some discussion the group returned to the main topics. The work of the commission has so far been marked by a diversity of positions (even within the two delegations), and a way to more significant agreements has been sought by means of intensified and long discussion. The commission has also tried to keep in close contact with Anglican-Roman Catholic conversations in other parts of the world, and the redrafting of a first statement on the three topics mentioned above was committed to separate groups in South Africa, Great Britain and the USA. In order to give as much publicity as possible to the work of the commission, and to encourage the co-operation of wider circles in both churches, the preliminary reports of the second meeting were published in several periodicals. The report on the eucharist was revised by a small sub-commission for presentation and discussion at the third meeting.

That meeting, in September 1971, achieved a remarkable breakthrough. It not only considered a more preliminary and moderate aim, called "limited communion". It also devoted its work in groups entirely to the question of the eucharist, using the draft of the above-mentioned sub-commission. The result of this effort was an Agreed Statement on Eucharistic Doctrine. "We believe that we have reached substantial agreement on the doctrine of the Eucharist ... It is our hope that in view of the agreement which we have reached ... this doctrine will no longer constitute an obstacle to the unity we seek." The Statement was published at the end of 1971 after permission had been granted by the Pope and the Archbishop of Canterbury.

The meeting in September 1971 also welcomed a proposal for a large-scale sociological study on attitudes, etc., of Roman Catholics and Anglicans towards one another.

The next meeting of the commission in September 1972 will be devoted fully to the question of the ministry, a small sub-commission once again preparing an outline. This topic is regarded as the most crucial one.

Publications

"The Venice Conversations" (i.e., Reports of the second meeting), Theology (SPCK) LXXIV, February 1971, 49-67; The Catholic Mind (USA), April 1971; One in Christ VII, 2-3, 1971, 256-76

Agreed Statement on Eucharistic Doctrine, SPCK, London 1972;
One in Christ VIII, 1, 1972, 69-74 (German translation in Ökumenische Rundschau 21, April 1972)

Documents on Anglican/Roman Catholic Relations. Compiled by Bishops' Committee for Ecumenical and Interreligious Affairs in Co-operation with the Joint Commission on Ecumenical Relations. United States Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005. 1972

Co-Chairmen

The Rt. Rev. H.R. McAdoo, Bishop of Ossory, Ferns and Leighlin, Ireland (Anglican)
The Rt. Rev. Alan Clark, Auxiliary Bishop of Northampton, England (Roman Catholic)

3. Lutheran-Roman Catholic L-RC
"The Joint Lutheran/Roman Catholic Study Commission on 'The Gospel and the Church'"

Meetings

- I. Zurich, Switzerland, November 26-30, 1967
The Gospel and the Church
- II. Båstad, Sweden, September 15-19, 1968
World and Church under the Gospel
- III. Nemi, Italy, May 4-8, 1969
Structures of the Church
- IV. Cartigny/Geneva, February 22-26, 1970
Gospel and Canon Law

- V. Jackson, Miss., January 5-7, 1968
The Nature, Necessity and Function of the
Ministerial Priesthood
- VI. Liberty, Mo., December 2-5, 1968
The Episcopal Symbol of Unity
- VII. Boynton Beach, Fla., December 8-11, 1969
Toward Full Communion and Organic Unity
- VIII. Green Bay, Wisc., June 17-20, 1970
ARC: Achievement and Prognostication;
Models for Church Unity; Episcopacy and
Priesthood in A Plan of Union of the
Consultation on Church Union
- IX. St. Benedict, La., January 26-29, 1971
Hierarchy of Truths; The Primacy of
Jurisdiction of the Roman Pontiff
- X. Liberty, Mo., June 20-23, 1971
The Principles of Interpreting Dogmatic
Statements; The Exercise of Teaching
Authority in the Church
- XI. New York, N.Y., January 22-24, 1972
Doctrinal Agreement and Christian Unity

The commission, which began its work in 1965, has over the years explored a variety of subjects affecting the relations between the two communions, and the advances made have been recorded in successive statements. Substantial agreement has been achieved on baptism, the Church as a eucharistic fellowship, the theology of the celebrant, and the nature of eucharistic sacrifice, transcending the polemical formulations and mutual misunderstandings of the past. Thus the 1967 meeting affirmed "the substantial identity" of the two churches in the controverted doctrine of eucharistic sacrifice. At its next meeting, considering the necessity and role of the ordained priesthood and its relationship to the common priesthood and role of the laity in the Church, the commission concluded that

"there is no basic difference of understanding on these topics. Whatever minor differences of understanding exist, they do not in themselves constitute a barrier to the two Churches celebrating and receiving communion together."

The declared goal is "full communion and organic unity", and a statement of "historic significance", emanating from the 1969 meeting, projects a series of possible steps toward this goal, including "the reconciliation of the ordained ministries of the two churches without 'reordination' or 'conditional ordination'."

The commission is now examining the role of the episcopal office in the exercise of the teaching authority of the Church and the question of infallibility.

Publications

"Report of the Joint Commission on Ecumenical Relations of the General Convention of the Episcopal Church," 1970 (The 1969 statement, "ARC VII", is appended to the report.)

Documents on Anglican/Roman Catholic Relations. Compiled by Bishops' Committee for Ecumenical and Interreligious Affairs in cooperation with the Joint Commission on Ecumenical Relations. United States Catholic Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005, 1972

Co-Chairmen

The Rt. Rev. Edward R. Welles, Kansas City, Mo. (Episcopal)

The Most Rev. Charles Helmsing, Kansas City, Mo. (Roman Catholic)

6. American Baptist-Roman Catholic Dialogue AB-RC/am
Sponsored by the American Baptist Convention's Commission on Christian Unity and the Bishops' Committee for Ecumenical and Interreligious Affairs

Meetings

I. DeWitt, Mich., April 3-4, 1967

Areas of Theological Agreement

nature of confessional traditions and to which no satisfactory solution is still in sight. Two of the critical ones may be mentioned.

The remark sometimes made that the Anglican communion consists of credal and not of confessional Churches points to one of the problems. In the bilateral discussions of the ancient creeds, their acceptability to virtually all the churches of Christendom is assumed, and accordingly the theological effort is directed to the purpose of explicating this common bond of unity. Not so with the confessional decisions and formularies of the Reformation period. Although usually presented with universal claims, at least in their central tenets, they express only a limited consensus and are in fact rejected, in whole or in part, by other churches as unacceptable. An analogous situation obtains with respect to the doctrinal definitions of the Roman Catholic Church, especially the Marian and papal dogmas, and also to some of the religious practices with 'confessional' implications of the Orthodox Church, such as the veneration of icons. As has been suggested above, certain advances have been made in a common understanding of the function of confession and creed in the life of the Church, and, more specifically, in the recognition of the ancient creeds. The question therefore arises: Will this nascent consensus be solid and dynamic enough to prompt a similar united and unifying approach to the doctrinal decisions which individual churches have taken later in their state of separation? The investigations into the teaching office of the Church, which have just been initiated by several dialogue groups, will provide a critical test. They should help to shed more light on the complex hierarchies of authorities that guide the thought and practice of the churches, the range of validity of confessional and dogmatic utterances, and the mysterious processes by which new expressions of the truth of Christ are wrought out and certified.

This rescrutiny of confessional identities can be illuminated also from another angle. Bilateral conversations have a multiple relationship to confessions and creeds. They examine

them as an object of theological inquiry. They are themselves carried out or sponsored by confessional families, which appear as distinct individualities on the ecumenical scene. But at the same time the bilaterals display transconfessional features which clearly challenge any particularistic and self-absolutising assumptions surviving from the past. A telling illustration are the frequent references to the fact that the agreements and divergences cut across confessional boundaries. As a R-RC/am report strikingly puts it: "In argument after argument, Reformed theologians presented insights in support of a position expressed by a Roman Catholic, and Roman Catholic theologians presented insights in support of a position expressed by one of the Reformed tradition" (Reconsiderations, p. 9). These transconfessional alignments are significant in more than one respect. They indicate that the ecumenical dialogue has not been without fruit: it has strengthened the awareness that the inherited confessional patterns are not fixed and self-contained but in a state of flux. They sharply point up the discrepancy that exists between the new insights arising through the bilateral movement and, on the other hand, the persistent momentum of ecclesiastical separation and self-sufficiency. In so doing the bilaterals are pressing the churches to search more earnestly for their common confession of faith amidst the diversity, and in part disunity, of their credal and confessional statements.

3. Eucharist and Intercommunion

Sources

- A-L Løgumkloster, March-April, 1971, "The Nature and Mission of the Church" (final draft)
- A-RC Windsor, September 1971, "Agreed Statement on Eucharistic Doctrine", One in Christ VIII, 1, 1972, 69-74; SPCK, London
- A-RC/am Joint Statements, One in Christ IV, 3, 1968, 298-300 and VI, 4, 1970, 576 and 580
- CC-RC/am St. Louis, April-May 1968, "Summary Memorandum", Mid-Stream VII, 2, 1967-68, 90f.

'The Joint Commission on Church Union in New Zealand', appointed by these five churches, submitted with its Seventh Report (September 1971), 'The Plan For Union'. This revision was made following receipt of the replies from the five churches expressing the amendments they desired to be made to the first edition, 'Plan For Union', submitted in September 1969. (cf. ER 1970, p. 266.)

'The Plan For Union' does not depart radically from the first edition. The three parts have been rearranged so that 'The principles' come first, then 'The Structure', and then 'The Inauguration'. In 'The Principles' there is a new section on 'The Mission of the Church', another on 'The Multi-Racial Nature of the Church', and another on 'The Proclamation of God's Word'. In 'The Structure', there is important new material in the section on 'The Faith of the Church', and a Form of Assent. The Appendix contains the three services of the Ordinal as well as services for the commissioning of elders and for the admission of members from other churches. Because of many changes in the text, the Plan should now be studied as a whole.

In its report to the churches, the Commission acknowledged that 'each Church would take the appropriate subsequent steps according to the pattern of its own procedure'. In each church steps are being taken 'to submit the proposal to unite to the membership of the Church for an expression of advice and approval by means of a referendum'. The Commission recommended that the referendum be held at about the same time in all churches, and it is expected that it will be completed by September 13, 1972. Later, each church will make its decision whether or not to unite according to its own procedure. In the case of four, the Associated Churches of Christ, the Congregational Union, the Methodist Church and the Presbyterian Church, it is expected that the decision will be made at the national Assembly or Conference of the church in October or November 1972. The Anglican Synod in the spring of 1972 approved the plan for union. The proposal will now be considered by diocesan synods in 1972 or 1973 and the final decision made by the General Synod in 1974.

To assist the study of 'The Plan For Union' in preparation for the referendum, a series of leaflets has been issued, one commending union on the basis of the Plan, one containing

'Three Studies for 1972' and a set of seven 'explanatory leaflets' setting out the way that the Plan deals with questions that are frequently asked. These are being widely used. The Seventh Report referred to the increase in the development of 'Cooperative Ventures'. These include (a) Union Parishes, (b) Joint Use of Buildings and (c) Reciprocal Membership. These matters are in the care of a Joint National Committee on Church Extension. The Joint Board of Theological Studies continues its general oversight of theological training for the five churches and the conduct of examinations for its diplomas.

(ER 1960, p. 243; 1964, pp. 424 f.; 1966, pp. 363-365; 1968, pp. 276 f.; 1970, p. 265 f.)

EUROPE

FRANCE

Evangelical Church of the Augsburg Confession of Alsace and Lorraine, Evangelical Lutheran Church of France, Reformed Church of Alsace and Lorraine, Reformed Church of France

Since the last survey the Lutheran and Reformed Churches in France have moved forward in their coming together. Building on previous work, the executive bodies of the four churches, meeting together in September 1970, were able to draw up a common statement for study on 'Doctrinal Unity and Theological Pluralism'. This could, after consideration by the official bodies of the churches, become the basis of ecclesiological agreement.

Steps have also been taken structurally. A proposal for a Permanent Council and a Common Assembly (Conseil permanent et Assemblée commune) has been drawn up. During 1971, each of the four churches officially approved moving ahead along these lines and authorized further elaboration of the proposals. In January 1972, a revised proposal was drawn up and it is expected that the four churches will act on it during the first half of 1972.

The proposal calls for the establishment of a 'Permanent Council' which during the first three years will be made up of six represen-

tatives of each Church, half of whom shall be lay representatives. It shall be responsible to the four churches and not to the Common Assembly. It shall be open to other Protestant Churches who are members of the French Protestant Federation and want to join. They pledge themselves not to do separately those things that they can do together in this framework. It shall be particularly concerned with the common task of the churches in their missionary involvement, witness to unity, evangelization and relations with churches not in the French Protestant Federation. It foresees the appointment of one person for relations with the Roman Catholic Church.

The Common Assembly is a larger body of 72, meeting every three years. It listens to reports, studies them and comments on them but has no legislative powers.

The text of the proposal for a 'Permanent Council and Common Assembly' states clearly that it should not be regarded as a definitive basis for union.

(ER 1970, pp. 268 f.)

GERMANY (FEDERAL REPUBLIC)

Lutheran Free Churches : Evangelical Lutheran Free Church, Independent Evangelical Lutheran Church, Evangelical Lutheran Church of the Lutheran Confession, Evangelical Lutheran (Old Lutheran) Church

During 1971 the synods of the Evangelical Lutheran (Old Lutheran) Church, the Independent Evangelical Lutheran Church and the Evangelical Lutheran Free Church have agreed to unite in an Independent Evangelical Lutheran Church. This new church would include most of the hitherto separate conservative Lutheran churches in the Federal Republic. The leadership of the churches taking part have been authorized to set a date for the coming into being of the new church. It is expected that this will take place on June 25, 1972, the anniversary of the Augsburg Confession. Present leadership of the uniting churches will carry on until the first Synod of the new church in the spring of 1973 when new officers and structure will be put into effect.

(ER 1966, pp. 365 f.; 1968, p. 278; 1970, p. 270.)

ENGLAND

Church of England, Methodist Church

On June 27, 1970, the Methodist Conference completed the constitutional procedure necessary for it to be able to affirm without qualification its desire that Stage I of the Anglican-Methodist Unity Scheme of 1968 should be initiated. The voting in favour of proceeding to Stage I was 79.64%.

In the previous year the Convocations of Canterbury and York failed to produce the 75% majorities necessary for a similar decision on the part of the Church of England. In the light of the resolution passed by the Methodist Conference, the Standing Committee of the General Synod appointed a working group to clarify the issues for consideration by the Standing Committee and the Synod. The report of that group entitled 'Anglican-Methodist Unity' was published in June 1971. In July, 1971, the General Synod of the Church of England gave provisional approval to the Anglican-Methodist Unity Scheme by a majority of 65.3%. The Scheme, together with the clarifying document referred to above, was referred to the dioceses for their further consideration. The reports from the dioceses will be examined prior to a final Anglican vote on the scheme which the General Synod will take at a specially convened session on May 3, 1972.

In the meantime, a joint Anglican-Methodist Liaison Commission has been set up by the two Churches to enable them to continue discussions at an official level. This Commission was created to fill the gap caused by the disbanding of the Joint Negotiating Committee.

Just as this survey was going to press the report of the vote in the Anglican Synod came to hand. The voting by Houses was: Bishops 34 for, 6 against, majority 85%; Clergy 152 for, 80 against, majority 65.2%; Laity 147 for, 82 against, majority 62.82%. Thus the necessary 75% majority was not achieved and this particular scheme has failed. What the next steps, if any, may be is not known.

(ER 1960, pp. 248 f.; 1962, pp. 376 f.; 1964, pp. 428 ff.; 1966, pp. 370 f.; 1968, pp. 279 f.; 1970, pp. 267 f.)

Consultation on Church Union: African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Christian Churches (Disciples of Christ),

ture and commitment of that body for twelve years. We thank God for the leadership and participation of United Presbyterians. We shall use the response of their congregations



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Commission on Faith and Order

Faith and Order Paper No. 66

'a general unreadiness to accept the organizational structures proposed for a united church'. Here was a historic consensus and a historic clue — both of which charted the directions for the way ahead. The strategy for COCU laid down at Memphis was to encourage maximum action on the apparent theological consensus and at the same time to give priority to experiments at the local and regional levels from which might be discovered the forms and structural relationships appropriate to a united church. 'Viable proposals for the organization and structure of the Church of Christ Uniting need to be developed out of the experience of living and working together. The Consultation, therefore, sees the next stages of its work as actively involving the churches in working together at the various levels of their life. Growing out of this experience, a full plan of union can be developed for a united church — catholic, evangelical and reformed.' ⁶ In essence, the approach towards union was changed from one of *designing* union at the top level of leadership to one of *living* towards union at the local level. The action is now with the people.

Within this new approach — miserably misunderstood by the press as 'shelving the Plan' and 'eclipsing the goal of union for cooperation' — the plenary identified five interim areas in which some gains could be achieved in the immediate future and which are crucial if these nine churches are to move further towards a united church.

Faith, worship and ministry. Consensus is a negative term in some circles today, especially for those who insist on seeing it as a definition of uniformity or who imply that concern for truth has been replaced by mere expediency. True consensus, however, can include a range of legitimate theological diversities. Though not perfect, it can allow, indeed require, a Christian fellowship and shared witness at deeper levels than those yet experienced by the churches. A COCU commission is thus entrusted with the task of testing and revising the perceived theological agreements, as articulated by the responses from the churches, and of offering a revised text on faith, sacraments and ministry which the churches in the Consultation could use as a basis for covenanting towards union.

Admittedly, plans of union reflect the era when they were written. As such, *A Plan of Union for the Church of Christ Uniting* reflects the issues and language of the late 1960s. This may make it a partial or

⁶ 'Digest of the 11th Meeting of COCU', in *Mid-Stream*, Vol. XII, No. 1, 1973.

'preliminary consensus' (René Beupère), but by no means a sterile one. Greater documents than plans of union have been historically and culturally conditioned, yet have served as vessels of Christian truth.

The extent of this substantial agreement among the participating churches can hardly be overestimated. It strips away the pretended grounds for much of their ecclesial isolation. It reveals as mythical much of the past theological rationale for disunity. Yet the key, as ecumenical history reveals, lies in what churches *do* with their agreements. A consensus can die on the vine or be the source of growth multiplying tenfold and a hundredfold. The churches in COCU are now facing the choice.

Institutional racism. Racism, as I have mentioned, is a major barrier to union in America. The presently divided churches must discover ways to deal effectively with racism in their boards, institutions, and policies. Only then can they deal with the future structures of a united church. Before the vision of a united and uniting church can become trustworthy, especially to those blacks and other minorities who have been excluded and discriminated against, there will need to be evidences now of repentance and a truly shared life — including decision-making, power, resources — on the part of the predominantly white churches.

In 1973 the Consultation committed itself to discovering appropriate strategies of 'compensatory action', by which to achieve racial inclusiveness. A brilliant paper by Dr Yoshio Fukuyama of Pennsylvania State University stressed that compensatory action is a 'two-way street', i.e. it is concerned not only about money from white churches given to black institutions and movements, but also about the contributions and spiritual values the black Christian experience can bring to the whole. Racism is a tragedy beyond socio-economic deprivation; it speaks of the total deprivation of the church today. Hence, compensatory action, as one way forward, seeks to make generally available whatever spiritual insights and Christian experiences God has given to His people, black and white.

Generating communities. Church union conversations remain abstract and alien to the experience of most people unless they bring about a real spiritual encounter among Christians of different traditions at the local level. The Consultation is choosing a limited number of experimental communities, probably not more than thirty, where congregations of Christians will covenant with one another and with COCU as a whole to seek for three years a shared life based on the 'marks of wholeness'

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

The following Prayers have been suggested for public and private use. They may be obtained, printed on a card, in any quantity, on application to the General Secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U. S. A.

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sin, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD JESUS CHRIST, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions. Bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

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The World Conference for the Consideration of
Questions touching Faith and Order

A Manual of Prayer for Unity

2

* ἵνα πάντες ἐν ὧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ γὼ
ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα ὁ κόσμος
πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego
in te, ut et ipsi in nobis unum sint, ut credat
mundus, quia tu me misisti.

*That they all may be one; as thou, Father, art in
me, and I in thee, that they also may be one in us;
that the world may believe that thou hast sent me.*

Printed for the Commission of
The Protestant Episcopal Church
A.D. 1915

AN OFFICE PREPARATORY

Back to the Faith which saints believed of old,
Back to the Church which still that Faith doth
keep;
Soon may we all one Bread, one Body be,
Through this blest Sacrament of Unity.

So, Lord, at length when Sacraments shall cease,
May we be one with all Thy Church above,
One with Thy saints in one unbroken peace,
One with Thy saints in one unbounded love:
More blessed still, in peace and love to be
One with the Trinity in Unity.

¶ *Then shall be said one or more of the following psalms
the Officiant first saying:*

Jerusalem is built as a city that is at unity with itself

PSALM 85. [*Vulgate lxxxiv*]

PSALM 122. [*Vulgate cxxi*]

PSALM 133. [*Vulgate cxxxii*]

THE CHAPTER. I *Cor. x. 16*

THE cup of blessing which we bless, is it not the
communion of the blood of Christ? The bread
which we break, is it not the communion of the body
of Christ? For we being many are one bread, and one
body: for we are all partakers of that one bread.

Answer. Thanks be to God.

I BELIEVE in God the Father Almighty, Maker
of heaven and earth:

And in Jesus Christ his only Son our Lord: Who
was conceived by the Holy Ghost, Born of the Virgin
Mary: Suffered under Pontius Pilate, Was crucified,

TO THE HOLY COMMUNION

dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Officiant. The Lord be with you.

Answer. And with thy spirit.

Let us pray

Officiant. Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Officiant. Lord, have mercy upon us.

Our Father, . . . But deliver us from evil. Amen.

Officiant. The eyes of all wait upon Thee, O Lord.

Answer. And Thou givest them their meat in due season.

Officiant. Thou openest Thine hand,

Answer. And fillest all things living with plenteousness.

Officiant. If any man hear my voice and open the door,

Answer. I will come unto him and sup with him.

Officiant. O taste and see how gracious the Lord is.

Answer. Blessed is the man that trusteth in Him.

Officiant. O send out Thy Light and Thy Truth that they may lead me,

Answer. And bring me to Thy holy hill and to Thy dwelling.

Convention of the Protestant Episcopal Church, relative to the Joint Commission to arrange for a World Conference on Faith and Order, shall be binding upon this Corporation."

The Treasurer has submitted detailed reports at every meeting of the Commission and of the Executive Committee. A summary statement of his receipts and disbursements is appended hereto.

Since the date of the Report to the General Convention of 1913, twenty-eight additional Commissions or Committees have been appointed to coöperate with this Commission in arranging for and conducting the World Conference, making a total of fifty-eight Commissions and Committees thus far appointed throughout the world. The complete list up to August 1, 1916, is as follows:

ANGLICAN

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

THE CHURCH OF ENGLAND IN CANADA.

THE CHURCH OF ENGLAND IN ARGENTINA.

THE CHURCH OF ENGLAND. A Committee appointed by the Archbishop of Canterbury.

THE CHURCH OF IRELAND.

THE EPISCOPAL CHURCH IN SCOTLAND.

NIPPON SEI KOKWAI.

THE CHINESE CHURCH.

CHURCH OF ENGLAND IN INDIA.

CHURCH OF THE PROVINCE OF SOUTH AFRICA.

THE CHURCH OF ENGLAND IN AUSTRALIA AND TASMANIA.

THE CHURCH OF ENGLAND IN THE DIOCESE OF ADELAIDE.

BAPTIST

NORTHERN BAPTIST CONVENTION (U. S. A.).

SOUTHERN BAPTIST CONVENTION (U. S. A.).

SEVENTH DAY BAPTIST GENERAL CONFERENCE (U. S. A.).

FREE BAPTIST CONFERENCE (U. S. A.).

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

CONGREGATIONAL

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES IN THE UNITED STATES.

CONGREGATIONAL UNION OF CANADA.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

CONGREGATIONAL UNION OF AUSTRALASIA.

CONGREGATIONAL UNION OF NEW ZEALAND.

CONGREGATIONAL UNION OF SOUTH AUSTRALIA.

DISCIPLES

THE DISCIPLES OF CHRIST (NORTH AMERICA).

CHURCHES OF CHRIST IN GREAT BRITAIN.

DISCIPLES OF CHRIST IN GREAT BRITAIN.

CHURCHES OF CHRIST IN NEW SOUTH WALES.

CHURCHES OF CHRIST IN VICTORIA.

FRIENDS

SOCIETY OF FRIENDS IN AMERICA.

SOCIETY OF FRIENDS IN GREAT BRITAIN.

LUTHERAN

GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE U. S. A.

GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.

The General Council has appointed "a Committee on the Unity of Faith which shall be authorized, without participating in the organization or arrangement of any conference, to present and set forth the Lutheran Faith, touching particular doctrines, either independently, or when they are under discussion in any gathering or conference, without, however, granting the committee any power of association, arrangement, fellowship or practical direction, but confining it to the one specific function of witness and testimony to the Faith that is in us, and which we rejoice to confess, and to have tested, before all the world. The said committee

WORLD CONFERENCE ON FAITH AND ORDER

Origin of the undertaking.

Motivated by the growing desire on the part of all Christian people that our Lord's disciples may witness, that the world may believe that God sent Him, the General Convention of the American Episcopal Church in 1910 appointed a commission to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world which confess Lord Jesus Christ as God and Saviour to co-operate in arranging for and conducting such a conference.

Basis of the movement.

The invitation is addressed to all churches which accept the fact and doctrine of the Incarnation. Participation involves no surrender or compromise of any position held by any church.