

ACUERDO

Acorde a

la intención declarada en la conversación sostenida el 17 de abril de 2008 entre el Consejo Directivo de la Iglesia Evangélica Luterana del Ecuador - denominada a continuación "IELE" - y el Obispo de la Diócesis Central Ecuador de la Provincia IX de la Iglesia Episcopal en los EEUU - Revmo. Wilfrido Ramos Orench - denominada a continuación "Iglesia Episcopal"

en virtud de

la sugerencia planteada por la Comisión Teológica que fue creada en esta reunión, conformada por el Secretario Interino del Consejo Latinoamericano de Iglesias (CLAI), Pastor Nilton Giese, el Pastor de la Congregación de habla alemana de la IELE, Oberkirchenrat em. Dr. Rüdiger Schloz, el Pastor em. de la Congregación de habla inglesa de la IELE, Pastor Geoffrey Reeson y el Obispo Wilfrido Ramos-Orench

se llega al siguiente acuerdo:

I.

Partes contratantes del acuerdo son la Iglesia Episcopal y la IELE.

La Iglesia Episcopal del Ecuador es miembro constituyente de la Comunión Anglicana, en plena comunión con la Sede de Canterbury y parte integrante de la Iglesia Episcopal de los Estados Unidos de América, y por tanto un organismo religioso legal y debidamente constituido, con personería jurídica y estatutos reformados, aprobados por el Ministerio de Gobierno, Policía y Cultos, mediante Acuerdo Ministerial N° 0723 de 6 de Julio de 1983, y publicado en el Registro Oficial N° 542 de 25 de Julio de 1983.

La IELE fue reconocida por la naturaleza de sus estatutos como iglesia evangélica luterana alemana a través del Acuerdo Ministerial No. 48 del 22 de junio de 1957, publicado en el respectivo Registro Oficial de la República del Ecuador N° 408 de 10 de Enero de 1957. Estos estatutos fueron reformados por última vez en el 2008, aprobándose esta versión por el Ministerio de Gobierno, Policía y Cultos, mediante Acuerdo N° 205 de 15 de Octubre de 2008 y publicado en el Registro Oficial N° 486 de 11 de Diciembre de 2008.

La IELE se asoció el 18 de Enero de 1981 con la Congregación alemana "El Salvador" de Guayaquil y en el año 1983 con la Congregación Anglicana de habla inglesa "St. Nicholas".

Es una iglesia reconocida por la Federación Luterana Mundial, es miembro de la Federación de Iglesias Evangélicas Luteranas del Ecuador (FIELE), del Consejo Latinoamericano de Iglesias (CLAI), de la Confraternidad Evangélica del Ecuador (CEE) y de la Comunidad de Iglesias Protestantes en Europa – Comunión eclesial de Leuenberg - (CIPE).

La IELE es en la actualidad una iglesia conformada por tres congregaciones diversas desde el punto de vista idiomático: una de habla alemana, una de habla inglesa y una de habla castellana. Desde su fundación constituye una iglesia que reúne a cristianos luteranos, reformados y unidos. A partir de 1983 se le ha unido la Congregación Anglicana "St. Nicholas".

A través de la firma de la “Concordia de Leuenberg” en el año 2008 la comunión eclesiástica ilimitada entre los miembros luteranos, reformados y unidos de la iglesia ha adquirido una base teológica reglamentada. En vista que la Congregación Anglicana “St. Nicholas” se encuentra asociada desde hace 25 años a la Congregación “El Adviento”, el objetivo trazado es que por medio de este acuerdo se logre crear una base correspondientemente reglamentada con la Iglesia Episcopal del Ecuador.

II.

- (1) La IELE y la Iglesia Episcopal confirman mediante este acuerdo la relación de mutua confianza existente entre ellas en lo que respecta a comunión eclesiástica y de hermandad.
- (2) La IELE y la Iglesia Episcopal posibilitan la participación mutua en su vida eclesiástica y la fomentan de manera recíproca en todas las formas posibles.

III.

La IELE y la Iglesia Episcopal actúan refiriéndose

- a la “Declaración de Meißen” de 1988 entre la Iglesia de Inglaterra (Church of England) y la Iglesia Evangélica en Alemania (Evangelische Kirche in Deutschland - EKD),
- al “Acuerdo de Porvoo” de 1992 entre las Iglesias Anglicanas Británicas e Irlandesas y las Iglesias Luteranas Escandinavas y Bálticas,
- al “Acuerdo de Fetter Lane” de 1996 entre la Iglesia de Inglaterra (Church of England) y la Iglesia de Irlanda (Church of Ireland) y la Moravian Church en Gran Bretaña e Irlanda,
- a la Declaración “Reuilly Common Statement” de 1999 entre las Iglesias Anglicanas Británicas e Irlandesas y las Iglesias Francesas Luteranas y Reformadas,
- al Acuerdo “Called to Common Mission” entre la Evangelical Lutheran Church in America y la Episcopal Church of the USA de 1999 al igual que
- a la Declaración de Waterloo “Called to Full Communion” entre la Evangelical Lutheran Church of Canada y la Anglican Church of Canada del 2001

y establecen que únicamente el “Acuerdo de Meißen” y la Declaración “Reuilly Common Statement”, por lo que fueron realizados entre las Iglesias Evangélicas de Alemania y de Francia de confesión distinta, corresponden a la diversidad de confesión existente en la IELE. Los acuerdos a los que se llegó con Iglesias Luteranas en estricto sentido, es decir el “Porvoo Agreement” y los acuerdos entre la Iglesia Episcopal o Anglicana y las Iglesias Luteranas en los EEUU y en Canadá incluyen el intercambio del ministerio ordenado (“interchangeability of ordained ministry”) en base al reconocimiento de que el ministerio episcopal en las iglesias participantes en el convenio es valorado y asimilado como una señal fehaciente y visible, la cual expresa la unidad de la iglesia y la continuidad tanto en apostolado, misión como en ministerio. (“Porvoo Declaration” 58, a, VI; “Called to Common Mission” 22; “Waterloo Declaration Acknowledgements” 5).

IV.

Por lo antes expuesto la IELE y la Iglesia Episcopal reconocen y se rigen según lo establecido en la “Declaración de Meißen” de 1988 y en la “Declaración de Reuilly” de 1999 y el acuerdo “Called to Common Mission” y formulan su declaración conjunta como sigue:

Nos comprometemos en base a nuestra participación en la fe apostólica conjunta y en el marco de aquello que las Iglesias Evangélicas en Alemania y la Iglesia de Inglaterra han redescubierto de su historia en común y de su herencia compartida, como se ha expresado en los capítulos I a V de la "Resolución conjunta de Meißen" (adjunta), de tener como objetivo común la unidad completa y visible.

A.

(1) Reconocemos mutuamente nuestras iglesias como iglesias que pertenecen a la Única, Santa, Iglesia de Jesucristo Católica y Apostólica y que participan realmente del mensaje apostólico de todo el Pueblo de Dios;

(2) reconocemos que en nuestras iglesias la Palabra de Dios se predica de manera auténtica y que en ellas los Sacramentos del Bautismo y de la Santa Cena del Señor son administrados debidamente;

(3) reconocemos mutuamente nuestros ministerios ordenados como funciones que nos han sido otorgadas por Dios y como herramientas de su Gracia y esperamos con júbilo el momento en que nuestras iglesias se encuentren en completa armonía, cuando con ello también se logre el completo intercambio de los Pastores;

(4) reconocemos que la supervisión eclesiástica personal y colegial (Episcope) se encuentra representada y se lleva a cabo en nuestras iglesias en una diversidad de formas a manera de una señal visible de la unidad de la iglesia y de la continuidad de la vida apostólica, del mensaje apostólico y del ministerio apostólico.

B.

Nos comprometemos a participar de la vida conjunta y del mensaje que tenemos en común. Daremos todos los pasos necesarios para el logro de una comunión más cercana en tantas áreas de la vida y del testimonio cristiano como sean posibles, de tal manera que todos nuestros miembros puedan dar pasos conjuntos en el camino hacia la unidad completa y visible.

Acordamos a continuación en los siguientes puntos:

- (i) Buscar vías apropiadas para compartir una vida en común en misión y servicio, orar por y con cada uno de nosotros, trabajar con el objetivo de lograr compartir recursos espirituales y humanos
- (ii) Dar la bienvenida mutuamente a los miembros de cada una de las iglesias a los respectivos cultos y recibir ministerios pastorales
- (iii) Dar la bienvenida de manera recíproca a los miembros de cada una de las iglesias para formar parte de la vida congregacional de las respectivas iglesias
- (iv) Promover cultos compartidos. Si se juzga si un culto eucarístico es apropiado, podrá hacérselo de acuerdo a la hospitalidad eucarística para individuos. La participación de ministros ordenados reflejaría la presencia de dos o más iglesias expresando su unión más cercana en la fe y en el bautismo y demostraría que todavía nos encontramos en el intento de hacer más visible aún la unidad de la Única, Santa Iglesia Católica y Apostólica. No obstante, tal participación sigue sin lograr el objetivo del completo intercambio de

ministros. La ceremonia a ser aplicada debería ser aquella de la iglesia a la cual pertenece el ministro que preside y aquél debería ser el que diga la oración eucarística.

Nota: En celebraciones de dicha índole cada iglesia debería respetar las prácticas y ritos devocionales de las otras y reflejar el consenso ecuménico que emerge con respecto a la celebración de la eucaristía. La celebración incluirá la oración de Acción de Gracias, las palabras de la institución de Cristo y el hecho de recordar su sacrificio; la invocación del Espíritu Santo; intercesión por la iglesia y el mundo y la proclamación del Reino de Dios. Sensibilidad ecuménica y mutuo respeto demandan que los elementos eucarísticos sean tratados de manera reverencial luego de la celebración. El ministro que presida como tal una celebración ecuménica es un pastor ordenado, presbítero u obispo. No se contemplan co-celebraciones.

- (v) Dar la bienvenida a ministros ordenados de nuestras iglesias para servir recíprocamente en cada una de las iglesias, de acuerdo con la disciplina de nuestras respectivas iglesias, extendiéndose hacia las opciones posibilitadas por medio de nuestro acuerdo
- (vi) Nos comprometemos a hacer un seguimiento del desarrollo de las conversaciones teológicas, tal como han sido acordadas en Meißen, Porvoo, Reuilly y en el acuerdo “Called to Common Mission” y hacerlas fructíferas para nuestra mutua relación.

Quito, 3 de Abril del 2009

En representación de la Iglesia Episcopal
del Ecuador – Diócesis Central:

En representación de la Iglesia
Evangélica Luterana del Ecuador:

Obispo Wilfrido Ramos Orench

Presidente Dr. José Egas Ledesma

Testigos de honor:

Dr. Rüdiger Schloz, Pastor luterano de la IELE
Consejo eclesiástico superior em.

Felipe Adolf, Pastor luterano de la IELE
Vicepresidente del CLAI

Canónigo Geoffrey Reeson
Pastor Anglicano de la IELE em.

Nilton Giese, Pastor luterano
Secretario General del CLAI

ANEXO¹

On the Way to Visible Unity - A Common Statement - 18 March, 1988, Meißen - Chapter I - V

1 The Church as sign, instrument and foretaste of the Kingdom of God

- 1 God's plan as declared in the Holy Scriptures is to reconcile all things in Christ in, through and for whom they were made.
- 2 For this purpose, God chose Israel, sent Jesus Christ and commissioned the Church. Abraham's call was for the blessing of all peoples (Gen.12:1-3). The servant of God will not only restore the scattered people of Israel; he is given 'as a light to the nations', to bring salvation to "the end of the earth" (Is. 49:6). In Christ God was reconciling the whole world to himself (II Cor. 5:19; Col.1:15-20). The Letter to the Ephesians recognises the implications of the work of Christ for the mystery, the call and the mission of the Church, when it says "God has blessed us in Christ with every spiritual blessing. . . He has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth" (Eph.1:3, 9,10). 'But grace was given to each of us according to the measure of Christ's gift. . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ' (Eph.4:7,11-13).
- 3 The Church, the body of Christ, must always be seen in this perspective as instrumental to God's ultimate purpose. The Church exists for the glory of God and to serve, in obedience to the mission of Christ, the reconciliation of humankind and of all creation. Therefore the Church is sent into the world as a sign, instrument and foretaste of a reality which comes from beyond history - the Kingdom, or Reign of God. It is already a provisional embodiment of God's will which is the coming of the Kingdom²). The Church is a divine reality, holy and transcending present finite reality. At the same time, as a human institution, it shares all the ambiguity and frailty of the human condition and is always in need of repentance, reform and renewal³).

II The Church as *koinonia*

- 4 Today we are re-discovering, together with other Christians, the communal character of the Church. Underlying many of the New Testament descriptions of the Church, such as "the people of God", "the body of Christ", "the bride", "the temple of the Spirit", is the reality of a *koinonia* — a communion — which is a sharing in the life of the Holy Trinity and therein with our fellow-members of the Church. This community — *koinonia* — according to the Scriptures is established by a baptism inseparable from faith and conversion. The vocation of all the baptised is to live as a corporate priesthood offering

¹ Ver nota adjunta pagina 3 último párrafo

praise to God, sharing the good news and engaging in mission and service to humankind. This common life is sustained and nurtured by God's grace through word and sacrament. It is served by the ordained ministry and also held together by other bonds of communion (see para. 8).

- 5 The Church is the community (*koinonia*) of those reconciled with God and with one another. It is the community of those who, in the power of the Holy Spirit, believe in Jesus Christ and are justified through God's grace. It is also the reconciling community because it has been called to bring to all humankind God's gracious offer of redemption and renewal⁴). Because the *koinonia* is also a participation in Christ crucified, it is also part of the nature and mission of the Church to share in the sufferings and struggles of humankind, in a world alienated from God and divided within itself by our disobedience to his will.

III Growth towards full, visible unity

- 6 In order to fulfil its mission the Church itself must be united. It is within a missionary perspective that we can begin to overcome the divisions which have kept us apart. As our Churches grow in faith into the fullness of Christ, so they will themselves grow together in unity. This unity will reflect the different gifts God has given to his Church in many nations, languages, cultures and traditions. The unity we seek must at one and the same time respect these different gifts and manifest more fully the visibility of the one Church of Jesus Christ.
- 7 Perfect unity must await the final coming of God's Kingdom, where all will be completely obedient to God and therefore totally reconciled to one another in God. But in a fallen world we are committed to strive for the full, visible unity' of the body of Christ on earth. We are to work for the manifestation of unity at every level, a unity which is grounded in the life of the Holy Trinity and is God's purpose for the whole of creation. All our attempts to describe this vision are bound to be provisional. We are continually being led to see fresh depths and riches of that unity and to grasp new ways in which it might be manifested in word and life. Every experience of unity is a gift of God and a foretaste and sign of the Kingdom.
- 8 As the Churches grow together the understanding of the characteristics of full, visible unity become clearer. We can already claim together that full, visible unity must include:
 - a common confession of the apostolic faith in word and life. That one faith has to be confessed together, locally and universally, so that God's reconciling purpose is everywhere shown forth. Living this apostolic faith together the Church helps the world to attain its proper destiny.
 - the sharing of one baptism, the celebrating of one eucharist and the service of a reconciled, common ministry. This common participation in one baptism, one eucharist and one ministry unites 'all in each place with 'all in every place' within the whole communion of saints. The whole Church is present in every celebration of the eucharist, thus uniting the local and the universal Church. Through the visible communion the healing and uniting power of the Triune God is made evident amidst the divisions of humankind.
 - bonds of communion which enable the Church at every level to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, to share goods and to bear effective witness in the world. The bonds of communion will

possess personal, collegial and communal aspects. At every level they are outward and visible signs of the communion between persons who, through their baptism and eucharistic fellowship, are drawn into the fellowship of the Triune God.

IV Communion already shared

- 9 As God makes this unity more visible we recognise that we already share a real communion. This includes the common gift of the Holy Scriptures as the authentic record of God's revelation in Jesus Christ and as the norm for Christian faith and life; the decisions of the early Ecumenical Councils; the Apostles' Creed and the Niceno-Constantinopolitan Creed as the Church's authoritative interpretation of the apostolic faith; a common pre-Reformation western tradition of worship, spirituality and theology; a Reformation inheritance expressed in the Thirty-Nine Articles of Religion, the Book of Common Prayer and the Ordinal, and in the Augsburg Confession and the Heidelberg Catechism; a similar historical tradition of worship, centred on the proclamation and celebration of the living Christ in word and sacrament and now converging with other Christian traditions within the liturgical renewal.
- 10 Although we became estranged and have lived in separation, we have never condemned each other as Churches. In the 19th century our churches engaged in a number of joint missionary endeavours. In the dark years between 1933 and 1945 some members of our Churches came together in a true communion of witness. This relationship developed after the Second World War and has continued to bear fruit in the wider Ecumenical Movement.
- 11 Now we rejoice that we are growing together. There has been co-operation in many areas of social and pastoral concern, we have shared in theological dialogue, our fellowship has been fostered by exchanges, by twinings of local congregations, and by visits at every level. We are already able to invite each other to receive Holy Communion in our churches.
- 12 We acknowledge in our Churches in their separation an existing fidelity to the apostolic faith and mission, to the celebration of baptism and eucharist, and to the exercise of ordained ministries as given by God and instruments of his grace.
- 13 Our growing together is part of a wider movements towards unity within the one Ecumenical Movement. Of particular relevance to our present agreement are the following agreements and closer relations:
 - (i) In the 1920s and 1930s the Church of England established intercommunion with the Lutheran Churches of Sweden and Finland, Latvia and Estonia. This involved mutual eucharistic hospitality and permission to preach and assist at the eucharist. Bishops of the Church of England and of the Churches of Sweden and Finland have taken part in one another's episcopal consecrations from time to time. There has also been official mutual eucharistic hospitality between the Church of England and the Churches of Norway, Denmark and Iceland since the 1950's. In the United States of America Lutheran and Episcopal churches moved in 1986 into 'interim eucharistic fellowship'.
 - (ii) Similarly, Anglicans and Reformed are involved in a number of national unity negotiations in various parts of the world. These already involve varying degrees of eucharistic fellowship in the USA and in Wales. The two traditions have come together

in the United Churches in the Indian Subcontinent. In England, Anglicans and Reformed, and indeed (in one case) Lutherans, live together in local ecumenical projects where they share life, worship and ministry. In some places this includes the sharing of oversight 'above' the local level.

(iii) The Church of England, the Evangelical Church in Germany and the Federation of the Evangelical Churches in the German Democratic Republic have close relations with the Old Catholics. The Church of England established intercommunion with the churches of the Union of Utrecht through the Bonn Agreement of 1931. The member churches of the Evangelical Church in Germany and of the Federation of the Evangelical Churches in the German Democratic Republic and the Old Catholic Church in the Federal Republic of Germany and in the German Democratic Republic offer each other eucharistic hospitality.

(iv) Lutheran, Reformed and United Churches in the Federal Republic of Germany, in the German Democratic Republic and in the United Kingdom adhere to the Leuenberg Agreement between Reformation Churches in Europe, which declares 'pulpit and altar fellowship'. In 1987 the Evangelical Methodist Church in the Federal Republic of Germany and the member churches of the Evangelical Church in Germany also entered into 'pulpit and altar fellowship'. Similar proposals are at present before the churches in the German Democratic Republic.

V Agreement in faith

14 The recommendations which we make in para.17 are grounded in the agreed statements between representatives of the Churches of the Anglican Communion and the Lutheran World Federation, and the Churches of the Anglican Communion and the World Alliance of Reformed Churches; and — at the European level — between representatives of Anglican and Lutheran Churches in Europe⁵). Alongside these agreed statements must also be set the report of the Faith and Order Commission of the WCC (Baptism, Eucharist and Ministry⁶) and the reports of Anglican, Lutheran and Reformed dialogues with the Roman Catholic Church. All these agreed texts are still in the process of adoption and reception by our Churches. They all display a remarkable theological consistency which already indicates a substantial convergence between the Churches.

15 As a result of these dialogues the Church of England, the Federation of the Evangelical Churches in the German Democratic Republic with its member churches and the Evangelical Church in Germany in the Federal Republic of Germany with its member Churches are now able to record the following points of agreement:

(i) We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the Church's year⁷).

(ii) We accept the Niceno-Constantinopolitan and Apostles' Creeds and confess the basic trinitarian and christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is one God in three persons, Father, Son and Holy Spirit⁸).

(iii) We celebrate the apostolic faith in liturgical worship. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the consensus *fidelium*. We rejoice at the extent of 'our common tradition of spirituality, liturgy and sacramental life' which has given us similar forms of worship,

common texts, hymns, canticles and prayers. We are influenced by a common liturgical renewal. We also rejoice at the variety of expression shown in different cultural settings⁹).

(iv) We believe that baptism with water in the name of the Triune God unites the one baptised with the death and resurrection of Jesus Christ, initiates into the One Holy, Catholic and Apostolic Church, and confers the gracious gift of new life in the Spirit¹⁰.

(v) We believe that the celebration of the eucharist is the feast of the new covenant instituted by Jesus Christ in which the word of God is proclaimed and in which the risen Christ gives his body and blood under the visible signs of bread and wine to the community. 'In the action of the eucharist Christ is truly present to share his risen life with us and to unite us with himself in his self-offering to the Father, the one full, perfect and sufficient sacrifice which he alone can offer and has offered once for all'¹¹). In this celebration we experience the love of God and the forgiveness of sins in Jesus Christ and proclaim his death and resurrection until he comes again and brings his Kingdom to completion¹²).

(vi) We believe and proclaim the gospel that in Jesus Christ God loves and redeems the world. We 'share a common understanding of God's justifying grace, i. e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits. . . Both our traditions affirm that justification leads and must lead to 'good works'; authentic faith issues in love'¹³).

(vii) We believe that the Church is constituted and sustained by the Triune God through God's saving action in word and sacraments, and is not the creation of individual believers. We believe that the Church is sent into the world as sign, instrument and foretaste of the Kingdom of God. But we also recognise that the Church stands in constant need of reform and renewal¹⁴).

(viii) We believe that all members of the Church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be a gift of God to his Church and therefore an office of divine institution¹⁵).

(ix) We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the Church¹⁶).

(x) We share a common hope in the final consummation of the Kingdom of God, and believe that in this eschatological perspective we are called to work now for the furtherance of justice and peace. The obligations of the Kingdom are to govern our life in the Church and our concern for the world. 'The Christian faith is that God has made peace through Jesus by the blood of his cross' (Col 1:20) so establishing the one valid centre for the unity of the whole human family'¹⁷).

16 Lutheran, Reformed and United Churches, though being increasingly prepared to appreciate episcopal succession "as a sign of the apostolicity of the life of the whole Church", hold that this particular form of *episkope* should not become a necessary condition for 'full, visible unity' . The Anglican understanding of full, visible unity

includes the historic episcopate and full interchangeability of ministers. Because of this remaining difference our mutual recognition of one another's ministries does not yet result in the full interchangeability of ministers. 'Yet even this remaining difference, when seen in the light of our agreements and convergences, cannot be regarded as a hindrance to closer fellowship between our Churches'¹⁸).

² cf. paras. 29 f.

God's Reign and Our Unity (GROU)

The Report of the Anglican-Reformed International Commission 1981-1984.
Woking, England, January 1984.

SPCK London + The Saint Andrew Press Edinburgh 1984, 90pp

³ cf para.47,

Anglican-Lutheran Dialogue

The Report of the Anglican-Lutheran European Regional Commission (ALERC)
Helsinki, August – September 1982

SPCK London 1983, 51pp

⁴ cf. paras. 49f., ALERC, and Introduction para. 8,

Anglican-Roman Catholic International Commission. (ARCIC)

The Final Report.

Windsor, September 1981,

SPCK + CTS London 1982, 122 pp.

⁵ cf, 2 + 2 above, also

a) Anglican-Lutheran International Conversations (ALIC)

The Report of the Conversations 1970 – 1972

authorised by the Lambeth Conference and the Lutheran World Federation.

SPCK London 1973, 30 pp.

(b) Anglican-Lutheran Relations

Report of the Anglican-Lutheran Joint Working Group

Cold Ash, Berkshire, England, 28 November – 3 December, 1983

Anglican Consultative Council + Lutheran World Federation,

London and Geneva, 1983, 23 pp.

⁶ *Baptism, Eucharist and Ministry.* (BEM)

Faith and Order Paper No. 111

World Council of Churches, Geneva, 1982, 33 pp.

⁷ cf. paras. 17 – 22, ALIC.

⁸ paras. 23 – 25, ALIC.

⁹ para. 32, ALERC; para. 62 GROU; paras. 17 – 23 B, 27 – 33 E, 41 – 44 M, BEM.

¹⁰ paras. 22 – 25, ALERC; paras. 47 – 61, GROU.

¹¹ para. 65, GROU.

¹² para. 1 E, BEM.

¹³ para. 20, ALERC; cf. paras. 17 – 21.

¹⁴ paras. 44 – 51, ALERC, paras. 29 – 34, GROU.

¹⁵ paras. 32 – 43, ALERC; paras. 91 – 97, GROU, paras. 4 and 12 M, BEM.

¹⁶ paras. 23 and 26 M, BEM; para. 79, ALIC; para. 72, GROU.

¹⁷ paras. 18 and 43, GROU; para. 59, ALIC.

¹⁸ para. 43, ALERC, paras 87 and 89, ALIC, para. 38 M, BEM.