

## Section III Ecumenical Relations

### A. ONE LORD

Behind the altar-table of the Chapel in which the Council daily proclaimed and celebrated Christ as the Word of God and the Bread of Life were written Chinese characters: one Lord, one Faith, one Baptism. The Section

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assigned to Ecumenical Relations set their reflection, debate and decisions against the background of these great themes of the fourth chapter of St Paul's letter to the Ephesians. Our unity under the one Lordship of Christ must ultimately become that 'mature humanity', that 'measure of the stature of the fullness of Christ' of which St Paul speaks (Eph. 4.13). The ultimate goal of unity is nothing less than the unity of humanity and all redeemed creation. To rest content with an ecumenism of theological word-games or ecclesiastical joinery is to sell the ecumenical movement short. It would be to confuse the Church and Kingdom and to forget that the High Priestly Prayer of Jesus was 'that they may all be one ... so that the world may believe' (John 17.21).

Dr Allan Boesak and Professor Nicholas Lash powerfully reminded the Council of this in their very different presentations. In the stories members told each other about unity - or the lack of it - we were reminded time and time again of the wider human background to particular ecumenical relationships: the problem of holding together ecumenical leadership and communal sentiment in Northern Ireland; unity in mission in Pakistan and



*Dr Allan Boesak addresses a Plenary Session*

India; the pace of change in the Caribbean; the divisions of the Middle East; facing Islam in Malawi - to take a random selection from members of the Unity Section.

Christian unity may not be considered apart from the unity, redemption, and reconciliation of the whole human race. For the Church exists not for itself but for others. It exists for the sake of the Kingdom of which it is herald and foretaste, instrument, sign and sacrament - to use the language found in Anglican conversations with all our ecumenical partners. Because the Church must never forget that the Kingdom comes first, the ecumenical endeavour must always begin with a divided and suffering world. As Professor Lash put it: 'It is only where people actually bleed and weep that their wounds can be bound up and their tears wiped away'. To start here is to see the one Lordship of Christ as potentially encompassing the whole creation.

## B. ONE FAITH

Only against such a background is it right to move to Christian unity in its narrower institutional sense. It is indeed the wider context which actually justifies the ecumenical movement. If the Church is to be a sign of God's Kingdom, what signal is sent by a divided Christianity? Disunity impairs mission and flaws the power of the Church to exhibit Christ's reign of justice, peace and love. So, the frail mechanisms of theological dialogue and unity negotiations have their place. They are necessary instruments, of value not in themselves but for their purpose - to enable Christians to be so reconciled among themselves that the Church can more effectively be the proclamation of the Gospel of reconciliation to the wider world.

### THEOLOGICAL DIALOGUES

The Anglican Consultative Council has a special responsibility for the theological and doctrinal discussions between Anglicans and other Christian families at the international level. Our ecumenical dialogues are part of the Council's stewardship on behalf of the Communion and they take a significant proportion of its budget. The Agreed Statements produced by such dialogues are by no means the whole of the ecumenical story; but they are an indispensable part of our search for unity in truth. The remarkable convergence expressed in the many ecumenical texts is evidence that consensus in faith is achievable in fact as well as in dream. They count against the contention that agreement in faith is neither desirable nor possible. They provide a common framework of understanding within which separate Christian stories can be owned by others. They provide a gloss on confessional documents which enable Christians of one Communion to recognize the faith of Christians with a rival communal history.

But Agreed Statements are necessarily technical documents. They often deal with the detail of long past controversy in a way which has no immediate relevance to the same Christian communities today. Their assimilation and reception by the whole Church is therefore not easy. The problem is compounded by difficulties of translation and transposition into languages and cultures radically different from that of the original disputes; different too from the necessarily academic forums of international ecumenical commissions.

Such difficulties become more acute when Churches in dialogue are asked to state whether the resulting Agreed Statements are in accord with the faith of their Church - as has been the case with *Baptism, Eucharist and Ministry* of the Faith and Order Commission of the WCC (BEM) and the *Final Report* of the Anglican/Roman Catholic International Commission

(ARCIC I). But such an evaluation, however difficult, is a necessary part of the search for unity if a changed official relationship between Churches is to be achieved, grounded in agreement in faith.

At the Newcastle Meeting of the Anglican Consultative Council (ACC-5) very careful attention was given to the problem of how the Anglican Communion as such could recognize its faith in ecumenical agreements (pp 39-41 and 43-44). While the Council recognized that juridical acceptance - or rejection - must take place at the level of the Provinces, it also looked forward 'to the Lambeth Conference of 1988 pronouncing the consensus of the Communion'. The Council therefore invited the Provinces to respond to the ARCIC *Final Report* in time for the next Lambeth Conference. It recognized that such ecumenical decision-making posed important internal questions to the Communion: who speaks for the Anglican Communion and how?

The following meeting of the Council at Badagry, Nigeria (ACC-6) gave further thought to this process. It recommended that the responses of the Provinces should be collated in preparation both for this meeting of the Council and for the Lambeth Conference of 1988 (pp 95-97 and 102).

In accordance with this request an ecumenical consultation took place at the Emmaus Retreat Centre, West Wickham, Kent, England from 27th January until 2nd February 1987. The Consultation comprised of eight bishops who will be part of the section dealing with ecumenical matters at the Lambeth Conference - including the Chairman and Vice-Chairman - together with a number of ecumenical officers from various parts of the Communion. The resulting *Emmaus Report* was part of the preparatory material for the Ecumenical Section of this Council. It will be published in interim form alongside the Report of the Council and reference will be made to its findings in the following review of our inter-Church conversations.

#### 1. BAPTISM, EUCHARIST AND MINISTRY

The Ecumenical Consultation at Emmaus House asked the Council to find ways of eliciting responses to BEM from those Provinces which have not yet replied to the WCC so that a more comprehensive Anglican view might be obtained. It called for assistance to Provinces which give difficulty over the translation, interpretation and dissemination of the BEM text. It also asked what the response to and reception of BEM had to tell Anglicans of their own structures of authority and decision-making.

The difficulties facing many Provinces in responding to ecumenical statements has already been noted. The Council suggests that an enquiry be made to Provinces which have not been able to reply asking the reasons for

their delay. When this information has been collated we suggest a staff consultation with the Faith and Order Secretariat to see what resources for translation and interpretation are already available from the WCC and which could be more widely known and used in Anglican Provinces.

KE - The Council also welcomes *The Emmaus Report's* suggestion of reflection on particular issues raised by Provincial Responses to BEM, namely: Scripture and Tradition; mutual recognition of baptism; the consequences of convergence on eucharistic doctrine and the ordained ministry; the development of personal, collegial and synodical forms of ministry at all levels of the Churches' life; and the relation of the sacraments to division in the human community. (See *The Emmaus Report* 'The Response of the Anglican Communion to *Baptism, Eucharist and Ministry*')  
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## 2. ANGLICAN-LUTHERAN DIALOGUE

Relations between Anglicans and Lutherans have developed dramatically in recent years in many parts of the world. The Council welcomes the documenting of this in *The Emmaus Report*. The Council also endorses the *Emmaus* proposals that the Lambeth Conference should commend appropriate forms of 'interim eucharistic sharing' with Lutheran Churches along the lines of the agreement in the USA, or as proposed in Europe.

1 ✓ *The Emmaus Report* also calls for a study of the goal of full communion and notes the tension between the demands of full communion and the autonomy proper to a Province or world communion. The Council welcomes the Anglican-Lutheran consultation on *episcopé* planned for September 1987, which we hope will go some way to resolve the remaining doctrinal obstacles which hinder closer sacramental relations between Anglicans and Lutherans.

## 3. ANGLICAN-ORIENTAL ORTHODOX FORUM

These Churches comprise the Armenian, Syrian, Coptic and Ethiopian Orthodox Churches. There are growing communities of Oriental Orthodox Churches especially in Europe, North America and Australia. Anglicans have helped these communities establish churches in their new homes. These Churches are little known, but renewed interest has resulted in the preparation of a book of essays which is to be published later this year by the Anglican Book Centre, Toronto, under the title of *Light from the East*. *The Emmaus Report* also documents the long history of Anglican contacts with the Oriental Orthodox (Anglican/Oriental Orthodox Relations).

A meeting between the Archbishop of Canterbury and the representatives of these Churches at the Vancouver Assembly of the WCC in 1983 recommended a meeting between Anglicans and representatives appointed by the Oriental Orthodox Patriarchs. This meeting took place at St Albans, England in October 1985. Its recommendations included:

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- (a) The offering of theological scholarships to enable post-graduate study by Oriental Orthodox Students who have completed their basic training in their own Churches. Equally Anglican students should be encouraged to spend time in Oriental Orthodox seminaries and monasteries.
  - (b) Theological seminaries of the Oriental Orthodox Churches could be assisted in the building up of libraries.
  - (c) The need for regional co-ordinating bodies to promote understanding and co-operation in areas such as North America, Australia and the UK.
  - (d) The possibility of co-operation in the pastoral sphere should be actively pursued.
  - (e) The possibility of a joint theological commission should be explored.

With one exception, the Heads of Churches concerned have now responded officially to the report of the meeting. Those who have replied have done so in a warm and positive manner. The recommendations of this meeting are being monitored by a small group meeting regularly in London.

Provinces, especially in the areas mentioned above, are requested to review relations between their respective communities and to consider ways of developing them in the pastoral sphere and by an exchange of students.

#### 4. ANGLICAN-ORTHODOX DIALOGUE

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The Council welcomes the full survey of Anglican-Orthodox dialogue contained in *The Emmaus Report* (pp 70-81). The Council warmly welcomes the positive assessment of the *Moscow* and *Dublin* Agreed Statements made by the Pan-Orthodox Preparatory Conference in February 1986. It also notes that the Conference recorded an Anglican tendency to minimise the importance of the dialogue with the Orthodox.

While it is the case that a number of Anglican Provinces have few or no Orthodox in or alongside their territories and that for them the dialogue with the Orthodox cannot be of immediate pastoral relevance, the Council wishes to emphasize very strongly that the Churches of the Anglican Communion do not regard one dialogue as more important than another as the search for unity is one and indivisible. Anglicans recognize the hurt felt by Orthodox at the ordination of women. On both sides there is the realistic admission that unity is not to be quickly or cheaply achieved and that both

partners must accept each other as they are. Yet, on the Anglican side, there is no wish or intention to demote the quest for Anglican-Orthodox unity to the mere exchange of theological viewpoints or pastoral co-operation.

This seriousness of intent entails the reception of the existing Anglican-Orthodox Agreed Statements of 1976 and 1984 by the Provinces of the Anglican Communion - especially those where significant numbers of Orthodox are found alongside Anglicans: Australia, Canada, England, the Middle East, and the USA.

A perennial issue between the Orthodox and Western Christians is the unauthorized Western addition of the *Filioque* clause to the Nicene Creed. At Newcastle ACC-5 asked that the matter be brought before the next Lambeth Conference, which *The Emmaus Report* accordingly does. But we suggest that there is a need for a brief paper outlining the history of this Western addition to the Creed and reasons for its deletion from contemporary Anglican eucharistic liturgies so that the Lambeth Conference and the Provinces can consider its omission without fear of being unscriptural, of denying their Western tradition or of denying a legitimate diversity in Trinitarian theology. Consultation will also be desirable with other Western Churches.

The Council warmly welcomes the proposed visit of His All-Holiness the Oecumenical Patriarch to the Archbishop of Canterbury in December 1987 and hopes this historic and symbolic visit will further closer relations between Anglicans and Orthodox not only in England but wherever Anglicans and Orthodox are together.

##### 5. ANGLICAN-REFORMED DIALOGUE

Resolution 30 of ACC-6 requested a response to three questions from the Anglican-Reformed Report *God's Reign and Our Unity*. To date three responses have been received. We now repeat the questions and invite the Provinces to make their response.

- (a) To what extent does the Report's description of the Church as
- existing under grace
  - being ordered for mission in the world, and
  - being a sign and instrument of human unity
  - restored in the Reign of God

help you understand Christian Unity in a new way and help to overcome obstacles which prevent Anglican/Reformed unity in your area?

- (b) To what extent do the suggestions for ministry in the Report help the search for unity between Anglican and Reformed Churches in your area?



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*The ACC Chairman (Archdeacon Yong Ping Chung) and the Director of the Anglican Centre in Rome (the Revd Canon Howard Root) with His Holiness Pope John Paul II*



(c) What actions do you intend to take in response to recommendations 1-8 of the Report?

There is a further analysis of the Report in *The Emmaus Report*. The Anglican-Reformed Report is much quoted in other ecumenical documents and has been widely welcomed. It has been profitably discussed by parish groups and now that the programme due to ARCIC and BEM has been largely completed, we once again draw the attention of the Provinces to this useful Report.

## 6. ANGLICAN-ROMAN CATHOLIC DIALOGUE

Along with the *Baptism, Eucharist and Ministry* text, the Final Report of ARCIC I has provoked considerable debate within the Anglican Communion. *The Emmaus Report* tells the story of Anglican/Roman Catholic conversations since 1968, the response of the Lambeth Conference 1978, and the responses of successive meetings of the ACC - especially that of 1981 (ACC-5) which suggested the procedure for the evaluation of the *Final Report* by the Lambeth Conference 1988. *The Emmaus Report* collates the responses of the 19 Provinces which have so far replied. It also analyses particular questions raised by the Provinces on eucharistic doctrine, the ordained ministry and authority.

Both Communion are evaluating the work of ARCIC I to test whether there is an authentic agreement in faith sufficient for the next step towards the reconciliation of ministries. The Council welcomes the letter of Cardinal Johannes Willebrands to the Co-Chairman of the new Anglican-Roman Catholic International Commission (ARCIC II) setting out possible grounds for this hope. In the meanwhile the Commission has produced its first Agreed Statement: *Salvation and the Church*. The Council warmly welcomes this Statement dealing with the question of Justification by Faith requested by the Council in 1981. In commending it to the Churches of the Communion the Council hopes that some Provinces may be able to make at least a provisional response in time for the Lambeth Conference 1988.

The Council also notes with satisfaction the increasingly important annual 'Informal Talks' between Anglican and Roman Catholic ecumenical staff sponsored by the Secretary of the Vatican Secretariat for Promoting Christian Unity and the Secretary General of the ACC. Mutual trust and candid friendship are a necessary pre-condition for dialogue and pastoral collaboration at all ecumenical levels.

## C. ONE BAPTISM

### 1. UNITY AND DIVERSITY

One baptism but many Churches. Yet the Epistle to the Ephesians speaks not of many Churches but of many gifts for the building up of the one Body of Christ. This suggests that diversity is not only compatible with unity but actually integral to it. The present meeting of the ACC has been much concerned with the question of unity in diversity, not least within the Anglican Communion itself as it debates matters such as the ordination of women to the presbyterate and episcopate. Both Anglican and ecumenical agendas converge on the question of the unity we seek: a theme developed by all three speakers who addressed the Council.

*The Emmaus Report* looks at past Anglican statements on this question, especially those from Lambeth Conferences, and finds a remarkable, though far from static, consistency. Unity is a given reality. The unity we seek exists in the unity of the Trinity itself. But it requires to be made organic and visible. The vision of unity does not belittle the distinctive gifts of the separated Churches, and differentiation has positive value. But this value can only be fully realised in a fellowship or communion of one visible society whose members are bound together by a common faith, common sacraments and a common ministry. Here we find the elements of the Chicago-Lambeth Quadrilateral, the centenary of which the Communion celebrates next year.

Though Lambeth Conferences have consistently developed such a vision of unity - the 1920 Encyclical Letter is its classical expression - it has in practice not been so easy to work out what this would actually mean. United Churches have in part expressed the ideal. But no Church other than the former Province of India, Burma, Pakistan and Ceylon has had the courage to consummate proposals for a United Church. Elsewhere, fears of a loss of Anglican identity - among other reasons - have paralysed action. A heightened sense of belonging to the world-wide Church is proper in view of the dangerous rise of nationalisms in the political sphere. But it can be argued that an over-emphasis on international denominational structure or international dialogues makes national unity schemes more difficult. Anglicans must not ignore the undoubted strength and witness of the united Churches in India, Pakistan and Bangladesh. Their unity has meant a mutual sharing of gifts and a new and wider identity.

In his address to the Council Dr Harding Meyer asked whether there is not only a Christian diversity by virtue of the *cultural context* of a particular Church, but also owing to there being *distinct types* of Christianity which all express something of the breadth of the mystery of Christ and the

Church. Should unity take the form of a number of reconciled Churches, each very different from each other, because they are the Church of that particular place, people, language and culture, or should the pattern rather be of reconciled but continuing and distinct world communions? The answer is not yet known but it is unlikely to be a simple choice between these two models. Our own, limited, Anglican experience of diversity may suggest a pluriform pattern of Christian discipleship. But this would be linked together locally through the office of the bishop and at the wider level by episcopal collegiality, councils and synods. To this some would also add constitutional forms of primacy. We hope that the work done on these issues at the Emmaus consultation will be continued and that Lambeth 1988 will seriously reflect on the emerging patterns of unity.

## 2. FULL COMMUNION

Because the goal of unity is as yet unclear the relationship between Churches in full communion also remains imprecise, even confused. This is true *within* the Anglican Communion when dispute or contention threatens the integrity of the fellowship. It is also true *between* the Churches of the Communion and the united Churches and other Churches in full communion with which we have imperfect links and organs of consultation. So discussion arises, about inter-Provincial relationships and structures, which is both Anglican and ecumenical. Perhaps the primary perspective should be, not 'What should hold Anglicans together?' but 'What should hold Christian Churches together in the bond of the universal Church?' This is indeed the ecumenical perspective of the Lambeth Quadrilateral.

Against this background Anglicans must exercise some caution in defining themselves in such a way that discourages unity proposals. Anglicans have traditionally regarded Anglicanism as a provincial instrument of God's purpose and have not supposed it will exist in perpetuity. The more we stress a distinctive Anglican identity the more opposition there will be to unity proposals on grounds of loss of identity. This problem is discussed in *The Emmaus Report*. Ultimately Anglicans profess belief in the 'One, Holy, Catholic and Apostolic Church' of which we claim to be a part not the whole.

The meaning of full communion has often been debated within the Anglican Communion in recent years. The question is raised afresh for the Church in Wales by the proposals entitled *Ministry in a Uniting Church* of the Covenanted Churches in Wales: would the new Church retain its relationship of full communion with the Churches of the Communion; would it continue to have a place in the international councils of the Communion? Because the Welsh proposals appear to be substantially identical with the

North India scheme, the Council sees no insurmountable problems in relation to the question of full communion.

But if *present* practice is followed, full communion with a united Church does not entail a full sharing in the councils of the Communion. The united Churches of South and North India, and Pakistan send one member each to the ACC. Bangladesh is not represented. Though a larger number of bishops from the united Churches will be attending the Lambeth Conference 1988, they will not have the right to vote. We believe this is less than consistent with being in full communion. We recommend that united Churches in full communion should have normal representation in this Council according to their size. Membership of other Christian world communions should not be seen as an obstacle to membership of the ACC.

The Council also strongly recommends that the Lambeth Conference should consider the appropriateness of united Churches being invited to send their diocesan bishops to the Lambeth Conference as full members. We also hope that the Primates will consider how best to reflect the full communion of the united Churches in the membership of the Primates' Meeting.

We also hope the *Emmaus* working-group at the St Augustine's Seminar will continue to reflect on the meaning of the communion we share with the united Churches and with other Churches: the Old Catholics; the Philippine Independent Church; the Mar Thoma Church. The Bonn Agreement (1931) between Anglicans and Old Catholics officially speaks of inter-communion rather than full communion. What degree of communion do we really share with these Churches and how can we develop these relationships more fully so that they become more truly what they are in name.

### 3. SYMBOL, STORY AND LOCAL ECUMENISM

In the ecumenical process, we affirm the importance of symbol and story. Symbols have the power to deepen our experience, to open up new areas of meaning for us. So actions and words, opportunities for joint worship and service can expand our understanding of the quest for unity. In ecumenical dialogue, it is important that we have opportunities to tell our own story. We need first of all to tell our story to our fellow Anglicans. Coming to a deeper understanding of who we are enables us to relate more easily to other Churches. Part of the value of meetings of the ACC lies in the experience of sharing our stories, of discovering common stories. We need opportunities to tell our story to our ecumenical partners, to tell them who we are, how we do things and why. We need to tell our own story in such a way that it includes our ecumenical partners. On the local scene, they share the same cultural setting and perhaps some of the same events of our story. And the

story continues to develop. Each partner keeps changing and the story is given new twists, new dynamics. Our stories continue to be told but in new ways. The experience of united Churches shows how the common parts of our stories become more important than our separate stories. There is convergence and reconciliation of memories.

There are some necessary elements in the fostering of local ecumenism. There need to be opportunities for telling the story and sensitivity to ensure that stories are heard accurately. Education is a central element in the process. This involves the providing of information in a way that is easily understood locally. This might include the production of simple and clear summaries of the issues involved in major documents, particularly in areas where translation into the local language is not possible. It is important to establish and maintain links between the local and international dialogues so that the two levels of dialogue support and strengthen each other. Above all, encouragement and support for local ecumenical conversations and projects are important factors in fostering dialogue. Local ecumenical projects or co-operating parishes need much support from the wider Church if they are not to feel isolated or frustrated by the structures and institutions of their parent bodies.

In considering unity at the local level the wider goal of human unity is also vitally important. Congregations often first come together to unite on issues of local concern. Local, just as much as international, unity must speak to the wider community. The search for Church unity is sometimes accelerated by external political pressures. There are also divisions within local Churches and congregations which deny the unity of the Body of Christ. Allan Boesak's reminder to the Council of racial division within the Churches in South Africa prompts all the Provinces of the Communion to examine our life for all that makes for division of race, class, education, wealth or gender.

#### 4. NEW CHURCHES AND RELIGIOUS MOVEMENTS

It is paradoxical that an epoch which has been called the Ecumenical Century has also witnessed the greatest increase in Christian division. The growth of new Churches and religious movements has not been taken seriously enough by the traditional Churches. It demands urgent study and response. We are not dealing with a uniform phenomenon or development. It seems to us that independent Churches in Africa (going back to the end of the 19th century) are radically different from Pentecostal Churches in Latin America. These are different again from new Churches in Asia or North America. Extensive scientific research on such Churches or movements has not been done.

The Ecumenical Section was grateful for the contribution of its Lutheran Observer, the Revd Dr Jonas Jonson, when it discussed church growth in many parts of the world, including Singapore itself. *The Emmaus Report* lists some of the positive characteristics of new Churches. However a disturbing feature is the tendency of some new Churches to regard unity as impeding Church growth. Another aspect is what appears to be a minimising of the Cross in Christian life. Some Churches exhibit inadequate social concern. Large questions also arise as to the appropriateness of particular forms of Christianity to particular cultures. Are we witnessing a radically new form of Christianity in these new movements?

Two basic responses are possible towards this phenomenon: renewal within Anglican congregations so that evangelism becomes a higher priority; and a more critical appraisal of some of the characteristics of new Churches. We realise that attitudes may vary towards this kind of Church growth. While recognising the importance of a real commitment to evangelism, the traditional Churches will not wish to undervalue the importance of strengthening a local, integrated, ecumenical, eucharistic community.

Anglicans should be encouraged to attend to the significance of the development of Church growth. Account should be taken of work done by other Churches as, for example, the Roman Catholic document *Sects or New Religious Movements: Pastoral Challenge*.

#### **Resolution 13: The Emmaus Report**

THAT this Council

- (a) expresses its thanks to those bishops and ecumenical officers who drafted the *Emmaus Report* and looks forward to its completion at the St Augustine's Seminar in August 1987 in preparation for the Lambeth Conference 1988;
- (b) requests that the interim Report be published in study form as a companion booklet to the Report of ACC-7.

#### **Resolution 14: Anglican-Oriental Orthodox Relations**

THAT this Council requests the Secretary General to write to appropriate member Churches on publication of the book *Light from the East* inviting them to consider ways of pastoral co-operation and exchanges of students with the Oriental Orthodox Churches in their regions.

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**Resolution 15: Dublin Agreed Statement 1984**

THAT this Council commends *The Dublin Agreed Statement 1984* of the Anglican/Orthodox Joint Doctrinal Discussions to member Churches for study and evaluation.

**Resolution 16: Salvation and the Church**

THAT this Council commends the first Agreed Statement of ARCIC-II, *Salvation and the Church*, to member Churches for study and evaluation.

**Resolution 17: United Churches in Full Communion**

THAT this Council:

(a) resolves that the ACC should now move towards normal membership of the Council for all united Churches with which the Churches of the Anglican Communion are in full communion (ie The Church of South India, the Church of North India, the Church of Pakistan and the Church of Bangladesh);

(b) requests the Lambeth Conference of 1988 and the Primates' Meeting of 1989 similarly to consider full membership of those bodies for united Churches in full-communion.

**Resolution 18: New Churches and Religious Movements**

THAT this Council requests the Secretary General to inquire whether member Churches are aware of research being pursued in their regions on new Churches and religious movements and to initiate discussion with the World Council of Churches and the Christian World Communions on the desirability of co-operation in this matter.