

Lutheran-Orthodox Dialogue

**Agreed Statements
1985-1989**

Divine Revelation

Scripture and Tradition

Canon and Inspiration

Preface

Divine revelation, the Scriptures, Holy Tradition, Inspiration and the biblical Canon are all fundamental themes of theology. This small volume contains joint statements on these themes approved by the Lutheran Orthodox Joint Commission. The experience of the international Lutheran-Orthodox dialogue itself has indicated how necessary such basic agreements are. They provide a solid foundation for the ongoing work of that body.

The initiative which led to establishing a joint commission was taken by the Fourth Pan-Orthodox Conference in 1968. Through various contacts between Orthodox and Lutherans over the following years, the concept was developed further, finally leading to an invitation addressed by the Ecumenical Patriarch to the Lutheran World Federation to engage in dialogue at the intentional level. That invitation was accepted by the Executive Committee of the LWF in 1977.

The joint Commission had its first meeting in Espoo, Finland, in 1981 where the goal of Orthodox-Lutheran dialogue was stated: "full communion as full mutual recognition." Prior to that first joint session, separate Orthodox and Lutheran preparatory meetings were held:

- 1978, Orthodox at Sigtuna, Sweden; Lutherans at Chambésy, Switzerland
- 1979, Orthodox at Amelungsborn, Germany
- 1980, Orthodox at Skalholt, Iceland; Lutherans on Crete.

The theme for the Espoo meeting was "Participation in the Mystery of the Church. " The theme was approached through four subthemes: The Understanding of the Church, The Church in the History of Salvation, The Marks of the Church and The Way in Which Christ's Salvation of Human Beings is Realized In and Through the Church. The following year, on the basis of those presentations, a subcommission prepared a draft for discussion in 1983.

Cyprus was the venue for the second plenary session, and the draft on "Participation in the Mystery of the Church" was discussed. Consensus proved impossible and, instead, it was agreed to continue with a series of more fundamental themes. The working style was, however, continued: biennial plenary sessions prepared for a year in advance by a drafting subcommission.

At the third plenary session in Allentown, Pennsylvania, USA, 1985, the subcommission's draft on "Divine Revelation" was discussed, revised and approved, making it the first fruits of the dialogue. In 1987, meeting for its fourth session on the Island of Crete, Greece, the joint Commission approved a statement on "Scripture and Tradition." The fifth session was held in Bad Segeberg, Germany, in 1989, where the Commission issued its joint statement "Canon and Inspiration." The trilogy of statements constitute a closely knit whole, and it is thus appropriate to publish them together.

The reader will note in the texts how the joint Commission wrestled with divergent theological categories developed separately over the centuries of separation between the Orthodox east and the Latin west. It was discovered that one side had often misunderstood the theological concepts of the other. Probing the biblical background of these categories and examining the history of their development often enabled a convergence which had not been apparent previously. In the process half-forgotten theological thought was again recalled and made fruitful.

The dialogue of the joint Commission has taken place in an atmosphere of common worship. Each day has been marked by doxology and prayer.

Though there could be no common Eucharist, each side has been present for and has accompanied by its prayer and praise the celebrations of the other. Through worship we have experienced both the joy of Our common faith in Christ and the pain of our ecclesial separation. Christ and the pain of our ecclesial separation.

Following each statement is a list of signatories, and these reveal the makeup of the joint Commission. Optimally each Orthodox Church in communion with the Ecumenical Patriarch has been represented by a bishop and a theologian. The fourteen members of the Lutheran delegation have represented the Lutheran communion as a whole, since not each of the 106 member churches of the Lutheran World Federation could have its own representative. From the beginning the Orthodox copresident has been Metropolitan Emilianos of Sylviria. The Lutheran copresident was Professor D. Dr. Georg Kretschmar until before the 1987 session when he withdrew in favor of Bishop Karlheinz Stoll of Schleswig. Because of poor health Bishop Stoll relinquished his office after presiding over the Crete and Bad Segeberg sessions. In 1990 Bishop William H. Lazareth of New York was appointed in his place.

This book is commended to our churches for study and response and as a contribution to the ecumenical movement in general. It is our hope that it may provide a firm foundation for what is to follow as the Lutheran-Orthodox Joint Commission pursues its stated goal of "full communion as full mutual recognition."

Geneva, 1991

Metropolitan Emilianos
of Sylviria

Bishop William Lazareth
of New York City

Divine Revelation

I (1) God, whom no one has ever seen (John 1:18), reveals himself in history to human beings through his word and power (*energies*). This revelation of God which begins with the creation of the world (Acts 14:15-17) is fulfilled through his saving work (*oikonomia*) in Christ, in the outpouring of the Holy Spirit and in the promise of a new creation.

(2) The Triune God in whom we believe and whom we confess has revealed his divine wisdom and gracious will in his saving work which manifests him to us as creator, redeemer, perfecter, and the one who will be the judge of all humanity. God's promise in the Old Testament, when he spoke to the fathers by the prophets in many and various ways (Heb 1:1) and its fulfillment in Jesus Christ is not only the history of the revelation of God but also the history of the salvation of humankind. Revelation is the Word of God and the word about God; it is simultaneously the word for the destiny and the salvation of all people.

(3) God himself saves human beings from their lostness and alienation from him and brings them into the authentic life of the new creation (2 Cor 5:17). The center of his saving work is the sending of his Son who "for us and for our salvation came down from heaven; by the power of the Holy Spirit he became incarnate from the Virgin Mary; and was made man. For our sake he was crucified," raised to new life "in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father." Through the exalted Lord the Father pours out the Holy Spirit upon his people and thereby leads his revelation to completion. The same Holy Spirit who has spoken through the prophets is effective in the apostolic kerygma by glorifying the Son and granting saving knowledge to all believers (John 14:13-16) until the fulfillment of all promises is attained in the Kingdom of God on the last day.

II (4) God's revelation in Jesus Christ is realized and actualized in the Church and through the Church as the body of Christ. The paschal and pentecostal mysteries instituted the Church of the New Testament in which the revelation is lived, proclaimed and transmitted. The Holy Spirit sustains the Church's life and growth until the last day through the proclamation of the Gospel in the fullness of the apostolic tradition and its transmission from place to place and from generation to generation, not only by words but also by the whole life of the Church.

(5) The Holy Scriptures are an inspired and authentic expression of God's revelation and of the experience of the Church at its beginnings. In the Church's ongoing experience of its life in Christ, in the faith, love and obedience of God's people and their worship, the Holy Scriptures become a living book of revelation which the Church's kerygma, dogma and life may not contradict. Because through the guidance of the Holy Spirit the dogma of the Church is in agreement with the Holy Scriptures therefore the dogma itself becomes an unchangeable witness to the truth of revelation. Thus under the guidance of the Holy Spirit, divine revelation is living in the Church through Holy Scripture and Holy Tradition.

(6) "The sacred and divinely inspired Scriptures are sufficient for the exposition of the truth, but there also exist many treatises of our blessed teachers composed for this purpose, and if one reads them he will gain somehow the right interpretation of the Scriptures" (St. Athanasius, *Contra gent.* 1,3, PG 25,4).

(The original of paragraph 6 is the Greek text.)

List of Signatories

This document was signed by the following members of the Joint Commission:

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Prof. Dr. Dr. Theodor Nikolaou

Patriarchate of Antioch

Archimandrite Gregory Saliby

Patriarchate of Jerusalem

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Patriarchate of Moscow

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Prof. Dr. Fairy von Lilienfeld

Prof. Dr. Fred Meuser
Prof. Dr. Hermann Pitters
Dr. Janos Selmeczi
The Rev. Dr. Wolfgang Ullmann

Allentown (USA), 29 May 1985

Scripture and Tradition

(1) The divine revelation in the Old and in the New Testament of the saving intervention of God (*oikonomia*), consummated in the person of Jesus Christ, is communicated to the world through the operation of the Holy Spirit. This saving intervention of God through the Son in the Holy Spirit is the essence of the "euangelion" of salvation.

(2) The Word of God made known to the prophets is revealed to us through the incarnation, the life and teaching, the passion, resurrection and ascension of Jesus Christ and the sending of his Spirit at Pentecost. By all this Jesus Christ accomplished and secured the unity of the Testaments and the continuity of the once and for all offering of his body and blood for our salvation and his abiding presence with us to the end of the ages. Therefore, the "euangelion" of salvation, to which Holy Scripture bears witness, is not simply speech from or about God but the hypostatic Word of God incarnate. This "euangelion" of Jesus Christ, which by the operation of the Holy Spirit is communicated to us by the Church to the end of the ages, is the Holy Tradition.

(3) The Holy Tradition is the authentic expression of divine revelation in the living experience of the Church, the Body of the Word incarnate. The Church in its sacraments and spiritual life transmits this "euangelion" of our salvation through the operation of the Holy Spirit. Therefore, apostolic faith is not only a matter of proclamation but an incarnate faith (Heb 11:1; cf. "enhypostatos pistis", Maximus Confessor, *Quaestiones* 25, PG 90, 336 D) in the Church.

(4) This "euangelion" of salvation is the content of the Holy Tradition, preserved, confessed and transmitted in Scripture, in the lives of the saints in all ages, and in the conciliar tradition of the Church.

(5) The Orthodox and the Lutheran churches have the same Bible, comprising the Old and New Testament, but the following ten books of the Old Testament have varying degrees of authority in our churches: Judith, 1 Ezra, 1 Maccabees, 2 Maccabees, 3 Maccabees, Tobit, Ecclesiasticus, Wisdom of Solomon, Baruch and the Letter of Jeremiah. In the future we will have to discuss the problem of the Canon in more detail.

(6) The same Triune God is revealed in the Old and in fullness in the New Testament. The Old Testament contains God's unconditional promise of salvation, and the New Testament contains its fulfillment in Christ through the Holy Spirit. Both Testaments reveal God's judgment of the sin inside and outside God's people and God's saving grace in Christ. Holy Scripture, being the work of the Holy Spirit in Holy Tradition, has as criterion for its true understanding Jesus Christ himself in the life and teaching of the one, holy, catholic and apostolic Church.

(7) The revelation of God, even as contained in Scripture, transcends all verbal expressions. It is hidden from all creatures, especially from sinful human beings (*palaios anthropos*). Its true meaning is revealed only through, the Holy Spirit in the living experience of salvation, which is accomplished in the Church through the Christian life. This catholic experience of salvation in the Church is at the same time the only authentic expression of the true understanding of the Word of God.

(8) The Holy Tradition as ongoing action of the Holy Spirit in the Church expresses itself in the Church's whole life. The decisions of the Ecumenical Councils and local synods of the Church, the teaching of the holy fathers and liturgical texts and rites are especially important and authoritative expressions of this manifold action of the Holy Spirit. However, not every synod claiming to be orthodox, not every teaching of an ecclesiastical writer, not all rites are expressions of the Holy Tradition, if they are not accepted by the whole Church. They may be only human traditions, lacking the presence of the Holy Spirit. That is why the problem of the criteria for determination of the presence of the Holy Tradition in the traditions of churches is of great importance and needs further study.

(9) Therefore, those church decisions which have been received by the catholic Church as true expressions of the intent of the Holy Scripture can be considered authentic criteria of the Church's faith and its confession (cf. Vincent of Lerins, *Commonitorium*, 2, 3; PL 50, 640). The Church's doctrinal definitions which confess the Holy Trinity and God's saving act in Jesus Christ by the Holy Spirit are guidelines for defending truth against falsehood. Proclaiming, confessing and living in Christ, the Church communicates the mystery of God's revelation. The Church's doctrinal statements are rooted in its whole spiritual life and at the same time are shaped by it. As St. Basil affirmed about Holy Scripture and Holy Tradition: "... regarding the true faith, both of these have the same value" (St. Basil the Great, *On the Holy Spirit*, XXVII, 66; PG 32, 188 A).

In another place St. Basil argued for the formula "The glory is common to the Father and to the Son" ("he doxa koine Patri kai Hyio") first on the basis of some of the fathers; then he continued: "But it is not sufficient for us that it is a tradition of the fathers. For even they followed the intent (*boulema*) of the Scriptures because they have used as principles the testimonies of the Scriptures as mentioned shortly before" (St. Basil the Great, *On the Holy Spirit*, VII, 16; PG 32, %).

(10) The function of Holy Scriptures is to serve the authenticity of the Church's living experience in safeguarding the Holy Tradition from all attempts to falsify the true faith (cf. Heb 4:12, etc.), not to undermine the authority of the Church, the body of Christ.

(11) Regarding the relation of Scripture and Tradition, for centuries there seemed to have been a deep difference between Orthodox and Lutheran teaching. Orthodox hear with satisfaction the affirmation of the Lutheran theologians that the formula "sola scriptura" was always intended to point to God's revelation, God's saving act through Christ in the power of the Holy Spirit, and therefore to the Holy Tradition of the Church, as expressed in this paper, against human traditions that darken the authentic teaching in the Church.

(12) Pointing to Scripture is pointing to the "euangelion" of salvation to Christ and therefore to the Holy Tradition which is the life of the Church, to act as criterion of its authenticity and so to stress the Church's unity and catholicity for the joyful common praise of the triune God.

(The original for the quotations of the church fathers is the Greek text.)

List of Signatories

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The Rev. Dr. Wolfgang Ullmann

Gonia/Chania (Greece), 3 June 1987

The Canon and the Inspiration of the Holy Scripture

(1) The Holy Scripture is a great treasure of the Church and serves as norm for its faith and life: The Old Testament bears witness to the self-revelation of the Triune God in the prophets to the fathers (Heb 1:1). It witnesses to God's acts of deliverance and judgment, to God's demands for faithful obedience and to God's promise of the coming Savior of the world. The New Testament bears witness that God the Father sent his Son into the world to become a human being, born of the Virgin Mary (Lk 1:30- Gal 4:4) and that God raised him from the dead in the power of the Holy Spirit (Rom 1:3). Thus the Triune God opened the door to life eternal for all believers from all nations. The one Church of Jews and Gentiles, gathered in the Holy Spirit as the body of Christ, received the Hebrew Scriptures which St. Paul called "the old covenant " or "the Old Testament" (2 Cor 3:14) or "Holy Scriptures" (Rom 1:2; cf. "The Scripture," John 2:22; Acts 8:32; "The Scriptures," Mk 12:24; 1 Cor 15.3f.) and later established the canon of the books of the New Testament. The Old and the New Testaments together comprise the Holy Scripture, the Church's Bible.

A. The Canon of Holy Scripture

(2) The Bible of our Lord Jesus Christ and his apostles was the Holy Scripture of Israel (cf. Lk 4:16-21). It included the Law and the Prophets and comprised other writings such as the Psalms which had preeminence among them. Thus from the beginning the Church had a fixed common nucleus of the canon of the Old Testament. Concerning the inclusion of some writings of Jewish origin, different usages existed side by side in the Church. The council of 691/2 (Quinisextum) sanctioned various usages of local churches which included the short canon, a medium canon and an all-inclusive canon.

(3) According to the common faith of the Church, God's revelation in the Holy Scriptures of the Old Testament points to the incarnation of his Son, Jesus Christ, who was crucified and who rose from the dead for our salvation. The Church teaches that the Son of God was the revealer to the prophets even before his incarnation (1 Cor 10:4; John 8:58). The saving work of the Triune God (*oikonomia*) is completed in the outpouring of the Holy Spirit at Pentecost and in the gathering of the Church (Acts 2:1,17) which awaits the consummation. The traditions regarding the incarnate Lord himself and the message of the apostles were joined to the Holy Scriptures of Israel as their fulfillment and completion (Heb 10:11; 2 Cor 3:3-18). These new writings, a deposit of the apostolic oral tradition, became the New Testament.

(4) The beginning of the New Testament canon dates back to the time of the apostles. By the end of the second century its basic parts were established: the four Gospels and the Acts, the Pauline epistles and the major catholic epistles. The Church defined the canon because it heard in these writings the divine revelation in the authentic voice of the apostles as chosen witnesses of Jesus Christ. Later, the Church in synods established the exact limits of the New Testament.

(5) The recognition of the Holy Scriptures of the Old and New Testaments, the Christian Bible, is one of the most important decisions of the Church on its way from Pentecost to the Last Judgment. We believe and teach together that the Church was led by the Holy Spirit in this decision.

(6) The early Church recognized in these writings the prophetic promise and the original apostolic proclamation by which the Church lives, and it acknowledges the normative authority of these Scriptures. The consensus of the Church under the guidance of the Holy Spirit decided finally the canonicity of the books of Holy Scripture. This consensus remains valid for us independent of judgments reached by contemporary historical research concerning the authorship of individual biblical writings. With regard to the content of the New Testament canon there are no differences between our churches.

(7) The Old Testament comprises the following 39 canonical books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Kings (1 Samuel), 2 Kings (2 Samuel), 3 Kings (1 Kings), 4 Kings (2 Kings), 1 Chronicles, 2 Chronicles, 2 Ezra (Ezra), Nehemiah, Esther, Psalms, Job, Proverbs of Solomon, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel, Obadiah, Joel, Jonah, Amos, Hosea, Micah, Nahum, Zephaniah, Habakkuk, Haggai, Zechariah, Malachi; and the 10 "anagignoskomena" (also called "deuterocanonical") which correspond to the Lutheran "Apocrypha." In the Orthodox tradition they are: Judith, 1 Ezra, 1 Maccabees, 2 Maccabees, 3 Maccabees, Tobit, Ecclesiasticus (Jesus Sirach), Wisdom of Solomon, Baruch and Letter of Jeremiah.¹

(8) The New Testament comprises 27 writings: Matthew, Mark, Luke, John, The Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, The Revelation.

(9) We have one common Holy Scripture. We read it in our worship services; we use it catechetically. In the liturgy the reading of the Gospel is always the conclusion and the high-point in a series of biblical texts. Jesus Christ is the center of the Holy Scripture, the key to its understanding, the fulfillment of all of God's promises.

(10) From the beginning the Old Testament existed in the Church in Hebrew and in Greek. The New Testament was written in Greek. The Church translated the Holy Scripture again and again into the languages of many peoples. The many languages in which the one Holy Scripture appeared express the life of the one Church in many languages and cultures. This also discloses that the canon of the Holy Scripture is a special fruit of the Church's life and a special gift for the Church.

B. The Inspiration of Scripture

(11) "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness that the man of God may be complete, equipped for every good work" (2 Tim 3:16f.). "No prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit

¹ The Confessions of the Evangelical Lutheran Church do not contain a list of biblical books because the canon of the Holy Scripture was received by the Reformation as a given entity. Accordingly, there is also no delimitation of the canon of the Old Testament which is binding for all Lutheran churches. In Martin Luther's translation which became normative for German speaking lands, the following books and texts which "are profitable and good to read" are reckoned as the Apocrypha (this name does not here mean writings rejected by the Church): Judith, Wisdom of Solomon, Tobit, Jesus Sirach, Baruch, 1 Maccabees, 2 Maccabees Additions to Esther Susanna, Bel and the Dragon, Prayer of Azariah, Song of the Three Young Men, Prayer of Manasseh

spoke from God" (2 Pet 1:20f.). To speak of inspiration (*theopneustia*) of the Holy Scripture is to speak of the work of the Holy Spirit. When Christians declare Scripture to be inspired, they are making a statement about the way God has chosen to work among his people. Holy Scripture is one of the means by which the Holy Spirit bears witness to the truth, inspires and sustains the faith of believers.

(12) The question regarding the inspiration of the books of the Holy Scripture points back to the working of the Spirit in their production, that is to say, the inspiration of the authors, and points forward to the working of this same Spirit in the Church who teaches how the Scriptures are to be understood and leads the faithful to their goal.

(13) According to the apostolic witness and the teaching of the fathers, this goal is participation in God's glory. "And those whom he justified he also glorified" (Rom 8:30; cf. 1 John 3:2). It is the theme of all divine revelation that the Triune God himself saves the creation from its lostness and alienation and leads it to true life. The Holy Scripture is the divinely inspired and canonical witness to revelation which nevertheless transcends all possibilities of concepts and expressions. As witness to revelation the Holy Scripture is God's Word. Inspiration is the operation of the Holy Spirit in the authors of the Holy Scripture so that they may bear witness to the revelation (John 5:39) without erring about God and God's ways and means for the salvation of humankind. Therefore the authors of Holy Scripture describe God's ways with his creation and his people and thereby witness to God's glory which is hidden from the eyes of unbelievers. Inspiration comes from the experience of the revelation of God's glory through the Holy Spirit. To the Old Testament prophets, to the apostles and prophets of the new covenant (Eph 2:20; 3:5), God revealed his glory. It is important to note that glorification is inseparable from the cross and from suffering not only with respect to our Lord Jesus Christ (John 12:23f., 32) but also with respect to his followers (Gal 2:19-20). Glorification is the transformation and renewal of the whole person (Rom 12:2). It empowered the authors of Holy Scripture to proclaim and to write the Word of God.

(14) Prophets, apostles and saints who have experienced God's glory and witnessed to it in Holy Scripture declare the truth of God and the ways of communion with him. It is about them that St. Paul wrote: "The spiritual man ... is himself to be judged by no one. 'For who has known the mind of the Lord so as to instruct him?' But we have the mind of Christ" (1 Cor 2:15-16). Orthodox and Lutheran theologians agree that there is no similarity or analogy of being (*analegia entis*) between God and creation, even though the created depends on God. This is why St. Gregory the Theologian wrote: "It is impossible to express God and even more impossible to conceive him" (*Oratio Theologica* 2,4).

(15) Those who have experienced the glory of God, which experience in itself cannot be expressed in words or conceived in thoughts, are yet inspired to use expressions and concepts of ordinary language in order to guide others to the same experience. St. Paul wrote: "because you are sons, God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!'" (Gal 4:6). This coming of the Spirit into the heart is the normal form of inspiration in the faithful (Rom 8:14-17, 26-27). The Holy Spirit effects this through preaching and teaching and the life of those who are already inspired (Rom 10:13-15; 1 Cor 4:16; 11:1).

(16) The Old Testament period prepared the way for the acceptance of the incarnation of the Son of God by the prophetic tradition represented by St. John the Baptist and by Mary, the Mother of God, and by other believers who found their place in the early Christian

community. Christ revealed himself as having by nature the same glory with his Father by his teaching, his miracles and especially by revelation of his glory in his baptism and transfiguration, crucifixion, resurrection, ascension and by Pentecost. It is by Pentecost that the Church became the body of Christ, thus being led into all truth.

(17) The interpenetration of revelation and inspiration consummated in Pentecost continues in the life of the Church. Within the life of the Church Christians who become "a temple of the Holy Spirit" (1 Cor 6:19) and therefore are members of the body of Christ, are led into all the truth in the experience of glorification, as the Lord prayed to the Father: "Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world" John 17:24).

(18) Expressions and concepts of biblical authors about God are inspired because they are unerring *guides* to communion with God. But the authors did not receive inspiration about created truths except that God created the world out of nothing (*ex nihilo*). Also the human words of Christ are guides to Pentecostal glorification and not this glorification itself since God as revealed in glorification cannot be conceived or expressed. For this reason Holy Scripture is not to be used as a substitute for scientific research. Some books of the Bible are written by those authors who themselves have reached glorification, while other books were written about them or about historical events.

(19) Authentic interpreters of the Holy Scripture are persons who have had the same experience of revelation and inspiration within the body of Christ, as the biblical writers had. Therefore it is necessary for authentic understanding that anybody who reads or hears the Bible be inspired by the Holy Spirit. The Orthodox believe that such authentic interpretation is the service of the fathers of the Church especially expressed in the decisions of the Ecumenical Councils. Lutherans agree in principle. Lutheran confessional writings affirm that no one can believe in Jesus Christ by one's own reason or abilities but that it is the Holy Spirit who calls, gathers and illuminates believers through the Gospel even as he calls, gathers and enlightens the whole Church on earth keeping it in union with Jesus Christ in the one true faith (Luther's Small Catechism).

List of Signatories

This document was signed by the following members of the Joint Commission:

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Prof. Dr. Jane E. Strohl

The Rt. Rev. Dr. K. Toiviainen

The Rev. Dr. Wolfgang Ullmann

Lutheran World Féderation

The Rev. Dr. Eugene L. Brand

Bad Segeberg (Germany), 7 September 1989