

# **Churches Together in England**

**QUOTES**

**WORDS**

**AND**

**DATES**

Churches Theology and Unity Group

# QUOTES

# WORDS

# AND

# DATES

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The idea for this booklet came from two sources:

*Some say potato,*  
a glossary of terms in use  
in the Covenanted Churches in Wales, ENFYS 1992

*The Ecumenical Scene,*  
A brief history of Ecumenical Relations in the past hundred years  
Jill Evans & Hereford Diocesan Ecumenical Committee 1994

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# INTRODUCTION

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*'But surely', asked the ecumenist, looking out from the deep leather arm-chair, 'words are words and carry the same meaning all the time?'*

*'Good gracious no,' replied the ecclesiologist. 'The trouble with words is that you never know where they've been before you pick them up. Take a word like....' And from the ecclesiologist's lips words flowed like music from an MP3 player.*

*Warmed now by the ecclesiologist's prolegomena and the Caramel Macchiato, the ecumenist stared into the other's limpid eyes.*

*'If only...' began the ecumenist.*

*'Yes?'*

*'If only... we did not need to be so gender non-specific,' s/he said.*

*'I know,' s/he replied, hiding his/her blushes in the remaining froth.*

*And so they diarised an on-going one-to-one, and – to gist the rest – a booklet was born.*

**Quotes Words and Dates** is a modest attempt to bring together extracts from ecumenically significant documents in the past century, and to collate the dates of some of the ecumenical milestones.

The glossary is made up of words which are capable of being misunderstood or misused, or which have in one Church nuances which they do not have in another – that is, they can cause unnecessary offence. Words are also used differently within denominations, and a particular usage is not confined to one denomination.

The ecumenical journey is one characterised by attentive listening: the glossary of words here is not meant to remove the need to listen. Rather it can underline the importance of listening to others, and indeed of being attentive to ourselves in the way we use words, to build up rather than to destroy, to elucidate rather than obfuscate.

Bill Snelson  
General Secretary  
Churches Together in England  
July 2005

# **PRINCIPLES OF INTER-CHURCH DIALOGUE**

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## **Dialogue...**

assumes the good intentions of those involved

is an honest attempt to understand each other

aims at genuine reconciliation not papering over the cracks

involves genuine humility and listening

seeks common mutual enrichment

is an exchange of gifts, not a negotiation

allows each tradition to explain itself

identifies past distortions, over-emphases and under-emphases

is aware of the influences of history, sociology and psychology

## **Dialogue needs**

a comfortable, safe, secure, relaxed environment

sensitivity from the larger and powerful churches to the smaller

## **Dialogue avoids**

misrepresentation and stereotyping

violent and offensive language and expressions

comparing the *ideals* of one with the *practices* of another

## **Dialogue means -**

loyalty to the past

commitment to the present

hope for the future

Tradition

Mission

Vision

# QUOTES

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## **1910 Edinburgh Missionary Conference**

The Evangelisation of the World in this generation. (John Mott, 1900)

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## **c 1920 Cardinal Mercier**

In order to unite with one another, we must love one another; in order to love one another, we must know one another; in order to know one another, we must go and meet one another.

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## **1925 Stockholm Life and Work Conference**

The closer we come to the cross of Christ, the closer we come to each other.

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## **Cf Abba Dorotheos of Gaza (C7th)**

But if we love God, inasmuch as we come near to Him by love of Him, so we become united by love with our neighbours, and inasmuch as we are united with our neighbours, so we become united with God

---

## **1934 Abbe Paul Couturier**

The unity Christ wills by the means He wills.

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## **1952 Third World Conference on Faith and Order, Lund**

The 'Lund Principle': Churches should ask themselves '...whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately.'

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## **1961 Third Assembly of World Council of Churches at New Delhi**

We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptised into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer and having a corporate life reaching out in witness and service to all...'

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# QUOTES

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## **1964 First British Conference on Faith and Order, Nottingham**

United in our urgent desire for One Church Renewed for Mission, this Conference invites the member churches of the British Council of Churches, in appropriate groupings such as nations, to covenant together to work and pray for the inauguration of union by a date agreed amongst them... We dare to hope that this date should be not later than Easter Day 1980. We believe that we should offer obedience to God in a commitment as decisive as this.

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## **1964 *Lumen Gentium* – Dogmatic Constitution on the Church**

This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, which our Saviour, after His Resurrection, commissioned Peter to shepherd, and him and the other apostles to extend and direct with authority, which He erected for all ages as 'the pillar and mainstay of the truth'. This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.

## **1965 *Unitatis Redintegratio* – Decree on Ecumenism**

The term 'ecumenical movement' indicates the initiatives and activities planned and undertaken, according to the various needs of the Church and as opportunities offer, to promote Christian unity. These are: first, every effort to avoid expressions, judgments and actions which do not represent the condition of our separated brethren with truth and fairness and so make mutual relations with them more difficult; then, 'dialogue' between competent experts from different Churches and Communities. At these meetings, which are organized in a religious spirit, each explains the teaching of his Communion in greater depth and brings out clearly its distinctive features. In such dialogue, everyone gains a truer knowledge and more just appreciation of the teaching and religious life of both Communions. In addition, the way is prepared for cooperation between them in the duties for the common good of humanity which are demanded by every Christian conscience; and, wherever this is allowed, there is prayer in common. Finally, all are led to examine their own faithfulness to Christ's will for the Church and accordingly to undertake with vigour the task of renewal and reform.

# QUOTES

When such actions are undertaken prudently and patiently by the Catholic faithful, with the attentive guidance of their bishops, they promote justice and truth, concord and collaboration, as well as the spirit of brotherly love and unity. This is the way that, when the obstacles to perfect ecclesiastical communion have been gradually overcome, all Christians will at last, in a common celebration of the Eucharist, be gathered into the one and only Church in that unity which Christ bestowed on His Church from the beginning. We believe that this unity subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.

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## **1982 Pope John Paul II in Britain**

We are only pilgrims on this earth, making our way towards that heavenly Kingdom promised to us as God's children. Beloved brethren in Christ, for the future, can we not make that pilgrimage together hand-in-hand... doing all we can 'to preserve the unity of the Spirit by the peace that binds us together'? This would surely bring down upon us the blessing of God our Father on our pilgrim way.

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## **1984 *God's Reign and our Unity***

The unity of the Church is not simply an end in itself but for the glory of God and as a sign, instrument and first-fruits of his purpose to reconcile all things in heaven and earth through Christ. Nor is the unity of the Church merely a means to an end, for the Church already enjoys a foretaste of that end, and is only a sign and instrument in so far as it is a foretaste. Life in Christ is the end for which all things were made, not a means to an end beyond it.



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## **1987 Swanwick Conference and Declaration**

This commitment requires a shift in the thinking, feeling and action of our churches, from ecumenism as an extra which absorbs energy, to ecumenism as a dimension of all that we do, which releases energy through the sharing of resources.

We now declare together our readiness to commit ourselves to each other under God. Our earnest desire is to become more fully, in his own time, the one Church of Christ, united in faith, communion, pastoral care and mission. Such unity is the gift of God. With gratitude we have truly experienced this gift, growing amongst us in these days. We affirm our openness to this growing unity in obedience to the Word of God, so that we may fully share, hold in common and offer to the world those gifts which we have received and still hold in separation. In the unity we seek we recognise that there will not be uniformity but legitimate diversity.

*Lord God, we thank you  
For calling us into the company  
Of those who trust in Christ  
And seek to obey his will.  
May your Spirit guide and strengthen us  
In mission and service to your world;  
For we are strangers no longer  
But pilgrims together on the way to your Kingdom. Amen.*

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## **1991 Seventh Assembly of World Council of Churches, Canberra**

**'Come, Holy Spirit – Renew the Whole Creation'**

The unity of the Church to which we are called is a koinonia given and expressed in the common confession of the apostolic faith; a common sacramental life entered by the one baptism and celebrated together in one eucharistic fellowship; a common life in which members and ministries are mutually recognised and reconciled and a common mission witnessing to the gospel of God's grace to all people and serving the whole of creation.

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## **1995 *Ut unum sint* - John Paul II**

Prayer, the community at prayer, enables us always to discover anew the evangelical truth of the words: 'You have one Father' (Mt 23:9), the Father—*Abba*—invoked by Christ himself, the Only-begotten and Consubstantial Son. And again: 'You have one teacher, and you are all brethren' (Mt 23:8). 'Ecumenical' prayer discloses this fundamental dimension of brotherhood in Christ, who died to gather together the children of God who were scattered, so that in becoming 'sons and daughters in the Son' (cf. *Eph* 1:5) we might show forth more fully both the mysterious reality of God's fatherhood and the truth about the human nature shared by each and every individual.

If prayer is the 'soul' of ecumenical renewal and of the yearning for unity, it is the basis and support for everything the Council defines as 'dialogue'. This definition is certainly not unrelated to today's personalist way of thinking. The capacity for 'dialogue' is rooted in the nature of the person and his dignity. ... Dialogue is an indispensable step along the path towards human self-realization, the self-realization both of each individual and of every human community... It involves the human subject in his or her entirety; dialogue between communities involves in a particular way the subjectivity of each. .... Dialogue is not simply an exchange of ideas. In some way it is always an 'exchange of gifts'.

## **1997 Five Marks of Mission as endorsed by CTE Forum**

- to proclaim the good news of the kingdom;
- to teach, baptise and nurture new believers;
- to respond to human need by loving service;
- to seek to transform unjust structures of society;
- to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

## **1997 Final Statement of CTE Forum**

God has reconciled us to himself through Christ and has given us the ministry of reconciliation in a divided world. Our integrity as ambassadors of Christ requires us rigorously to struggle to be reconciled with one another as Christians. Living with diversity as Christians is not an easy option, and requires a quality and depth of relationship which itself is a powerful expression of unity. For unity is both the journey's end and the way of journeying now.

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## 1999 Millennium Resolution

Let there be respect for the earth  
peace for its people  
love in our lives  
delight in the good  
forgiveness for past wrongs  
and from now on a new start.

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## 2001 Charta Oecumenica of the European Churches

Various forms of ecumenical co-operation have already proved themselves. Christ's prayer is: '...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me' (John 17:21). If we are to be faithful to this prayer, we cannot be content with the present situation. Instead, aware of our guilt and ready to repent, we must strive to overcome the divisions still existing among us, so that together we may credibly proclaim the message of the Gospel among all people.

Listening together to God's word in Holy Scripture, challenged to confess our common faith and to act together in accordance with the perceived truth, let us bear witness to the love and hope which are for all people.

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## 2002 CTE Presidents' Personal Covenant signed at Windsor Castle

We commit ourselves

- to persevere in seeking a common understanding of Christ's message of salvation in the Gospel; and
- in the power of the Holy Spirit, to work towards the visible unity of the Church of Jesus Christ in the one faith, expressed in common discipleship, worship, witness and service.

We undertake

- to develop our mutual friendship and support,
  - to pray, study and work together for the unity and mission of the Church,
  - to consult together on issues affecting the common good,
  - to promote justice, integrity and peace,
  - to speak with one voice to give common witness to Jesus Christ, as far as we are able.
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# QUOTES

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## **2004 Baptist Union of Great Britain – Independent Methodist Churches' Covenant**

Each church is individually under the authority of Christ and is called to seek His mind in all that it does. It also has a responsibility to listen to the wider church, but is not subject to the control of any corporate ecclesial body.

# WORDS

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## WORSHIP

- Adoration**
- ◆ The act of worshipping God.
  - ◆ Devotion before the Blessed Sacrament (the consecrated eucharistic elements).
- Altar**
- ◆ The raised structure or table consecrated for the celebration of the Eucharist. Because of connotations with sacrifice, some Christians prefer to refer instead to the '(holy) table'.
  - ◆ The space behind the Icon screen in an Orthodox church corresponding to the Western sanctuary.
- Baptism - Believers' Re-baptism**
- ◆ The immersion in water of the candidate whereby the Church through the Holy Spirit makes the person a Christian.
  - ◆ The action of initiation into the Church and incorporation into Christ in response to his commission in Matthew 28. Some Christians hold that baptism can only be on profession of faith by someone old enough to make a personal decision – this is 'believer's baptism' (called this in preference to 'adult' baptism).
  - ◆ Other Christians offer baptism to those not old enough to understand on the basis of their parents' or sponsors' expression of faith.
  - ◆ Both groupings hold that baptism is once-and-for-all. So neither grouping is happy with a language of 're-baptism'.
- Baptism in the Spirit**
- ◆ Baptism in the Spirit is the grace experienced in the Charismatic Renewal Movement of a deeper conversion to Christ and release of the Holy Spirit to work in an individual's life in a more powerful way. It is not in itself a sacrament but revitalises the graces received in the sacraments of initiation.
- Benediction**
- ◆ A Blessing, particularly at the end of a service of worship.
  - ◆ A grace before meals.
  - ◆ A devotional service in the presence of (and sometimes with the exposure of) the Blessed Sacrament (see Adoration).

# WORDS

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- Choir**
- ◆ A group of singers
  - ◆ The chancel in the church building (formerly) reserved for the clergy and choristers.
- Communion**
- ◆ Holy Communion, the Eucharist
  - ◆ koinonia, fellowship, participation
  - ◆ The company of the saints through the ages
  - ◆ Being in a state of agreement on matters of faith and love with other Christians.
- Confession**
- ◆ General Confession, a formal prayer in some worship books; public confession, an act of expressing sorrow for sins, along with other people; private confession, before a priest, often in a screened discreet area of the church, and regarded along with absolution by the priest as the sacrament of reconciliation.
  - ◆ A profession of faith, sometimes in a Creed. ('to confess the faith of Christ crucified').
  - ◆ A specific formulary of a denomination or tradition (e.g., the Augsburg Confession).
- Confirmation**
- ◆ The ratification of baptismal vows and the gift of the Holy Spirit, administered in episcopal Churches by a bishop or priest acting on his behalf, administered in other churches by a minister having pastoral care of the candidate.
  - ◆ Sometimes used meaning 'Acceptance into Church membership', a phrase reserved in some traditions for baptism.
- Consecration/  
consecrated**
- ◆ Set apart as sacred or holy; to hallow.
  - ◆ The ordination of a bishop.
  - ◆ The act of blessing the elements within the eucharistic prayer.
- Creed**
- ◆ A personal belief
  - ◆ A formalised statement of corporate faith – especially the ancient creeds of the Church – the Apostles' Creed, the Nicene (or Niceno-Constantinopolitan) Creed, and the Athanasian Creed.
- Crossing**
- ◆ Making the sign of the cross on one's body.
  - ◆ The intersection of nave, choir and transepts in a church.

# WORDS

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- Dedication**
- ◆ Of a building, similar to 'consecration'.
  - ◆ Of a flag, giving over to a particular use.
  - ◆ Of an offering/ collection of money during worship.
  - ◆ Of infants, an act of thanksgiving and commitment, often made publicly and with sponsors.
  - ◆ An individual's specific and public act of consecration to Christ.
- Eucharistic Minister**
- ◆ The person who presides at (or 'celebrates') the Eucharist.
  - ◆ A person (often a layman or woman) who assists in the distribution of the elements at the Eucharist.
- Eucharistic Service**
- ◆ Sometimes a celebration of the Eucharist, Last Supper or Holy Communion (and more usually called, 'the Eucharist').
  - ◆ A devotional service at which the elements of the Eucharist, previously consecrated, are distributed.
- Intercession**
- ◆ Christ's prayer for us (Hebrews 7).
  - ◆ The Holy Spirit's prayer for us (Romans 8).
  - ◆ Prayers for others.
  - ◆ Prayers by the saints on behalf of the living.
- koinonia Liturgy**
- ◆ see Communion
  - ◆ Public worship.
  - ◆ Forms and formularies of public worship.
  - ◆ Specifically, celebration of Eucharist (divine liturgy).
  - ◆ More extensively, the whole worship of God in word, sacrament and work.
- Mystery**
- ◆ Something unknown.
  - ◆ Something awe-inspiring and unspeakable, the mystery of faith.
  - ◆ A sacrament.
  - ◆ The Eucharist (the Holy Mysteries).
- Offertory/ Offering**
- ◆ The collection and presentation of money during an act of worship.
  - ◆ The presentation of the bread and wine to the President in preparation for the Thanksgiving. Also, verses from the psalms that are said or sung at this point in the liturgy.
  - ◆ The service when bread and wine are prepared for use at the Eucharist.
- Ordinance**
- ◆ A religious practice prescribed by authority.
  - ◆ Specifically, the Eucharist.

# WORDS

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- Real presence**
- ◆ Some hold the doctrine that in the Eucharist, Jesus is literally and wholly present—body and blood, soul and divinity—under the appearances of bread and wine.
  - ◆ Others prefer language of symbolism, whilst maintaining that Christ is present in and throughout creation.
  - ◆ Outside the Eucharist maintaining the reality of Christ's presence through liturgical prayer.
- Re-baptism**
- ◆ see Baptism
- Sacraments**
- ◆ Means of grace in which God offers forgiveness, life and salvation.
  - ◆ Some traditions recognise the two 'dominical' sacraments – Baptism and Holy Communion (Eucharist).
  - ◆ Others have regard for seven sacraments – Baptism, Confirmation, Eucharist, Reconciliation (Penance/Confession), Matrimony, Holy Orders, Unction (Anointing of the sick or dying).
  - ◆ Some hold that all life is sacramental and do not have the above 'sacraments'.
- Sanctuary**
- ◆ A place set aside for worship, as distinct from other parts of a church complex.
  - ◆ The part of the church containing the altar, often set higher than the rest, often set apart from the rest by rails.
- Tabernacle**
- ◆ An area of the church where only the priest may go.
  - ◆ The church/chapel building.
  - ◆ A small cupboard or safe located on or near the altar in which are kept the consecrated elements of the Eucharist, to which often honour is shown by genuflection.
- Thanksgiving**
- ◆ Any prayer or act of giving thanks.
  - ◆ The central prayer of the Eucharist (Greek: thanksgiving), in the four-fold action of taking, thanking, breaking, giving.
- Veneration**
- ◆ To respect highly.
  - ◆ To pay particular devotion to the saints, especially Mary.



# WORDS

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## MINISTRY

### Apostle

- ◆ One of the 12 sent forth by Jesus to preach the Gospel, or one of the 70 (Luke 10).
- ◆ Others sent out by the churches (Acts 13).
- ◆ Someone holding special ministerial authority in some Pentecostal Churches.

### Archdeacon

- ◆ Someone appointed by the bishop with supervisory powers within a diocese.
- ◆ The chief deacon in the celebration of the liturgy (proto-deacon).

### Bishop

- ◆ The principal minister in a diocese.
- ◆ In some Churches, a mark of seniority and superintendency without a geographical remit.
- ◆ The senior minister within a congregation.

### Brother

- ◆ A fellow Christian. (see Sister)
- ◆ Specifically, member of a religious order.

### Call

- ◆ A vocation to a trade or profession.
- ◆ More specifically, a vocation to ordained ministry or some other ministry such as missionary or youth worker
- ◆ Invitation issued to a minister to particular pastorate.
- ◆ An urging to repentance or conversion issued by a worship leader to the congregation.

### Canon

- ◆ A law passed by a Church's governing body.
- ◆ Someone closely associated with a cathedral, either on its ordained staff or in an honoured capacity (lay or ordained).

### Chaplain

- ◆ Someone having the spiritual care of an individual or institution, not necessarily ordained.

### Curate

- ◆ The minister with the 'cure of souls'.
- ◆ Often used to denote the ministerial assistant in a parish (more accurately termed 'assistant curate').

### Deacon(ess)

- ◆ A member of the first order of ministry (bishop, priest, deacon).
- ◆ A member of the diaconal order, as compared with someone in presbyteral orders, with a ministry of word and pastoral responsibility.
- ◆ Someone, ordained or not, who fulfils certain specified liturgical functions.
- ◆ One of a predetermined number of lay leaders elected by a local church.

# WORDS

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- Dean**
- ◆ The head of a cathedral.
  - ◆ A local clerical supervisor – sometimes known as a ‘rural/ borough/ area dean’.
- Deanery**
- ◆ Where a dean lives.
  - ◆ A group of parishes or an area under the supervision of a dean.
- Diaconate**
- ◆ Pertaining to the order of deacons, or the collective group of lay leaders.
- Diocesan**
- ◆ An adjective connoting ‘belonging to the diocese’.
  - ◆ The senior (as distinct from suffragan, assistant or auxiliary) bishop in a diocese.
- Elder**
- ◆ Those deserving respect because of their seniority.
  - ◆ Those appointed (ordained in some traditions) to a local spiritual or pastoral ministry in their church.
- Evangelist**
- ◆ One of the four Gospel writers (‘Eu-angel’ = Good news).
  - ◆ Anyone proclaiming the good news.
  - ◆ Someone preaching with the aim of converting from unbelief to committed belief.
- Lay**
- ◆ Greek ‘laos’ is the whole people of God.
  - ◆ Often used to distinguish between those ordained and non-ordained to clerical orders.
  - ◆ Those who are full members of the Church, through baptism and Chrismation.
- Licence(d)**
- ◆ Formal permission for a particular ministry given by church authority.
- Metropolitan**
- ◆ Pertaining to an ecclesiastical province, equivalent of archbishop.
- Minister**
- ◆ A senior clerical, between archbishop and patriarch.
  - ◆ Someone with a particular role or service within the Church.
  - ◆ An ordained person.
  - ◆ Some Churches stress the ministry of each person to the extent that they have no designated, formalised Ministry,
- Mission/ary**
- ◆ Make God known through word and deed in his world.
  - ◆ More specifically, overseas missions.

# WORDS

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- Moderator**
- ◆ A non-gender-specific term for a chairman/chairwoman.
  - ◆ More specifically, the elected officer of an assembly or synod.
  - ◆ Someone who exercises pastoral oversight over a congregation in vacancy and sees through the appointment of a new minister.
- Ordained**
- ◆ Planned or arranged.
  - ◆ Set aside for ministry, usually by the laying on of hands.
- Ordinary**
- ◆ Regular or normal.
  - ◆ The usual (unchanging) parts of the text of the Mass.
  - ◆ 'Ordinary time' – the time following Epiphany and Pentecost,
  - ◆ The person with ex officio jurisdiction in a diocese – the bishop.
- Pastor**
- ◆ Sometimes, the formal address of an ordained minister.
  - ◆ Sometimes, a person with pastoral care who is not ordained.
- Patriarch**
- ◆ Senior figures in the Old Testament.
  - ◆ The bishops of the ancient sees of Alexandria, Antioch, Jerusalem and of Constantinople (the 'Ecumenical Patriarchate'). Also of the modern patriarchates of Moscow, Georgia, Bulgaria, Romania and Serbia.
  - ◆ Sometimes used of the senior dignitaries of other Churches.
- Pope**
- ◆ The Bishop of Rome, head of the (Roman) Catholic Church.
  - ◆ The head of the Coptic Church, patriarch of Alexandria.
  - ◆ The Greek Orthodox Patriarch of Alexandria.
- Presbytery**
- ◆ The residence of a priest.
  - ◆ The eastern part of a church, the sanctuary.
  - ◆ A body of elders or presbyters, or the district over which it has jurisdiction.
- President**
- ◆ The elected head of some churches.
  - ◆ The person who presides at (celebrates) the Eucharist.

# WORDS

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- Probationer**
- ◆ Someone on trial or in training.
  - ◆ Probationer ministers are not ordained, though styled 'Reverend' (in Methodism).
  - ◆ Probationer ministers are ordained in Baptist usage, and accredited after a satisfactory probationary period.
- Reader**
- ◆ The person who reads from the scriptures in the liturgy.
  - ◆ A lay person who has undergone training and discernment to have a teaching and pastoral role in a church: a 'diocesan' or 'licensed' reader.
  - ◆ A person 'tensured' in church as lowest of categories of clergy.
- Religious**
- ◆ Having a religious, pious godly character.
  - ◆ Specifically, someone who has taken religious vows of poverty, chastity and obedience.
- Rural Dean**
- ◆ see Dean
- Sister**
- ◆ A fellow Christian. (see Brother)
  - ◆ Specifically, member of a religious order.
- Title**
- ◆ Name, style or description.
  - ◆ First ordained ministerial appointment.
- Vicar**
- ◆ Someone in charge of a parish.
  - ◆ Someone with a particular field of responsibility under the bishop.
  - ◆ A junior, trainee pastor (in Lutheran and German usage).
  - ◆ 'Vicar of Christ' - a title of the Pope of Rome.

# WORDS

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## STRUCTURE AND LIFE

- Assembly**
- ◆ Deliberative body and highest Court of some churches.
  - ◆ A meeting of the faithful constituting the Church –e.g. Brethren Assembly, Assemblies of God (Hebrews 12).
- Cathedral**
- ◆ The principal church of a diocese, the seat of the bishop.
  - ◆ In the Church of Scotland a parish church like any other, but with its origin as a medieval cathedral church.
- Catholic**
- ◆ General, universal, embracing all.
  - ◆ Belonging to the universal Church.
  - ◆ Belonging to the Roman Catholic Church (the Church in communion with the Bishop of Rome)
- Cell**
- ◆ The place where certain kinds of monks or nuns live.
  - ◆ A small group of people meeting for prayer, nurture and fellowship.
- Chapel**
- ◆ A place set apart for worship within a home or an institution, eg prison, school.
  - ◆ A smaller area for prayer within a large church or cathedral.
  - ◆ A building for Christian worship other than those of the established church.
- Church**
- ◆ The entire community of faithful, the Body of Christ.
  - ◆ A grouping or denomination within the entire community of faithful, with distinguishing origins, disciplines, loyalties or doctrines.
  - ◆ A building set aside wholly or largely for Christian worship.
  - ◆ A local worshipping congregation.
- College**
- ◆ A place of secondary or tertiary education or training.
  - ◆ A collective of clergy living or meeting together.
  - ◆ The structure of episcopal consultation and decision-making.
- Collegial**
- ◆ Pertaining to a College.
  - ◆ Specifically, when a collective of clergy (eg bishops) act or pronounce as a corporate entity.

# WORDS

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- Communion**
- ◆ Sharing or having in common, participation, koinonia.
  - ◆ Fellowship, especially of the saints.
  - ◆ Holy Communion – the Lord’s Supper or Eucharist.
  - ◆ A fellowship of churches sharing the same distinctives or origins.
- Community**
- ◆ A group of people with a common interest or living in a locality.
  - ◆ A religious community or order living together and holding goods in common.
- Conference**
- ◆ Methodist Conference – the annual central governing body.
  - ◆ The collective group of (Roman Catholic) Bishops or of heads of religious orders, in a nation or nations.
- Congregation**
- ◆ A group of worshippers.
  - ◆ A religious order or community.
  - ◆ A permanent committee of the College of Cardinals.
- Connexion**
- ◆ Those belonging to the Methodist Church. ‘In full connexion’ – those who are Presbyters in the Methodist Church.
- Council**
- ◆ An administrative or regulatory meeting.
  - ◆ ‘Ecumenical Council’ – an assembly of clergy (and lay people) gathered for inter-church cooperation.
  - ◆ ‘Ecumenical Council’ – an assembly to which all bishops are convoked, of the whole Church prior to the Great Schism of 1042, or of those in communion with the Bishop of Rome in the second millennium.
- Covenant**
- ◆ A solemn and binding contract between two parties.
  - ◆ An unconditional promise of God to his people.
  - ◆ (Until recently, a means by which income tax could be recovered on charitable giving.)
- Cure**
- ◆ To effect healing.
  - ◆ Responsibility of the pastoral care of a parish.
- Denomination**
- ◆ A religious grouping or confession with distinguishing doctrines or dogmas: a Church – but NB some Churches are unhappy to be described as denominations.
- Economy**
- ◆ Financial affairs of a congregation or Church.
  - ◆ The testing of religious actions against criteria: will it build up the Church, benefit the person concerned, cause (or not cause) scandal?

# WORDS

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<b>Ecumeniac</b>	◆ There is no such word as ecumeniac.
<b>Ecumenical</b>	◆ see Council
<b>Council</b>	
<b>Episcope</b>	◆ Literally, epi-scope = 'over-sight'. ◆ Frequently but not necessarily applied to a bishop (eg, 'episcopal').
<b>Holiness</b>	◆ Spiritual sanctity or saintliness. ◆ Honorific title of the Popes, Patriarchs – and the Dalai Lama. ◆ Churches in the 'holiness tradition' believe that 'entire sanctification', involving the removal of inbred sin, follows conversion.
<b>Local church</b>	◆ The church in a parish or neighbourhood. ◆ The church in a nation or RC Bishops' Conference.
<b>Order</b>	◆ A religious community living under a rule of life. ◆ The discipline and practice of a Church. ◆ 'In Holy Orders' – ordained.
<b>Orthodox / orthodox</b>	◆ Holding normative opinions.
<b>Oversight</b>	◆ Belonging to one of the historic eastern Churches.
<b>Profession</b>	◆ see episcopate ◆ Trade, occupation or calling. ◆ Considered confession of faith. ◆ Expression of long-term commitment to a religious rule or monastic order.
<b>Province</b>	◆ A geographical area within the United Reformed Church, under the supervision of a Moderator. ◆ A collection of dioceses under the supervision of an Archbishop.
<b>Roman Catholic</b>	◆ Belonging to the Church in communion with the Bishop of Rome. NB, many Roman Catholics prefer to be called 'Catholics', and regard the term 'Romans' as pejorative.
<b>Synod</b>	◆ One of the areas (formerly 'provinces' on the United Reformed Church. ◆ A decision-making forum of a deanery, diocese or, nationally, of the Church of England.
<b>Tradition</b>	◆ The act of handing down. ◆ What is handed down. ◆ The Church, denomination or context in which the handing down takes place.

# WORDS

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## MISSION

### Evangelical

- ◆ Often relates to a certain (fairly literalist) understanding of the Bible.
- ◆ One who stresses the atoning work of Jesus Christ and the individual decision to follow him.
- ◆ In many countries, particularly continental and Nordic, indicating churches of the Reformation movement.

### Evangelisation

- ◆ The work of converting from unbelief to committed belief, whether instantaneously or through a long period of growth and discernment.

### Mission –

- ◆ The act of sending.
- ◆ The sending of the second person of the Trinity by the first (John 3.7), or the third person by the first or the second (John 14.26, John 15.26).

### God's mission

- ◆ A group engaged in preaching the Gospel in foreign parts or perceived inimical situations.

### Church's mission

- ◆ The engagement of the Church in the breadth of God's concerns for his world.



# WORDS

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## TRADITIONS & MOVEMENTS

- Congregational (-ist)**
- ◆ Seeing the basis of church life as existing within the local church and empowered to make their own decisions.
  - ◆ Pertaining to local worshipping community or church
  - ◆ Belonging to the Congregational Federation.
  - ◆ see also Congregation
- Established**
- ◆ The Church of England is by law established with a special relationship with the Queen and state.
  - ◆ Frequently used of Churches / denominations of long-standing, esp. when contrasted with 'New' Churches.
- Free Church**
- ◆ Protestant churches which are not established, originating in the 1600s and subsequently (though not all such churches would accept this designation).
- Fundamentalist**
- ◆ Literalist believing the verbal inerrancy of scripture.
  - ◆ One who holds to traditional orthodox tenets.
- Grace**
- ◆ Thanksgiving before meals.
  - ◆ A Trinitarian commendation: (II Corinthians 13.14)
  - ◆ God's free and unmerited favour.
- House Church**
- ◆ Recently-formed churches originating without their own buildings, usually charismatic and with strong personal leadership.
- Independent**
- ◆ Local autonomous churches/ congregations .
  - ◆ Specifically, 'Independent Methodist' Churches constitute a denomination, with a congregational polity and a national connexion.
- New Church**
- ◆ Another name for a Swedenborgian Church.
  - ◆ A recently-formed and locally autonomous fellowship, maybe linked to similar churches in supportive and resourcing networks.
- Particular**
- ◆ The local Church under its bishop (RC)
  - ◆ Having an exclusive membership (Baptist)
- Protestant**
- ◆ Often used of any post-Reformation Church separated from Roman Catholic or Orthodox traditions.
  - ◆ Many Anglicans, and some Lutherans, wishing to mark their continuity with the pre-Reformation Church do not accept the designation.
- Reformed**
- ◆ Belonging to a church or tradition of Christianity which has roots in the movements to reform the Church in the 16th century - often particularly those which have connections with work of reformer John Calvin in Geneva.

# LOGOS

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## World Council of Churches



The cross and the boat, symbols of faith and unity, have long served as the logo of the World Council of Churches and have carried the message of the ecumenical vision. Now these symbols have a new look. This logo redesigned in 2002 signals that the WCC is looking to the future with renewed purpose and energy.

## Churches Together in England



The Churches Together in England logo portrays the Church as a ship afloat on the sea of the world with the mast in the form of a cross, itself the symbol par excellence of the Christian Faith. The symbol of a boat is common throughout the ecumenical movement. Its origin is in the Gospel stories of the calling by Jesus of Galilean fishermen and the stilling of the storm by Jesus on the lake of Galilee.

The boat and cross, within the pilgrim shell of St James of Compostela, motif has been the logo of Churches Together in England since its inception in 1990. The logo was redesigned in 1997: it retained the shell in stylised form, now often interpreted as rays flowing from the cross of Jesus, who draws all people to himself.

# DATES

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## 1910 – 1950s INTERNATIONAL

- 1910 **Edinburgh Missionary Conference** agrees that a disunited church is a denial of Gospel and major scandal in Mission.
- 1920 **Malines Conversations** between some Roman Catholics and Anglicans.
- 1921 **International Missionary Council** founded.
- 1927 **First World Conference on Faith and Order** at Lausanne.
- 1931 **Bonn Agreement** between Anglican and Old Catholic Churches.
- 1935 **Week of Prayer for Christian Unity** – Abbé Paul Couturier (follows earlier initiative by Paul Wattson)
- 1937 **Second World Conference on Faith and Order** at Edinburgh  
**Life and Work Conference** at Oxford **Agreement** that World Council of Churches be formed from merger of the two.
- 1939 **Ecumenism in Resistance** movement – 1945.
- 1945 **Stuttgart Declaration** after ecumenical leaders met German Evangelicals.  
**Ecumenical Institute** at Bossey founded.
- 1948 **First Assembly of World Council of Churches at Amsterdam.**  
Attended by representatives of 147 churches from 44 countries.  
**Church of South India** founded.
- 1952 **Third World Conference on Faith and Order** at Lund.
- 1954 **Second Assembly of the World Council of Churches at Evanston.** 'Christ, the Hope of the World'. 161 member churches.
- 1959 **First Council of European Churches** meeting with representatives of more than 40 Churches.  
**International Missionary Council** merged with WCC.

# DATES

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## **1890 – 1950s BRITAIN AND IRELAND**

- 1896 **National Council of Evangelical Free Churches** established.
- 1912 **Conference of British Missionary Societies** established.
- 1916 **Federal Council of the Evangelical Free Churches** established.
- 1917 **Councils of Christian Congregations** formed in a few localities.
- 1920 **A Committee for Mutual Understanding and Co-operation between Christian Communion of Wales** created.
- 1922 **United Council of Christian Churches and Religious Communion in Ireland** formed.
- 1925 **Scottish Church Council** inaugurated.
- 1930 **Scottish Women's World Day of Prayer** founded.
- 1932 **English Women's World Day of Prayer** founded.
- 1938 **Iona Community** founded.
- 1940 **Free Church Federal Council** formed.
- 1941 **First United Service of International Christian**
- 1942 **British Council of Churches** formed
- 1949 **Inter-Church Aid and Refugee Service Department** of the BCC set up (precursor of Christian Aid – name change in 1964).
- 1951 **First British Conference of Christian Youth** held at Bangor, N. Wales.
- 1952 **Women's Inter-Church Council (WICC)** founded.
- 1954 **First annual BCC Swanwick Conference**
- 1956 **Council of Churches for Wales** formed.
- 1957 **First Christian Aid week**

# DATES

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## **1960 – 1970s INTERNATIONAL**

- 1960 **Secretariat for Promoting Christian Unity** established by Pope John XXIII.
- 1961 **Third Assembly of World Council of Churches at New Delhi.** 'Jesus Christ – the Light of the World - 197 member Churches, including Orthodox Churches from Russia, Bulgaria, Rumania and Poland. Five Roman Catholics observers.
- 1962 **Second Vatican Council** started, attended by 40 observers from other denominations.
- 1964 **Lumen Gentium** – Dogmatic Constitution on the Church  
**Unitatis Redintegratio** – Decree on Ecumenism
- 1965 **Joint Working Group** between WCC and Roman Catholic Church set up
- 1968 **Fourth Assembly of World Council of Churches at Uppsala.** "Behold, I make all things new." 233 member Churches
- 1969 **Programme to Combat Racism** initiated by WCC.
- 1973 **Leuenberg Agreement** between Reformation Churches in Europe.
- 1975 **Fifth Assembly of World Council of Churches at Nairobi** 'Jesus Christ frees and unites - 285 member Churches.
- 1978 **Ecumenical Forum of European Christian Women** formed.

# DATES

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## 1960s – 1970s BRITAIN AND IRELAND

- 1961 **Scottish Churches House** opened.
- 1964 **First British Conference on Faith and Order, Nottingham**  
**Scottish Council of Churches** re-constituted.  
**Anglican-Methodist Unity Commission** set up.
- 1965 **Corrymeela Community** founded.
- 1966 **Irish Council of Churches** formed.
- 1967 **People Next Door** ecumenical house groups
- 1969 **The 'Sharing of Church Buildings Act'** was passed providing for two or more denominations to share a single building.  
**'Local Ecumenical Projects'** became the new term for 'Areas of Ecumenical Experiment'.
- 1970 Approximately **650 Councils of Churches** exist.  
**Week of Prayer for Christian Unity** grows in Britain.
- 1971 **Sponsoring Bodies** begin to be formed on a county or intermediate level to oversee Local Ecumenical Projects (LEPs).  
**The Consultative Committee for Local Ecumenical Projects in England, CCLEPE**, formed.  
**Queen's College, Birmingham** founded.
- 1972 **United Reformed Church** formed by amalgamating the Congregational Union and the Presbyterian Church in England.  
**Anglican Methodist unity** talks finally rejected by General Synod.  
**Churches Unity Commission** formed.
- 1975 **Commission of the Covenanted Churches in Wales** ('Enfys' – 'Rainbow') created.
- 1976 **'Visible Unity: Ten Propositions'** published by the Churches Unity Commission. Baptist and Roman Catholics withdrew from full membership of the successor body, the Churches Council for Covenanting.

# DATES

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## **1980s INTERNATIONAL**

- 1980 **Common Witness** joint statement by WCC/RCC Joint Working Group.
- 1982 **Lima Report: Baptism, Eucharist and Ministry**, produced by WCC Faith and Order Commission.  
**ARCIC I** (Anglican Roman Catholic International Commission) Final Report.
- 1983 **Sixth Assembly of World Council of Churches at Vancouver**, 'Jesus Christ – the Life of the World' - 301 member Churches. Start of Justice, Peace and Integrity of Creation (JPIC) process.
- 1987 **Salvation and the Church** (ARCIC II)
- 1988 **WCC Ecumenical Decade of Churches in Solidarity with Women** began.  
**Meissen Common Statement** signed between Evangelical Church in Germany and Church of England.
- 1989 **First European Ecumenical Assembly at Basel**, 'Peace with Justice'

# DATES

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## 1980s **BRITAIN AND IRELAND**

- 1980 **Proposals for covenanting in England** issued  
**National Pastoral Congress** of Roman Catholic Church held in Liverpool.
- 1981 **Churches of Christ and United Reformed Church** united.
- 1982 **Pope John Paul visited Britain**. The Pope, Archbishop of Canterbury and Moderator of the Free Church Council reaffirmed their common baptismal vows in Canterbury Cathedral.  
**Covenanting proposals** rejected by House of Clergy of General Synod.
- 1984 **The Inter-Church Meeting** brought together the three largest Christian traditions in England, along with Orthodox, Lutheran and some African and Afro-Caribbean, Independent, Pentecostal and Holiness Churches.
- 1985 **'Not Strangers but Pilgrims'**: a 'three year Inter-Church Process of prayer, reflection and debate on the nature and purpose of the Church in the light of its mission' began.
- 1986 **'What on earth is the Church for?'** Lent Course, stimulated over 100,000 responses, the basis of the report 'Views from the Pews'.
- 1987 **National Conferences** in Nottingham, Bangor and St Andrew's  
**Swanwick Conference and Declaration**
- 1989 **'Churches Together in Pilgrimage'**, known as the Marigold Book, published as the report on the Swanwick Conference.  
**Canons B43 and B44** promulgated in the Church of England.



# DATES

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## 1990s INTERNATIONAL

- 1991 **Seventh Assembly of World Council of Churches at Canberra** 'Come, Holy Spirit – Renew the Whole Creation'  
**The Church as Communion** (ARCIC II)
- 1993 **Fifth World Conference on Faith and Order at Santiago de Compostela** - Towards Koinonia in Faith, Life and Witness.  
**Porvoo Common Statement** signed between Nordic and Baltic Lutheran Churches and Anglican Churches in Britain and Ireland.
- 1993 **Ecumenical Directory** for the Application of Principles and Norms on Ecumenism from Pontifical Council for Promoting Christian Unity.
- 1994 **Life in Christ** (ARCIC II)  
**Tertio Millennio Adveniente** Pope John Paul II's Encyclical on the Millennium.
- 1995 **Ut unum sint** Pope John Paul II's Encyclical on ecumenism.
- 1996 **Sharing in the Apostolic Communion**, report of international Anglican-Methodist dialogue.
- 1997 **Second European Ecumenical Assembly at Graz**  
'Reconciliation - Gift of God and Source of New Life'
- 1998 **Eighth Assembly of World Council of Churches at Harare**  
'Turn to God – Rejoice in Hope' - 322 member Churches.
- 1999 **Joint Declaration on the Doctrine of Justification** signed by Roman Catholic Church and Churches of Lutheran World Federation.  
**The Gift of Authority** (ARCIC II)

# DATES

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## 1990s **BRITAIN AND IRELAND**

- 1990 **Churches Together in England (CTE), Action of Churches Together in Scotland (ACTS), and Churches Together in Wales (CYTŪN)** inaugurated on 1 September in London, Dunblane and Aberystwyth.  
**Council of Churches for Britain and Ireland (CCBI)** inaugurated in Liverpool a week later.
- 1991 **CTE Forum** - 20 member churches and councils.
- 1992 **First Council for Churches in Britain and Ireland Assembly at Swanwick** with over 300 delegates.
- 1993 **CTE Forum**  
**Called To Be One** process initiated by Churches Together in England to discover what the Churches understood by the visible unity of the Church.
- 1995 **CTE Forum**
- 1997 **Five Marks of Mission** and five characteristics of visible expression of the Church's unity given general endorsement by the CTE Forum. It recognised that Churches, regions and people were at different stages and had different perspectives and that 'no single blue-print' was appropriate.  
**May They All be One** was the response of bishops of the Church of England to Ut Unum Sint.
- 1998 **Fetter Lane Common Statement** signed by Moravian Church of British Province and Anglican Churches in England and Ireland  
**Millennium plans** took shape, including Faith Zone in the Dome
- 1999 **CCBI Assembly** agreed name-change to Churches Together in Britain & Ireland (CTBI).  
**CTE Forum 'Called to make Peace'**  
**NewStart materials, Millennium Resolution and candles** promoted.  
**One Bread, One Body** teaching document on the eucharist published by British and Irish Roman Catholic bishops.

# DATES

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## 2000s **INTERNATIONAL**

2000 **Reuilly Agreement** between Anglican Churches in Britain and Ireland and the French Reformed and Lutheran churches.

2001 **Charta Oecumenica** - Guidelines for the Growing Cooperation among the Churches in Europe – agreed by Conference of European Churches and Council of European Bishops' Conferences.

**Dominus Iesus** A Congregation for the Doctrine of the Faith document on the uniqueness of Christ.

**Speaking the Truth in Love: Teaching Authority among Catholics and Methodists** Dialogue report published.

**WCC Decade to overcome violence** started.

2005 **Pope Benedict XVI** succeeds **Pope John Paul II**

**MARY – Grace and Hope in Christ** (ARCIC) published

# DATES

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## **2000s BRITAIN AND IRELAND**

- 2000 **Pentecost 2000** *ecumenical, largely out-door celebrations. Congregational Union of Scotland and United Reformed Church enter into union. The Eucharist, Sacrament of Unity was response of the Church of England to issues in One Bread, One Body.*
- 2001 **CTE Forum** *'Together in a Common Life: United for Mission - Vision and Reality'. Draft Anglican-Methodist Covenant was published. Ecumenical Bishop proposal rejected by Church in Wales.*
- 2002 **CTBI Assembly** *'In search of Holy Ground'. CTE Presidents' Personal Covenant signed at Windsor Castle.*
- 2003 **CTE Forum** *'Contributing to a Common Life'. Anglican-Methodist Covenant agreed. Leaders' of England-based churches Retreat/Consultation held at St Columba's, Woking. Scottish Church Initiative for Union rejected by Church of Scotland.*
- 2004 **Baptist Union of Great Britain – Independent Methodist Churches' Covenant** *agreed.*

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*Quotes Words and Dates* brings together under one cover well-known quotations from ecumenical texts, words which are used in the churches in different ways or with different nuances, and important dates in the ecumenical journey.

It is the result of collaborative work of the Churches Theology and Unity Group, which is made up of specialist representatives of Churches Together in England's Member Churches, and therefore has the broadest theological spread of any group in England, if not the world.

*Quotes Words and Dates* is a reference booklet. It is also something which it is useful to read through from start to finish. The *Quotes* are worthy of reflection; the *Words* serve as a reminder of the need to be alert to how people can communicate the wrong meaning or cause unnecessary offence; the *Dates* are an encouragement through illustrating the distance that has been travelled in the last hundred years.

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