

THE WINDOW

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AFRICAN ANGLICANS AND LUTHERANS MEET IN HARARE

by Eugene Brand

Anglican and Lutheran church leaders and theologians from eastern and southern Africa met in Harare, Zimbabwe, from February 3rd to 7th at a consultation on ecclesiology. The 29 participants came from Botswana, Kenya, Madagascar, Namibia, Tanzania, South Africa, Zambia and Zimbabwe. The consultation was part of the work of the Anglican-Lutheran International Commission (ALIC) and was sponsored jointly by the Anglican Consultative Council (ACC) and the Lutheran World Federation (LWF). It was the first time in recent history that such a group came together to discuss theological issues involved in relations between the two communions.

Common worship and prayer marked the week-long programme. Anglican Bishop Hatendi (Harare) presided at the opening Eucharist at the cathedral; Lutheran Bishop Kolowa (Tanzania) preached. Newly elected Lutheran Bishop Siphuma (Balawayo, Zimbabwe) presided at the closing Eucharist, assisted by his deputy, the Rev. Dr. Ambrose Moyo, and Anglican Bishop Mwaigoga (Southwest Tanganyika) preached. Each day of the consultation began with a joint Anglican-Lutheran service of Morning Prayer followed by Bible study, and closed with Evening Prayer.

In response to reports of close relations between Anglicans and Lutherans in much of eastern and southern Africa, ALIC proposed two consultations where church leaders and theologians could reflect on relations and discuss issues that still pose problems. The plan was endorsed by African Lutheran leaders at the LWF Assembly in February 1990 and by their Anglican counterparts later that year at the ACC.

Lutheran Bishop Sebastian Kolowa, who is also co-chair of ALIC, and Anglican Archdeacon N. S. Hamupembe (Namibia), who is a veteran participant in Anglican-Lutheran discussions, shared the chair during the sessions in Harare. Bishop David Tustin (Grimsby, England), Anglican co-chair of ALIC and Co-President of the Anglican-Lutheran Society, was there as an observer. Staff work was the responsibility of Dr. Donald Anderson (ACC) and Dr. Eugene Brand (LWF).

In an initial exchange of experiences and perceptions, consultation participants identified four discussion topics

that formed the major agenda for the meeting:-- 1) Christ's mission in the power of the Spirit 2) God's people in Africa 3) the shape and task of the church and 4) spirituality, which was described as "Christian discipleship through worship and through our lives as a living sacrifice." These topics were worked on in national groupings as well as in plenary sessions. An important sub-theme of the second topic was the relationship of women and men "in the communion of the Church, for mission, for ministry, for mutual care and nurture."

To keep the African discussion firmly rooted in the context of broader Anglican-Lutheran relations, Professor Michael Root of the Institute for Ecumenical Research, Strasbourg, France, was asked to present an overview of current Anglican-Lutheran conversations elsewhere. Dr Root related this to the "Niagara Report on Episcopate" (1987), the result of an ALIC international consultation. The global framework for the African discussion was also provided by resolutions from the 1988 (Anglican) Lambeth Conference and the 1990 LWF Assembly. Both resolutions urge the churches to engage in conversations that may lead to greater unity between Anglicans and Lutherans.

As they worked toward a consultation report, participants reminded themselves repeatedly of factors that tend to shape the context in which African churches minister: -- "poverty, racism, sexism, the worldwide crisis of AIDS." But they wished to address these problems in more than a sociopolitical manner. "There is a spiritual poverty which goes with material poverty," said one of the bishops, "and we need to deal with both." Another participant noted the need to "hold in tandem" the theology of the church and patterns of being the church. "We should deal with our overwhelming African problems with a certain degree of modesty," admonished one bishop. "We should be prepared to learn from the past."

From the discussion of the issues that prevent fuller communion between Anglicans and Lutherans, it was clear that more detail from official documents is required. "We can only proceed on a solid basis," said one participant, "when we know what our documents say. Let us strengthen what we agree upon and then identify those issues which require more work. Official documents probably need amendment to allow the whole people of God to minister."

In its report to the ACC and LWF, the consultation recommended closer study of the "Niagara Report" and especially of its practical steps toward closer communion. "We became more aware of the differing relationships between our two communions," the Harare report states, "due to the earlier mission principle, the practice of comity, consequent tribal or regional churches and the absence of real exposure to one another. We urge our respective churches to do everything in their power to rediscover one another in the one communion of the Church."

Discussion of equal sharing in the ministry of the whole church drew forth a confession: "We call our churches to repentance and to ensure that women's contributions are properly appropriated. For the issue is not first and foremost the ordination of women, but rather the understanding of the church as communion which allows for the development and participation of all. It demands that we recognise the abilities of women exercised in partnership with men - that is that we develop and utilise the gifts of all members and allow for mutual unfolding of talents in community."

A high measure of present unity is affirmed by the report: "We affirmed the 'una sancta' (the one hold catholic and apostolic church), the basic ecclesiology of communion rooted in the triune God and with one another, the Church as the body of Christ making present Christ in the world, and the Church as the people of God. We urge our churches to leave no stone unturned to translate these theological affirmations into concrete realities, e.g. the worship that mediates the mystery of God, diaconal responsibilities that mediate Christ to the world, sharing of charismata in the one body, mediating God's reconciling power which brings forth conviction, confession and forgiveness."

Church structures and leadership were also highlighted. This "ecclesiology demands a search for authentic African ecclesial structures that not only foster the Church's mission, but also make for properly constituted authority for pastoral leadership, coordination, and oversight, coupled with mutual responsibility, accountability and transparency at all levels. We urge our churches to continue the study of issues relating to use and abuse of power and authority in the Church, and the duration of the tenure of office of bishops. The development of an authentic African ecclesiology, however, must be done in the context of the universal Church."

The report concludes with a mutual commitment that is spelled out in several practical steps: "We endeavour to work to eradicate 'all our differences (that) serve as the focal point for mutual fears and suspicions, prejudices and distorted perceptions' (Niagara Report)... Our consultation has demonstrated that the search for unity is a process which is not without pain and struggle. We rejoice, however, that there are several and varied signs of cooperation between our two communions. But we urge deepening of the cooperation, particularly through reflection on the significance of the points of cooperation."

Members of the consultation spoke of ways in which some of the recommendation could be addressed in the coming months, even before their report can be received officially by ACC and LWF. Plans are being developed for a second consultation in 1993 which will also involve members of ALIC and which will endeavour to broaden and deepen the insights of Harare.

Saying their farewells, it was not uncommon to hear phrases from participants such as "historic first" or "significant foundation for solid future work." It was clear that a new network of relationships between Anglicans and Lutherans had been established in eastern and southern Africa. These relationships, it is hoped, will spread and grow among the Anglican and Lutheran communions, bringing them closer together.

[LWI]

Dr Brand is LWF Assistant General Secretary for Ecumenical Affairs.

The **Window** is sent quarterly to Members and Associate groups of the Anglican-Lutheran Society. Information about the Society and membership applications are available from the Secretary.

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THE WINDOW

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ANGLICAN-LUTHERAN RELATIONS IN THE UNITED STATES

by Cyril M Wismar

If it doesn't happen on the parish level it doesn't happen! That is a truism most appropriately applied to the living out of decisions and agreements made on the stratospheric level of ecumenical dialogues.

In the USA it is, thank God, happening "on the parish level" as well as the Conference/Deaneries level and the Synodical/Diocesan level, and the Provincial level.

On the Provincial/Synodical level there is an organisation known as NEWLED (New England Lutheran Episcopal Dialogue). Representatives from each of the seven Episcopal dioceses are matched by an equal number of Lutherans from the New England Synod of the Evangelical Lutheran Church in America. NEWLED conducts quarterly meetings, generally in a central location. The meetings last the greater part of the day. At each meeting there is a eucharist. When an Episcopalian presides at the altar the homily is delivered by a Lutheran, and when a Lutheran presides an Episcopalian priest has the homily. Programmatic input is made by members of the dialogue, bishops or visiting ecumenists.

Regionally, in the City of Worcester, Massachusetts, for example, there are two Lutheran-Episcopal clergy meetings a year, in October and May.

On the parish level many Lutheran and Episcopal parishes have entered into Covenants. Out of these documents mutually constructed and approved, the many aspects of the 1982 Agreement between the two Communion are lived out,

e.g. Joint Bible groups which review the findings of Lutheran-Episcopal Dialogues on the National level.

Perhaps the most obvious form of local cooperation is that in which the facility of one parish is used jointly by a congregation of the other denomination. Permit a very personal illustration of that agreement.

As a retired bishop I was given permission to establish a Lutheran congregation in Great Barrington, Massachusetts. With the assistance of the Rt Revd Andrew Wissemann of the Western Massachusetts Diocese, the vestry of Saint James Episcopal church made their Great Hall available to the fledgling Lutheran group. That arrangement was established two and a half years ago. Since then at regular intervals joint worship is conducted, e.g. Christmas Eve, Christmas Day, Ascension Day, the Fifth Sundays of the year. At times the Episcopalians are the hosts and at other times the Lutheran liturgy is employed. There is also a joint Sunday School and joint youth work.

A more dramatic form of living out our growing together is manifested in a recent religious news release, which ran this headline: "ELCA Pastor to serve Virginia Episcopal-Lutheran parish."

It is obvious that while our two denominations are still living within the constraints of "interim eucharistic hospitality" of 1982, they are well on the way to the desired goals of "Full Communion."

Cyril M Wismar is a Lutheran Bishop (Retired)

CANADA - ECUMENICAL MISSIONARIES

Anglican and Lutheran Churches in Canada have made their first joint appointments to a Volunteers in Mission (VIM) programme. Last spring the two Churches decided to run the programme cooperatively on a trial basis. Two young men have been appointed, one Anglican, one Lutheran, to work in the Diocese of Amritsar, India, for six months. The VIM is an Anglican programme and joined with the Lutheran Church for an experimental three year period.

[from *Compasrose*]

ANGLICAN CYCLE OF PRAYER

Pray for Anglican-Lutheran relations. *Lord, banish the spirit of division which has so long humiliated and weakened Christendom. Arouse a desire for cooperation and unity. Draw us nearer to thee and one another. Create in us a steadfast temper of brotherhood. As we are one in the life which thou givest us through our Saviour, unite us also in thought and action.*

Tuesday, May 26th (St Augustine)

ORDINATION OF WOMEN

We hope to include an article on the ordination of women in the Lutheran and Anglican Communion in the next issue of *The Window* to update members on news we have received from different countries. The Church of England at its November meeting will be considering a motion to make provision for the ordination of women as priests.

[Gillian Court]

ECUMENISM IN NORWAY

by Ola Tjørhom

Normally, I belong to those who are convinced that the ecumenical commitment of the Church of Norway, being a state- and majority-church which often exposes a lack of sensitivity towards its sister-churches, calls for considerable strengthening. But having read the Revd G. E. Cooke's report in *The Window* (No.30; 1991) after his four weeks stay in Norway, my first reaction was that "surely, things cannot be all that bad".

Anyway, I would like to offer some supplementary comments to the observations of Mr Cooke, which - in spite of their briefness - may contribute to a more complete picture of the current ecumenical situation in our country.

For approximately 40 years, a more or less official ecumenical agency has existed within the Church of Norway, which is in charge of "Faith and Order" (as well as "Life and Work") related issues. Today, this agency, having direct links to both the Bishops' Meeting and the General Synod, deals with a wide range of ecumenical questions on local, national and international levels.

A Roman Catholic-Lutheran dialogue commission was established as early as 1978 and has so far published three reports. Additionally, our church has been involved in dialogues with the Methodist and Baptist churches, as well as in a multi-lateral dialogue which includes practically all Norwegian churches. At present, plans to organise a national ecumenical council which hopefully will include all these churches are progressing.

Even if local ecumenism is moving quite slowly, in a way which according to my knowledge may have a certain resemblance to the English situation, the awareness of the need for common service and joint action in the local community is growing. And the Prayer Week for Christian Unity has been celebrated regularly for years.

I certainly do not mean that these brief examples, which could be multiplied, suggest that everything is perfect in this area. But I do think it is fair to say that things could have been worse. And if the Anglican chaplain in Oslo is quoted correctly by Mr Cooke, I find it hard to agree with his rather harsh judgement that "nothing ever happens here".

In addition to Norwegian ecumenism, Mr Cooke also comments on the ministry and ministerial structures of the Church of Norway - i.e. claiming that it "is aware that its authority stems from Christian III of Denmark". Even if I must admit that I have some difficulties in understanding what this statement actually implies, I would like to add some remarks on our church's attitude in respect to the episcopal office.

With the possible exception of a short period immediately after the Reformation, the Church of Norway has always

claimed to be what we regard as an episcopally ordered church. And the history of some of our episcopal seats goes back almost 1000 years, witnessing to a substantial continuity in the life of the church.

Even if our church, mainly due to practical considerations at the time of the Reformation and together with the majority of the Lutheran churches, has not kept the historic episcopate as such, it is normally held here that bishops are installed or ordained to a separate order. And as far as I am concerned, the idea of the basic oneness of the ministry of the church, being anchored in the constitutive service with word and sacraments, should not be confused with a kind of monolithic structuring principle.

Within this framework, ecclesial authority is exercised by our bishops in consonance with the people of God or the faithful as a whole and their conciliar organs.

Also in this field, it must be admitted that the order and practice of our church are far from perfect. Here, however, we hope to be able to learn from our Anglican counterpart. And as the readers of *The Window* will know, we are at present, together with the Lutheran churches of the other Nordic and Baltic nations, involved in a challenging and prosperous dialogue with the Church of England, which will provide us with excellent opportunities to benefit from your experience in this particular area. I sincerely hope that old prejudices and misunderstandings, on both sides, will not impede this vital process.

[The Revd. Ola Tjørhom teaches dogmatics at the Theological Faculty of the School of Mission in Stavanger. He is a member of the Church of England -Nordic/Baltic Lutheran dialogue commission and also serves as a national correspondent for the Anglican-Lutheran Society in Norway.]

The Anglican-Lutheran Society was established in 1984 with the following aims:

- * *to encourage a wider interest in and knowledge of our respective traditions and contemporary developments within them;*
- * *to develop opportunities for common worship, study, friendship and witness;*
- * *to pray for the unity of the Church, and especially between Anglicans and Lutherans.*

INDEX TO ABBREVIATIONS

LWI Lutheran World Information
ACC Anglican Consultative Council
EPS Ecumenical Press Service

THE ANGLO-NORDIC-BALTIC CONVERSATIONS

by Christopher Hill

Attention has been paid in the last few years to the importance of Anglican relations with the German Evangelical Church (as it now is - reunited). The culmination of this growth in communion was the double celebration of the Meissen Agreement in Westminster and Berlin last year. And that was the beginning, not the end, of a further process of growth in unity at all levels. But there are other partnerships and discussions which we must also pursue. The Church of England has long-standing agreements and relationships with the Nordic and Baltic Churches. And even before the Meissen Agreement was completed there was thought in those countries and in Lambeth and Church House, Westminster, as to how further progress could be advanced with the Lutheran Churches of Northern Europe and the Baltic.

The old agreements - stretching back between the early twenties with Sweden, the late thirties with Finland, Latvia and Estonia, and the fifties with Norway, Denmark and Iceland - were negotiated piecemeal. And churches with the 'historic episcopal succession' were treated differently by the Church of England from churches which did not maintain it. Contemporary soundings lead to a consensus that an advance in communion with some churches at the expense of others was now unacceptable to both Anglicans and Lutherans. Anglican differentiation had been a cause of some division among the Scandinavian churches. On a wider front the historic Anglo-Scandinavian/Nordic Theological Conferences and the newer Pastoral Conferences (now including Baltic representation) had greatly assisted mutual understanding and pastoral exchange. There had been a *de facto* growth in communion and it was looking to be high time that the Church Agreements reflected this.

So we are well advanced in a many-faceted conversation. The third plenary meeting of the Anglo-Nordic-Baltic Conversations took place last September at Smidstrup Strand in Denmark, chaired by the Bishop of Grimsby, David Tustin, and the former Bishop of Visby (Sweden), Tore Furberg.

The undoubted challenge of these conversations is to re-express the doctrine of the apostolic succession of the Church in a way which allows Anglicans and Lutherans to value the historic episcopate as a sign, but not a guarantee, of apostolic fidelity, and in a way which does not deny such apostolic fidelity to churches such as those of Norway and Denmark which consciously remained episcopal, diocesan churches, but in which the historic episcopal succession was interrupted. Though not, one might add, the presbyteral succession.

In this task the work of the **Baptism, Eucharist, Ministry** Agreement of the Faith and Order Commission of the World Council of Churches has been crucial. And as this has been widely accepted by almost all the churches involved I have reasonably optimistic hopes for the future.

Central to the work of the Conversations has been a agreed ecclesiology. Logically this is prior to any discussion about ministry, though Anglican discussion with Lutherans has tended to focus far too quickly on the ministry of bishops! The Meissen agreement was a most helpful starting point in the Nordic-Baltic discussions of the nature of the Church as sign, instrument and foretaste of the Kingdom of God. There is also a less tangible but important sense of the mutual recognition of our churches as Churches of their lands, cultures and peoples. We feel we belong to the same kind of family.

Like Meissen, agreement in faith will probably be expressed by the summary of ecumenical agreements on the basic doctrines of the Christian faith. But the Anglo-Nordic-Baltic agreement will (I hope) be able to go further than Meissen because of the episcopal structure of the Churches concerned - whatever their particular histories of the transmission of the historic episcopate.

It is also worth stressing that our agreement so far looks at a goal of unity which is more profound than mere federalism or a monolithic organisational unity. Full Sacramental unity must mean true sharing in life and counsel, including resources and decision making.

One feature of the Conversations which has made the discussion particularly interesting is the participation of the Baltic Churches. At a drafting meeting two years ago I was present in Tallin when the flag of the Soviet Republic of Estonia was taken down (from the Parliament building) to be replaced by the old flag of the Estonian Republic. The pastoral importance of our conversations for the Evangelical Lutheran Churches of Estonia, Latvia and the little Church in Lithuania must not be underestimated. It is also necessary for us to have contact with them if we truly believe in the catholicity of the Church as Anglicans.

There are different areas: I have mentioned episcopacy; the 'three-fold' ministry is another; and there are well-known different pastoral approaches to Confirmation.

Yet by grace and goodwill (and hard, careful theological work) I believe there is a fair chance of achieving an agreement which will ultimately allow the real interchangeability of ministries, but which will also bring the people of our several Churches together in a closer communion of life as well as sacrament.

Christopher Hill is Canon Residentiary and Precentor of St Paul's Cathedral, and formerly the Archbishop of Canterbury's ecumenical adviser.

ANGLICAN-LUTHERAN DIALOGUE

Training for Ordained Ministry¹

by Jonathan Draper

In August 1991 I was invited to give a series of lectures and seminars on training for ordained ministry in the Church of England, to faculty and students of the University and Pastorseminariet in Århus, Denmark. This follows on from two visits from Århus to Ripon College Cuddesdon, Oxford (RCC) by Danish clergy, teachers and theological students, and is, both institutions hope, the beginning of a formal exchange programme. We have had one student from Århus at RCC for one term last academic year, and have had enquiries from more for next academic year. A similar visit took place in October 1991 from the University of Copenhagen. As attention in European Anglican-Lutheran dialogue shifts, following the Meissen agreement, from an Anglo-German focus to the Scandinavian and Baltic Churches, this kind of primary contact between Danish and English clergy, teachers and theological students takes on added significance, and the recent appointment of a Lutheran World Federation-sponsored lecturer to the staff of RCC - shared with Mansfield College (URC) in Oxford - provides a useful platform on which to build on the 'remarkable convergence' between the Anglican and the Danish Lutheran churches.

'Remarkable convergence' or not, Danish clergy and English Anglican clergy are trained for ordination in quite different ways, and this raises important theological questions about how church and ministry are conceived. All Danish clergy undergo a thorough university academic theological education, usually lasting between five and six years². This is followed by seventeen weeks in a Pastoral Seminary where those about to be ordained study practical matters, from singing to church administration (Danish clergy are also Civil Servants and act as Registrars), from preaching to pastoral practice³. Typically, English Anglican clergy do the whole lot together over two or three years, often in a worshipping, residential community. On the face of it, the two systems could hardly be more different.

In order for me to explain in Århus why we do things the way we do in the Church of England (or at least at RCC), it was necessary at an early stage, to explore what it means to be Anglican, to present a picture of Anglican self-understanding and ecclesiology: we do what we do because of how we understand ourselves and our task. And it was on this level of ecclesiological discussion that the important work of mutual understanding began to take place. It is significant that in spite of the different ways in which ministry and training for ministry are conceived in the two churches, Danish and English clergy *do* many of the same sorts of things: they lead worship and preach, baptise, teach the Christian faith, prepare people for confirmation, visit the sick and the dying. The first important theological point is that *practical* ecclesiology - how theory is actually embodied - needs to have a prominent place in dialogue between the two Communion. The standard phrase about being able to 'recognise' your own faith in that of another needs to have at

least a partially literal content. If we stay only at the level of *theoretical* ecclesiology we stand in danger of missing the ecclesiological reality: *theoretical* ecclesiology alone (even given its central importance) will not lead to genuine understanding.

For me this highlighted the important *theological* task to be done in fostering closer and more broadly-based exchanges between our churches: the study of ecclesiology, of how each church understands itself and conceives its task is, of course, essential. Anglicans do need to have a greater understanding of the way in which the Danish Lutheran Church functions not only within the State, but also within the historic culture of Denmark if we are to understand Danish Lutheran ecclesiology, and the inter-play between church and culture is an important theological topic for Anglican-Lutheran ecclesiological discussion⁴. But almost as important as formal theological study and discussion, we need to *experience* each other's ecclesiology in *practice*: this is of primary importance to genuine understanding, for it is in our practice that we will discover the wide common ground that we already share, and what our ecclesiology actually means.

Because of this, it was instructive to spend a day at the Pastoral High School in Logumkloster, which is a centre for continuing education for the Danish clergy. My discussions there about training for ordained ministry with serving clergy highlighted for me the quite remarkable degree to which our two churches face similar theological and cultural questions. In how we go about answering those questions we can learn quite a lot from each other. The important point is this: the theoretical and the experiential need to go hand-in-hand in our dialogue; when we experience what Lutheran ecclesiology means in practice, we will understand it better in theory.

Two other matters about training for ordination arose out of my visit that are worth mentioning. The first concerned the understanding of the nature of vocation, and the attendant questions of selection. In the Church of Denmark vocation is understood primarily in individual and personal terms relating to the inner call of God (although this is being challenged by some), whereas in the Church of England vocation is always understood in terms of both inner individual call *and* the corporate, external call of the church. That is, in the Church of England a vocation to ordained ministry may well be something an individual feels, but the church has itself got to be convinced that the call is genuine and is genuinely to ordained ministry. There is no comparable system of selection and testing of vocation in the Church of Denmark.

This also relates, I think, to broader questions of what might be called spiritual formation. In Denmark this is very much a matter between the individual and God, and is little addressed in training for ministry except in the most general terms. My time at the continuing education centre in Logumkloster convinced me that this is a matter which many Danish clergy would like to see addressed both more directly and personally as a part of training for ministry, particularly as they feel a need to be able to address matters of spirituality in their

corporate and public ministry as well as in their private and individual ministries.

Both of these matters arise from a combination of cultural and theological factors. The traditional Lutheran stress on the importance of the individual believer's relationship with God (although this has been exaggerated, even by Lutherans) has fostered an unwillingness to 'pry' too much into another person's spiritual life. And culturally, my impression is that questions of faith and spirituality are not on the social agenda: one does not talk about them in public. Much as I admired the theological competence and seriousness of the Danish teachers, students and clergy I met (from which seriousness we in the Church of England could gain a great deal), I did find it difficult *theologically* to disengage questions of faith from questions of theology and ministry. For me it was partly a question of the point of the enterprise: why are we trained *theologically* for ministry? Precisely, it seems to me, to be able to address the questions of faith that arise in our attempt to live out a Christian discipleship in the world. There can be no doubt that this reflection on faith needs to be done with genuine intellectual rigour, but the context of that reflection is the lived faith of the church. This, too, raises further ecclesiological questions about the nature of christian discipleship, about the mission of the church in the world, and about the ability of the church to take a critical stance to the culture in which it lives. I suspect that *theologically*, rediscovering a proper sense of the corporate in both training for and the exercise of ministry in the Church of Denmark would go a long way towards addressing these issues (and some of the same questions, of course, could be addressed to the Church of England).

I was very much impressed by the students, teachers and clergy I met in Denmark. They took their faith and their theology seriously, they were seeking to face the awkward question posed by their own tradition, by the world around them and by the nature of their relationship to the state and to Danish culture, and I felt very strongly that much of what they were struggling with we also struggle with in the Church of England. I also discovered that we share a much more common theological inheritance than I had supposed. And while there are significant differences of emphasis in ecclesiological theory, which give rise to different systems of training for ordained ministry, there are also great areas of overlap in ecclesiological practice which provide a wide common ground from which we can learn from each other.

The Report of the Anglican-Lutheran European Commission said in 1983 that:

since both traditions reflect similar theological presuppositions with regard to their inner life, their task, and also their relation to the societies in which they find themselves, exchange, encouragement, enrichment and communion are an evident necessity as well as a dominical imperative.⁵

Theologically we stand to gain depth and breadth, and systematic theological seriousness from our dialogue with the Lutherans; practically we stand to gain a different kind of experimental base from which to think through and engage

with our task of mission in the world. Both of these seem worth pursuing.

NOTES

1 This is a shortened version of a report originally written for and published in *Theology*.

2 At Århus this takes the form of 'Basic Education' for two years in OT (with Hebrew), NT exegesis, Church History, Dogmatics, Ethics and Philosophy of Religion, and Philosophy in general; on top of this there is a three year in-depth study, with oral and written examinations in OT, NT, Church History, Pastoral Theology, Systematic Theology with Missiology and Ecumenics, an interdisciplinary subject, and a special subject.

3 There are no examinations at the Pastoral Seminary, although students are required to attend; the Staff of the Pastoral Seminary have 'no right or duty to give statements concerning the ability of the students to take responsibility as ministers' (from a paper by the Revd Gerhard Pedersen, Rektor of the Pastorseminariet in Århus, on 'Pastoral Training in Denmark', Nov. 1989).

4 In this respect a study of the thought and influence of NSF Grundtvig can hardly be exaggerated in its importance to Anglo-Danish dialogue, and this is a joint study which is already underway.

5 *Anglican-Lutheran Dialogue* The Report of the European Commission (London:SPCK, 1983), p28.

Jonathan Draper is Anglican Co-Moderator of the Anglican-Lutheran Society, and Director of Academic Studies at Ripon College Cuddesdon.

THE ANGLICAN COMMUNION: A Guide

is a 40-page brochure designed to acquaint the reader with the various aspects of Church life for Anglicans.

Archbishop of Canterbury George L Carey introduces the guide with a letter and that is followed by descriptive pages covering the work of the Primates Meeting, the Anglican Consultative Council and the Lambeth Conference, complete with attractive colour photos.

Simple in format and easy to use, the guide could well serve as a vehicle for discussion and study groups. Prayer groups might find it appropriate for use with *The Alternative Cycle of Prayer*. Confirmation and enquiry classes, libraries, theological colleges, seminaries and schools might utilise the guide as a general introduction to Anglicanism.

Published by Church House Publishing, compiled, edited and designed by the Anglican Communion Office Communications Staff, the guide sells for £2.95, although bulk orders from Provinces/Dioceses receive a generous discount.

Available from other Inter Anglican Publishing offices throughout the Communion. Forward Movement Publications, ECUSA, sells the brochure of \$5.45 (\$4.10 for bulk orders) plus p & p. The Anglican Book Centre in Toronto, Canada sells the guide at \$6.95.

BISHOP WISMAR AND CANON HILL ADDRESS A.G.M.

The 1992 Annual General Meeting of the Anglican-Lutheran Society was held on 14th March at St Mary's German Lutheran Church in London. The Revd Dr Jonathan Draper, Anglican Co-Moderator of the Society, chaired the morning session, which included a talk by the Rt Revd Cyril Wismar, a retired bishop of the Evangelical Lutheran Church of America (ELCA) and the Society's Correspondent in the U.S.A., and a response by The Revd Canon Christopher Hill of St Paul's Cathedral, who was the ecumenical adviser to the former Archbishop of Canterbury.

Bishop Wismar traced the development of Anglican-Lutheran relations in the U.S.A., focusing of the proposed Concordat of Agreement between the ELCA and the Episcopal Church in the U.S.A.. For many years Anglicans and Lutherans in North America were separated by language and culture, virtually living in different worlds; while Lutheran immigrants were making their way to the mid-west by covered wagon, said Bishop Wismar, the settled Anglicans were riding in the railway carriages. Serious dialogue between the two churches did not begin until 1969. Official meetings eventually led to an agreement establishing 'interim eucharistic hospitality' in 1982, and further dialogue has now culminated in the proposed Concordat of Agreement. At the inception of the Concordat, all existing Episcopal and ELCA ministries would be mutually recognised as valid. It is proposed that the Episcopal Church lay aside, for the purposes of the Concordat only, its restriction on ministers that have not been ordained by bishops in historic succession. The Lutherans are asked to accept ministers of the Episcopal Church without requiring them to subscribe to the Lutheran confessional writings. The Concordat would create two autonomous churches with a shared ministry.

Canon Hill compared and contrasted the recent developments in the U.S.A. with current discussions between the Church of England and the Nordic and Baltic Lutheran churches. He noted that the requirements of the ordinal could not be easily

set aside in the Church of England, as an Act of Parliament would be required to do so. It was hoped, however, that the dialogue with the Nordic and Baltic Lutherans might tackle for once and for all the question of episcopacy. There was a familial likeness between the Church of England and the Nordic and Baltic Lutherans; the latter had preserved a real continuity of episcopacy in structure and practice, even if not all the churches had the 'historic episcopate'. This might enable the Church of England to recognise the Nordic and Baltic Lutherans as episcopal churches, and to establish interchangeability of ministries with them.

The morning session was followed by Holy Communion, celebrated according to the Lutheran liturgy by Bishop Wismar. The preacher was the Revd Flora Winfield, Ecumenical Officer for the Council of Churches in Gloucestershire.

The Business Meeting was called to order in the afternoon by the Revd Thomas Bruch, Lutheran Co-Moderator of the Society. A revised constitution was presented, with amendments suggested by the Charity Commission, and was unanimously approved. The revisions would enable the Society to register as a charity. The Meeting also unanimously confirmed the Executive Committee's co-option of the Revd Dr Jonathan Draper as the Anglican Co-Moderator of the Society. Thanks were expressed to the Revd Dr David Thomson for his excellent organising of the 1991 International Conference in Oxford. It was announced that the Executive Committee was investigating the feasibility of holding the 1993 International Conference in Latvia.

An article by Bishop Wismar appears on page 3 and an article by Canon Hill appears on page 5. Readers may obtain a copy of Bishop Wismar's paper by sending an addressed envelope and UK postage or an international voucher for 50g to the Society's office in London.

ARCHBISHOP OF CANTERBURY VISITS GERMANY

The Archbishop of Canterbury, the Most Revd Dr George Carey, visited the Evangelical Church in Germany (EKD) from 8th to 12th March. The Archbishop's visit was in response to an invitation from Bishop Martin Kruse, former chairman of the EKD Council.

The Archbishop's visit was the first since the recent signing of the Meissen Agreement between the Church of England and the EKD. The agreement seeks to create closer relationships between the two churches.

The EKD is a federation of the Lutheran, Reformed and United churches in Germany.

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