



THE WINDOW

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Anglican-Lutheran Society

NAMIBIA: SOUTH AFRICA'S ILLEGAL COLONY

by John Evenson

Namibia is the last colony on the African continent. It is a land of deserts and dry plateaus, an area of 824,000 square kilometres of sand and limited savannah, and over this vast area are scattered 1.5 million people. More than two-thirds of the population are active followers of Jesus Christ, making the church in Namibia an extraordinarily important force in all segments of society.

However, with the world's media attention focused on South Africa these past years, the land and people of Namibia have been almost completely forgotten. Formerly a German colony, Namibia was a trust mandate territory of the League of Nations, set aside to be held as a 'sacred trust of civilisation' by His Britannic Majesty, administered through the then Union of South Africa.

But South Africa's policies of white supremacy and racial separation proved so injurious to the people of the territory that the countries of the world, through the United Nations General Assembly, revoked the mandate in 1966. In 1971, the International Court of Justice confirmed the General Assembly's action. South Africa has refused to leave the territory, even to this day. So it is that 1986 marks twenty years of illegal occupation of Namibia by the South African government -- twenty years of ever-increasing violations of the human rights of the Namibian people.

In the forty-five years of administration under the mandate, South Africa had continued the German policy of systematic removal of African people from the more fertile areas into 'tribal reserves', thus freeing farm and mining areas for its own exploitation. Diamonds, uranium and other minerals were taken in large quantities from the territory, and almost no education, medical services or economic opportunities were provided for the black 85% of the population.

The racial subjugation and mistreatment by the white minority has not gone unchallenged. In the opening decade of the twentieth century, the Germans slaughtered more than one-hundred

thousand Namibians to gain control over the central part of the territory. South Africa ruled with only slightly less brutality, resulting in the 1966 UN action. Since the revocation of the mandate and the refusal of South Africa to leave, young Namibians from the South West Africa People's Organisation have taken up arms to free their nation.

As the guerrilla war has continued, with SWAPO attacking South African military installations, patrols and informers, the already oppressive policies of South Africa's army and police have increased dramatically.

In the north, where half of the population lives, it is not uncommon for whole villages to be beaten ruthlessly by the occupation army if independence activities are suspected. Detention without trial is commonplace. Death in detention, disappearances of persons taken into custody, mutilations, rapes and murder

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FEATURE ARTICLES IN THIS ISSUE

FOCUS ON NAMIBIA

The Revd John Evenson, Director of the Namibia Communication Centre in London and a Lutheran pastor, has contributed two articles about this suffering country in which Anglicans and Lutherans work side-by-side: **NAMIBIA: SOUTH AFRICA'S ILLEGAL COLONY** and **ANGLICAN-LUTHERAN DIALOGUE IN NAMIBIA.**

Mr Dana Netherton, a candidate for a Ph.D. in Ecclesiastical History at King's College, London, and an Anglican layman, has written **THE ENGLISH REFORMATION AND LUTHERANISM.**

THE ENGLISH REFORMATION AND LUTHERANISM

by Dana Netherton

One thing which always upsets Lutherans in England is to hear the notion, held very commonly here, that 'Protestant opinion' is identical to 'Reformed opinion': for example, that 'Protestants' always want 'low' ceremonial and always hold a 'low' view of the sacraments. This is hardly the case. There are Lutheran churches which use chant and incense, and Lutherans parted company with other Protestants precisely because they insisted on defending the doctrine of the Real Presence. Nevertheless, Lutherans also insist that they too are Protestants -- the original Protestants.

But that is evidently not clear to the English. This is because the English Reformation was not a Lutheran Reformation. The style of English Protestantism is not a Lutheran style. Broadly speaking, Protestantism in England has been the Protestantism of the Puritans, of the Reformed school.

The English Reformation did not take a Reformed turn because of any plan by Archbishop Thomas Cranmer. His links with Lutherans were close and personal; Lutheran influences upon Cranmer's texts, which developed into the 1549 Book of Common Prayer, are well known and well documented (see Cuming, History of Anglican Liturgy, 1982, pp.30-44). Once Henry VIII died in 1547, and the Protestant sympathiser Somerset was Protector for the underage Edward VI, Cranmer sent a series of invitations to Protestant leaders on the Continent: to the Reformed leader, John Calvin (Zwingli had died in 1531), and also to the surviving Lutheran leader after Luther's death in 1546, Philip Melanchthon. Cranmer had several projects in mind. One was a pan-Protestant alliance which might counter the efforts of Rome and the Catholic Emperor. Another was the instruction of English theologians in the new Protestant ways. A number of Reformed divines came; the Italian Zwinglian, Peter Martyr Vermigli, was named Regius Professor of Divinity in Oxford, while Calvin's teacher, Martin Bucer of Strasbourg, took the chair of Regius Professor of Divinity at Cambridge. These and other Protestant refugees settled down to teach Protestantism to the English, in the style to which they were accustomed. But neither Calvin nor Melanchthon came, and virtually no Lutherans came at all. These were the circumstances which led to the English Reformation taking a Reformed, not a Lutheran, turn. When England opened itself to Continental teachers, the only teachers who came were Reformed theologians.

Why did no Lutherans respond to Cranmer's invitation? Some say that it was Melanchthon's fault. C.H.E. Smyth says that Melanchthon wished to avoid 'the inconvenience and possible danger of a journey to London.' (Cranmer and the Reformation Under Edward VI, 1926, pp.39-41). Smyth's open hostility to Melanchthon is echoed rather more mildly by other English writers. Thus English students of the Reformation might gain the impression that the English Reformation did not take a Lutheran direction because of Melanchthon's apathy -- or even because of his cowardice.

This must be considered quite unfair. Indeed, it can be argued that Melanchthon's refusal to go to England demonstrated not his refusal to face danger but his refusal to flee from it. In order to understand this, let us shift the scene from England to Germany.

In 1547, the same year of Henry's death, the Emperor Charles V won the battle of Muhlberg. He captured Wittenberg and the leading Lutheran princes. In 1548 Charles imposed upon the Protestants the 'Augsburg Interim', which took from them everything they had gained, except married clergy and the communion cup. To many observers, it appeared that Germany was lost to Protestantism. Protestants fled to England in the thousands. It is said that over five thousand Continental Protestants settled in London alone. Yet Melanchthon remained in Germany. What was he doing?

Melanchthon was trying, at the risk of his life, to negotiate with the Emperor a moderation of the Augsburg Interim which might permit the survival

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Editor

The Revd Thomas Bruch

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are all part of South Africa's official terrorism as it seeks to impose its will on the people.

South Africa has installed more than 100,000 armed soldiers in Namibia to control and manipulate the people under the same racist policies it uses in the Republic itself. There is at least one armed soldier or policeman in Namibia for every 15 persons, and if the paid informers and government workers are also counted, it might be said that one person in ten is a salaried agent of the white-controlled government in Pretoria.

The major political force for liberation is the South West Africa People's Organisation, a multi-racial movement with followers in almost every part of the territory. SWAPO receives funds for its extensive refugee camps in Angola and Zambia from churches throughout the world, and has been selected by the United Nations General Assembly as the "sole and authentic representative" for Namibia at the UN until such time as internationally supervised elections take place in the territory. SWAPO receives military assistance for its small army from the eastern block.

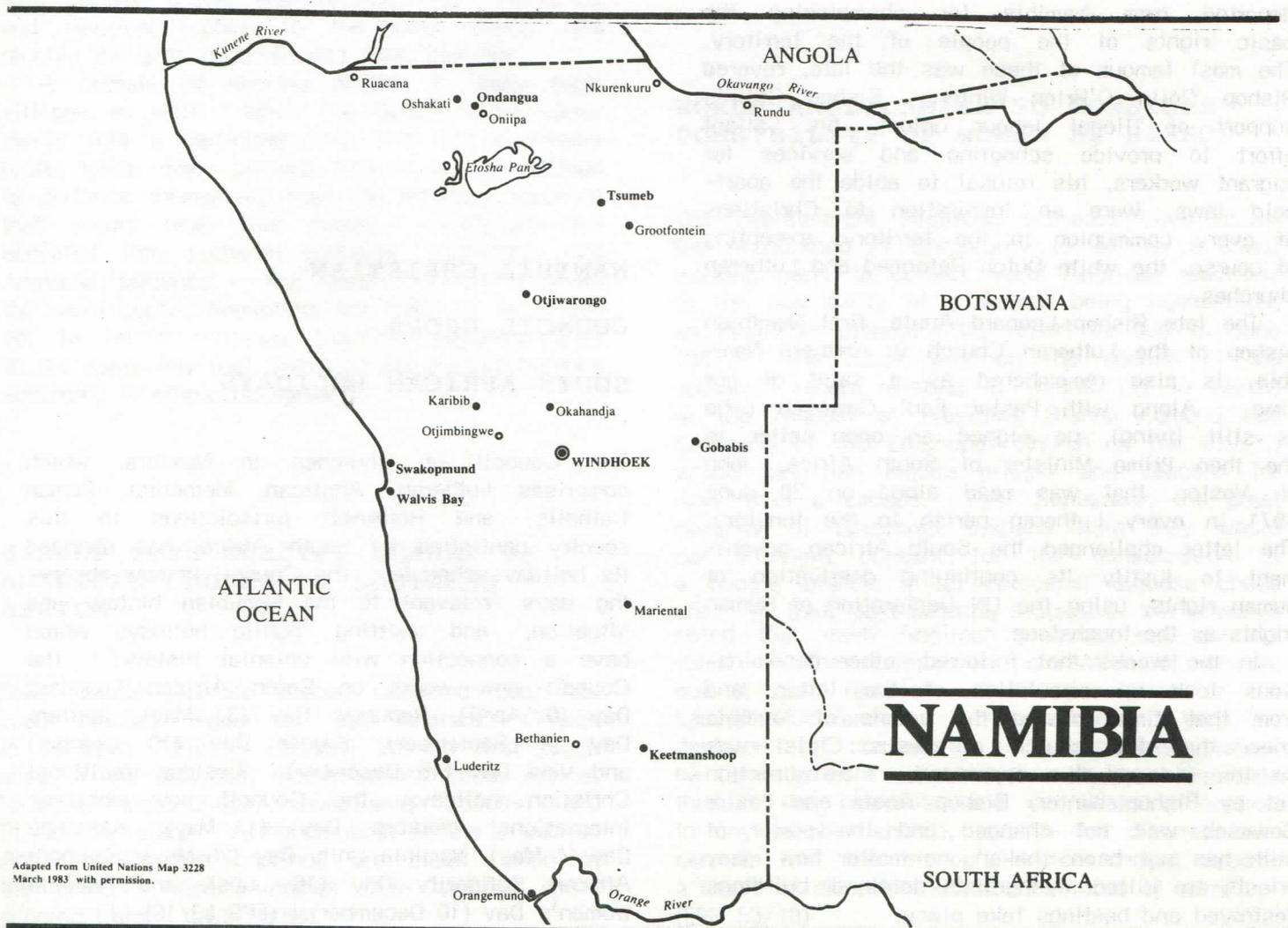
It is this military assistance and its clear preference for a Namibian form of socialism

that South Africa uses in its propaganda war against SWAPO. Namibian church leaders have derided this "communist" label, affirming that SWAPO is, in the words of Lutheran bishop Kleopas Dumeni, "Our sons and daughters, members of our churches, baptised Christians."

Alongside the largest liberation movement, SWAPO, and a number of smaller parties and coalitions, it is the church that has been the most powerful voice against the human rights violations and the continued occupation by South Africa.

Through the power of prayer, the sacraments and a constant prophetic voice, the church is in continual conflict with the military forces, the police, and South Africa's appointed government in Namibia. Hundreds of Christians, lay and clergy, have been detained and tortured by the South Africans. Church buildings have been bombed, altars desecrated, church services disrupted, evangelists beaten, pastors murdered...all by white South African soldiers claiming to be the Christian saviours of southern Africa. South Africa fears the church, because the church teaches a non tribal, non racial gathering of God's kingdom on earth. In Jesus Christ, all are sons and daughters of a merciful

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Adapted from United Nations Map 3228 March 1983 with permission.

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and powerful Father.

Namibia's large Christian population is a result of mission efforts from Germany, Finland, Great Britain and other parts of Africa itself in the nineteenth and twentieth centuries. Lutherans make up more than half of the Christian population, with the Evangelical Lutheran Church in Namibia (ELOC) having a baptised membership of over 356,000, the Evangelical Lutheran Church in SWA (Rhenish Mission) 195,000, and the German Evangelical Lutheran Church in SWA 12,000. The Anglican Diocese of Namibia has 110,000 baptised members, and the two Roman Catholic dioceses have about 300,000 members.

Except for the smaller Roman Catholic diocese and the white ethnic churches, the bishops of all of Namibia's communions are native Namibians. And since 1966 the leaders of the Lutheran and Anglican churches have been challenging the lack of freedom of speech, education, commerce, assembly and the denial of self determination that is at the very core of the South African apartheid system.

In fact, three Anglican Bishops have been deported from Namibia for championing the basic rights of the people of the territory. The most famous of these was the late, revered Bishop Colin O'Brien Winter. Bishop Colin's support of illegal labour unions, his valiant effort to provide schooling and services for migrant workers, his refusal to abide the apartheid laws, were an inspiration to Christians of every communion in the territory, excepting of course, the white Dutch Reformed and Lutheran churches.

The late Bishop Leonard Auala, first Namibian bishop of the Lutheran Church in northern Namibia, is also remembered as a saint of our time. Along with Pastor Paul Gowaseb (who is still living), he signed an open letter to the then Prime Minister of South Africa, John W. Voster, that was read aloud on 30 June 1971 in every Lutheran parish in the territory. The letter challenged the South African government to justify its continuing deprivation of human rights, using the UN Declaration of Human Rights as the touchstone.

In the weeks that followed, other denominations took up circulation of the letter, and from that time forward the people of Namibia knew that the church of Jesus Christ was on the side of the oppressed. The direction set by Bishop Winter, Bishop Auala and Pastor Gowaseb was not changed and the power of faith has not been shaken, no matter how many priests are killed, evangelists detained, buildings destroyed and beatings take place.

An African Magnificat

Sing out, my tongue, God's greatness
sing.

None great as he, his deeds confess.
Hope of the poor, the martyr's king,
His name is Truth and Righteousness.

God loves the poor and helpless ones.
The grasping rich he sends away.
Workers for peace he calls his sons
And daughters, to this very day.

The mourners' mouths with laughter
swell.

The burdens with the poor he'll share.
God, rescue prisoners from the hell
Of torture chambers and despair.

The exiles wait for him in trust.
He'll bring them home, their country
freed

From tyrants' weapons now all dust
And ashes, useless as their greed.

Come, freedom's children, sing his
praise,
God of the poor, the captive's friend.
He'll never fail us in our days.
We'll praise him still till ages end.

Colin O'Brien Winter

To be sung to the tune "Old Hundredth"

NAMIBIA CHRISTIAN

COUNCIL DROPS

SOUTH AFRICAN HOLIDAYS

The Council of Churches in Namibia, which comprises Lutheran, Anglican, Methodist, Roman Catholic, and Reformed jurisdictions in this country controlled by South Africa, has changed its holiday schedule. The Council is now observing days 'relevant to the Namibian history and situation,' and omitting 'public holidays which have a connection with colonial history.' The Council now works on South African Founders Day (6 April), Republic Day (31 May), Settlers Day (1 September), Kruger Day (10 October) and Vow Day (16 December). Besides traditional Christian holidays, the Council now observes International Workers Day (1 May), Kassinga Day (4 May), Namibia Unity Day (25 May), Southern African Solidarity Day (16 June), and Namibia Women's Day (10 December). (EPS 53/16)

ANGLICAN - LUTHERAN DIALOGUE IN NAMIBIA

by John Evenson

Christians in Namibia have cooperated ecumenically on a local and national basis for many years. Worship festivals, prayer vigils, open air meetings for freedom (in defiance of the South African authorities), as well as cooperative local ministry have long been practical features of Namibian church life. Up until now, there has been no formal acceptance between Lutherans and Anglicans of the validity of each other's ministry, but the acceptance of baptism, communion and other rites of the church has been locally determined by the priest or pastor of each parish.

One powerful example of a sharing of ministries can be seen in the work of the churches with migrant labourers. Since the concept of contract labour is still very much alive in Namibia, men from the northern security districts often travel south to the diamond, copper and uranium mines to work for nine months to a year, usually without their families. The Lutherans have regularly assigned pastors to be travelling chaplains to the migrant workers, while the Anglicans have ministered to the work camps through visits from local priests or the Bishop.

But, in fact, whenever a pastor or priest arrives at a worker's living compound, Christians worship together and share God's forgiveness with common prayer and thanksgiving. Lutherans and Anglicans come to the same table, and receive the gifts of bread and wine together.

A climate of sharing occurs in many rural villages as well. When the South African army moves into a particular area with its customary brutal force, many persons flee to another village to distance themselves from the arbitrary violence that occurs near such bases. Anglicans are accepted into Lutheran parishes, Lutherans into Anglican parishes. The people of Christ share the same Lord. Namibians are loath to be divided, to let a religious tribalism separate them in the same way that South Africa divides persons according to ethnic backgrounds.

BISHOP TUTU ELECTED LEADER OF ANGLICAN CHURCH IN SOUTHERN AFRICA

Nobel peace laureate Bishop Desmond Tutu has been elected leader of the Anglican Church in Southern Africa. He will be the first black head of the province, which covers South Africa, Namibia, Mozambique, Swaziland, Lesotho and St Helena Island. Although most of the 2 million Anglicans in the province are black, much of the church's income comes from wealthy white congregations. (LWI 14/86)

On March 11 and 12 of this year, representatives from the Anglican and Lutheran church bodies met at the Anglican Conference Centre at Tsumeb, Namibia. The Anglican-Lutheran dialogue that took place focused on the commonality of ministry in the two traditions. According to participants, the meeting was a very cordial and cooperative event, resulting in formal proposals that will, after further discussion by each church body, provide an official basis for the recognition of ministries between the two traditions. It is expected that a full report will be issued by the end of 1986.

Participants in the dialogue were the Anglican Diocese of Namibia, the Evangelical Lutheran Church in Namibia (ELOC), the Evangelical Lutheran Church in SWA (Rhenish Mission), and the German Evangelical Lutheran Church.

WORLD ANGLICANISM TO CONSIDER POSSIBILITY OF WOMAN AS BISHOP

The twenty-eight Anglican primates have asked the Archbishop of Canterbury to set up a small working party to collect world Anglican reactions to the possibility of a woman being consecrated an Anglican bishop. Its report is due in June 1987. The issue was on the agenda of the primates' recent meeting in Toronto (12-15 March) at the request of Presiding Bishop Edmond Lee Browning of the Episcopal Church in the U.S.A., which has had female priests and deacons for more than a decade. Last September, the great majority of Episcopal bishops said they would not withhold consent for the consecration of a female bishop if an Episcopal diocese chose one. In their post-meeting statement, the primates noted that each Anglican province can act for itself on the question of ordination of women, but it also recalled a 1978 resolution of the Lambeth Conference. It recommended that 'no decision to consecrate [a woman as bishop] be taken without consultation with the episcopate through the primates, and overwhelming support in any member church, and in the diocese concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity'. (EPS 53/10)

of Lutheran Protestantism in Germany. He succeeded in modifying it into the Leipzig Interim. Unlike the Augsburg Interim, its credal formulas could be interpreted in a Lutheran fashion, although it insisted upon vestments, Latin liturgy, fast days, and seven sacraments.

This Leipzig Interim was not the last word in Lutheran history in Germany, of course. With the recovery of Protestant power, Melanchthon's readiness to compromise ruined his reputation in some Lutheran quarters; struggles between his supporters and his opponents ended eventually with the publication of the Formula of Concord in 1577, a document which achieved concord by excluding Melanchthon's moderate views.

With this background, we are now ready to examine Melanchthon's correspondence with Cranmer. Melanchthon's first reply to Cranmer was in May 1548, the month the Augsburg Interim was imposed. We can now understand why he did not accept Cranmer's invitation: he was deeply engaged in the defence of Lutheranism. Melanchthon's second reply was at the end of 1548, at the time that the Leipzig Interim was about to be produced (in December 1548). Melanchthon was clearly in the thick of things in Germany. This was not a time for him to leave the country.

While events moved in Germany, they moved also in England. By February 1549, the first Book of Common Prayer was completed. It was widely rejected, although some anglicans have come to think better of it in recent times. After Bucer in Cambridge made a detailed list of criticisms, a second Book appeared in the spring of 1552, to be put into force in November. This new Book had clear signs of Reformed influence. Cranmer continued to send invitations to Melanchthon; in May 1553, on Bucer's death, Cranmer invited him to come to Cambridge and assume the position of Regius Professor of Divinity there. But this was a futile offer; in two months' time, Edward was dead, and in October Mary was crowned Queen of England. England was no longer a refuge for Protestants.

By this time, English Protestants had been well trained by their Reformed teachers. A few scattered hundreds fled to the Continent, hoping for hospitality from their fellow-Protestants. But Lutheran towns were reluctant to admit them; their beliefs were now too Reformed. The exiles' impressions of Lutherans were not happy ones, and when they returned to England upon Mary's death in 1558, they had interest only in the teachings of Calvin and Geneva. The story of the Elizabethan Settlement became a story of Puritans and Jesuits, with the Church of England striving to steer between this Scylla and that Charibdis, trying to avoid both.

Anglicans and Lutherans have had to work to avoid others -- Roman Catholics, Reformed, Anabaptists. But we have not had to work to avoid one another. We missed each other, from this series of historical accidents. As a result, the bitterness which still exists, to some extent, between ourselves and others was never given a reason to grow between us. It need not grow, if we do not mistake the other for people they are not: Anglicans for Roman Catholics, or Lutherans for Reformed.

CHURCH OF SWEDEN HONOURS MEMORY OF ARCHBISHOP SÖDERBLOM

To commemorate the work of Archbishop Nathan Söderblom, the Church of Sweden has produced a special publication with many details of his work in the diocese that he served prior to his elevation to the office of archbishop. Very few men in the history of the Church of Sweden have meant more to the development of the ecumenical movement than Archbishop Söderblom, who died in 1931. He became known internationally when he organised the first ecumenical conference in Sweden in 1925. That meeting became a milestone in the history of the ecumenical movement, and was also a starting point for further ecumenical activities that led to the formation of the World Council of Churches in Amsterdam in 1948. The book includes contributions from a number of well-known Swedish Ecumenical leaders. (LWI 17/86)

GERMAN THEOLOGIAN HELMUT THIELICKE DIES

Lutheran pastor and theologian Helmut Thielicke died at his home in Hamburg on March 6 at the age of 77. He gained wide fame during World War II for his public lectures, which, he later said, were to 'prepare people for the terrible things that lay before them.' The Nazis had dismissed him as a university professor and forbade him to speak, though he was later given permission to speak once a week. Thielicke was engaged by leaders of a failed 1944 plan to kill Adolf Hitler to write part of a declaration on church-state relations. He was the author of hundreds of articles and books. (EPS, 53/10)

MIDWEEK FEAST DAYS TEST

CHURCH-STATE RELATIONS IN

FINLAND

An attempt to transfer two so-called weekday holidays, Epiphany and Ascension Day, back to their original places on the Finnish calendar has sparked off an agitated public debate on the roles of Finland's president, parliament, labour organisations and the church, as well as the relationships between them in the power structure. A proposal to the Council of State (i.e., the government) by the synod of the Evangelical Lutheran Church of Finland that the holidays once again be celebrated on whatever date they fall (rather than on the nearest Saturday, as has been the case for the past thirteen years) seemed bound for a happy outcome, from the church's viewpoint, when parliament passed the necessary amendment to the Ecclesiastical Act last November. But when President Mauno Koivisto finally signed the bill in late January, he dated it so that it will not enter into force until 1992, not 1987 as had been expected.

The president's decision has touched off a huge and highly polemical public debate, in which the country's leading constitutional experts, legislators, the chancellor of justice, trade unions and employers' federations, the church and, last but not least, the president himself have expressed their views. Church of Finland Archbishop John Vikstroem immediately announced his disappointment and astonishment. The church would have been willing to countenance a postponement of one or two years, but not as long as six, he said. The archbishop speculated that perhaps the postponement was being used as a means of burying the whole issue.

It was on the initiative of trade unions and employer's federations that the holidays were moved to the weekend in the early 1970s. Central to the whole question is the synod's insistence that Epiphany and Ascension Day remain public holidays even after they are restored to their original place on the calendar. (LWI Monthly, March 1986)

NEW LATVIAN ARCHBISHOP

The Revd Erik Mesters has been elected as archbishop of the Evangelical Lutheran Church of Latvia. He succeeds Archbishop Janis Matulis, who died last year. Archbishop Mesters has been a member of the governing committee of the Evangelical Lutheran Church of Latvia, which has 350,000 members, since 1980. (LWI, 17/86)

NORTH AMERICAN ANGLICAN OFFSHOOTS SEEK HARMONY

Representatives of seven small North American denominations (the largest with 6000 members) which consider themselves representatives of 'continuing Anglicanism' met recently in Connecticut in an effort to achieve harmony among themselves. Some of the group's leaders think they would appeal more to those unhappy with the Episcopal Church in the U.S.A. or the Anglican Church of Canada if they were not so divided among themselves. Three overseas Anglican bishops - Graham Leonard (London), Robert Mercer (Bulawayo, Zimbabwe), and John Hazlewood (Ballarat, Australia) - were among those who addressed the group. A proposal for a congress in 1988 to unite the six U.S. churches was not endorsed. Instead, the churches agreed to meet from time to time to talk about common interests and differences. (EPS 53/16)

BISHOP OF GRIMSBY APPOINTED CO-CHAIRMAN FOR ANGLICAN-LUTHERAN DIALOGUES

The Rt Revd David Tuston, Bishop of Grimsby, has been named as the Anglican co-chairman of an international Continuation Committee that will monitor and coordinate Anglican-Lutheran dialogues at the local and regional levels. He replaces the Rt Revd John Gibbs, the former Bishop of Coventry and the President of the Anglican-Lutheran Society. The Rt Revd Sebastian Kolowa, Presiding Bishop of the Evangelical Lutheran Church in Tanzania, is the other co-chairman.

ECUMENICAL GROUP ON SATELLITES ESTABLISHED

Twenty-five professionals from ten European countries and Canada met in Strasbourg on 16-18 April to formulate an ecumenical strategy in response to new developments in communication technologies in Europe. The event was sponsored by the World Association for Christian Communication, London, together with the departments of communication of the World Council of Churches and the Lutheran World Federation in Geneva. The group established itself as the European Ecumenical Satellite Conference and formed a Continuation Committee which is to be located in the LWF's Department of Communication. The Rt Revd Colin James, Bishop of Winchester, a former BBC producer and chairman of the United Kingdom Religion Advisory Committee, chaired the three-day event. The Revd Norman A. Hjelm, director of the LWF is the contact person in Geneva. (LWI monthly, May 1986)

AGM ELECTS NEW COMMITTEE MEMBERS

The Annual General Meeting of the Anglican-Lutheran Society, held on 8th March, elected replacements for the retiring members of the Committee: the new Secretary is the Revd Geoffrey Brown, who has recently been appointed as Administrative Secretary and Secretary for Inter-Anglican Affairs at the Church of England's Board for Mission and Unity, and is the Anglican Director of the Anglo-Scandinavian Pastoral Conferences; Mr Richard Kubica, a Lutheran musician living in London, is the new Treasurer; Sister Naomi, of St Margaret's Convent, becomes the Anglican lay-member; the Revd Jarmo Kökkö, a pastor of the Finnish Church in London, becomes the Lutheran clergy member. The Chairman, the Revd Dr Ian Phelps, thanked the retiring members for their services: the Revd Thomas Bruch, Ms Gudrun Kaper, Mr Dana Netherton, the Revd Dr Jan Womer. It was also announced that the Revd Bruch would replace Mr John Eibner as the editor of THE WINDOW, beginning with the May 1986 issue. The Chairman expressed the Society's gratitude to Mr Eibner, who felt it necessary to give up the post owing to the pressure of work.

LUTHERAN BISHOPS TO HOLD INTER-NORDIC MEETING

About 40 Lutheran bishops will meet on the island of Gotland off the eastern coast of Sweden this August in the ancient city of Visby. The last time the Nordic bishops met was in Denmark in 1983. Archbishop Bertil Werkström and the archbishop's office are arranging the meeting, while the bishop of Visby, Tore Furberg, will be host. The purpose of the meeting is to strengthen contacts between Nordic Lutheran bishops and to create new Inter-Nordic contacts between the Lutheran churches there. (LWI 17/86)

ANGLICAN BISHOP APPOINTED

CHAPLAIN FOR LUTHERAN SYNOD

An Anglican bishop has been named chaplain for the Lutheran Church in America's Northeastern Pennsylvania Synod, meeting this June. Bishop Mark Dyer has been active in the U.S. Anglican-Lutheran dialogue. The Lutheran synod and Bishop Dyer's Bethlehem (Pennsylvania) Diocese are planning to make a formal covenant with each other, committing themselves to common study, prayer and work programmes. (LWI 13/86)

CANADA'S CATHOLIC BISHOPS VOTE

TO 'REMAIN OPEN' TO

ORDINATION OF WOMEN

In an extraordinary series of resolutions, the overwhelming majority of Quebec's Roman Catholic bishops have agreed to 'remain open' to the question of ordination of women and have called for an unconditional welcome by the church for remarried divorcees, unmarried couples, single-parent families and others from unconventional family situations. The bishops also endorsed wider power for women within the church, apart from ordination, as well as recognition of homosexuals. The resolutions were adopted at a study session here, March 1-2, attended by bishops, laymen and laywomen. Twenty-nine of the province's 35 bishops voted for the resolutions. They were joined by 86 laywomen and 13 laymen, who also represented the majority of laypeople attending. (LWI 12/86)

