

# The Window

SEPTEMBER 2007

THE ANGLICAN – LUTHERAN SOCIETY

ISSUE No. 83

## Canadian Anglicans and Lutherans Celebrate Six Years of Full Communion

*The Canadian celebration offers an interesting model that could be used on a local level by Anglican and Lutheran congregations around the world. A morning or evening local celebration that incorporates worship, dining and discussing issues together around tables is a wonderful way of building new opportunities to share God's love.*

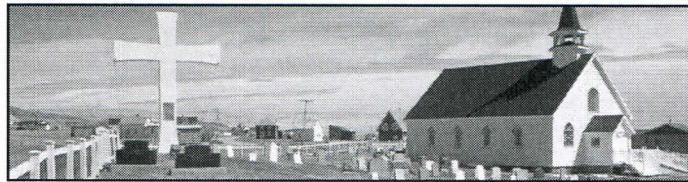
Close to 1,000 members of the Anglican Church of Canada (ACC) and the Evangelical Lutheran Church in Canada (ELCIC) gathered for a "day-long Eucharist" on June 21 to celebrate their six years of full communion.

The theme for the service, planned by the Joint Anglican Lutheran Commission, was "The river of life, the everlasting wellspring, the fountain of resurrection." The celebration took place at the Winnipeg Convention Centre and coincided with the National Convention of the ELCIC and the General Synod of the ACC.

As participants found their assigned tables in the large hall, the room was ritually smudged by an aboriginal elder, Barbara Shoomski. This ceremony changed and enlivened the atmosphere and included the offering of prayer: "God please change my attitude with my brothers and sisters as we follow the sacred way".

Large four-way screens over a central raised platform displayed images of the success of the past six years of full communion: formal liturgies, casual discussions, meals, sharing Eucharist, conversations and children's crafts.

The congregation was encouraged to "be gentle with one another as we share bread and wine". Presiding Ministers were Archbishop Andrew Hutchinson and



National Bishop Raymond Schultz, assisted by lay members, clergy and members of Anglican and Lutheran religious orders.

A gathering song led to the first of several table discussions; the first encouraged Anglicans and Lutherans to get to know each other and each other's churches better. Many discovered common joys and challenges, and communication flowed.

In a thanksgiving for Baptism, the font was filled with water from four directions to symbolize water of life, healing, transformation and wholeness. A meditation, "Water: A Sacred Gift", written by Sr Priscilla Soloman, CSJ, was a tangible symbol of Anglican and Lutheran participation in KAIROS, the church-based social justice movement that has encouraged Canadian ecumenical concern for global warming and other justice issues.

A second table discussion addressed the sacredness of water and its meaning to individuals, families and the global community. The groups read and discussed the importance of the KAIROS Water Declaration: "I agree with the following declaration and commit myself to upholding its principles: Water is a sacred gift and connects all life; Access to clean water is a basic human right; The value of the earth's fresh water to the common good takes priority over any possible commercial value; Fresh water is a shared legacy, a public trust and a collective responsibility."

The hymn of the day was a new work from Keri Wehlander, chosen from many entries and debuted at the celebration. Wehlander admitted she had previously heard the hymn sung only in a small group and found the experience of hearing her lyrics ringing forth in the large convention hall "thrilling!"

Sharing lunch together became a natural part of worship and conversation continued unabated at all tables. After the Profession of Faith, members of table groups were asked to offer prayer for the church, the well-being of creation, peace and justice in the world, the poor, all who suffer, for our congregations and any special concerns.

continued on page 2



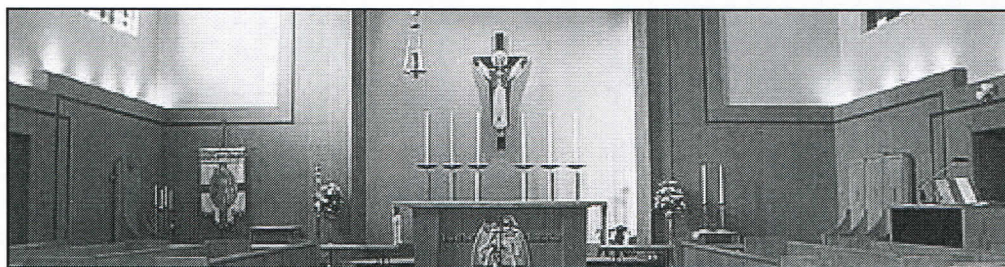
## Canadians Celebrate Six Years of Full Communion

Prayers of the Assembly were offered in Spanish, Cantonese, Cree, French, German, Ugandan and Inuktituk.

The Exchange of Peace was an important moment for all participants who were building new friendships. An offering was taken in aid of the Primate's World Relief and Development Fund of the Anglican Church in Canada and the Global Hunger and Development Appeal of the Evangelical Lutheran Church in Canada.

Communion was offered under both denominations and received with particular joy, born out by the singing of "Sent Forth by God's Blessing": "Your grace shall incite us, your love shall unite us to work for your kingdom and answer your call."

*Adapted from an article by Trina Gallop, Manager of Communications of The Evangelical Lutheran Church in Canada.*



## New Hymn Written for Canadian Celebration

The Joint Anglican Lutheran Commission of Canada held a Hymn Text Competition to celebrate the six years of full communion. Keri Wehlander of Nanaimo, British Columbia was named the winner of the competition and her submission, "From the Waters of Creation", was selected following a review of almost one hundred entries. The competition was created to develop a new hymn written to a tune familiar to both traditions. Wehlander's words are set to a folk tune used in the hymn "Come, thou fount of every blessing." The Commission particularly appreciated the new hymn's recurrent reminder that God's grace continues to flow in the world. Wehlander has graciously given readers of The Window permission to use "From the Waters of Creation" in services this Autumn.

### From the Waters of Creation

Tune: Nettleton (87 87 D)

From the waters of creation  
To the shores of Galilee,  
In each river sweeping onward  
There's a promise we can see.  
All who search for life in fullness,  
All who long for dignity:  
Come and drink now - ne'er be thirsty  
God's grace ever will flow free.

From the parting of the waters  
To the Jordan's ancient tide,  
In the font, forever rising,  
There's a love that will abide.  
All who yearn for gentle mercy,  
All who seek community:  
Come and wash now - ne'er be lonely  
God's grace ever will flow free.

From the streams that Amos visioned  
To the pool where Jesus healed,  
In the wells we build together  
There's a dream that is revealed:  
We will work for hope and justice  
We will live in unity.  
Come and share now - ne'er be fearful  
God's grace ever will flow free.

© 2007 Keri K. Wehlander  
(www.creativeworship.ca) Used with permission

*The tune Nettleton (87 87 D) is found as number 406 in Common Praise - A new edition of Hymns Ancient and Modern, (UK) and 499 in the Lutheran Book of Worship, (US). Readers of The Window have permission to use this hymn in worship on a time-limited basis from September 1 - January 1, 2008. Copyright notice must be included.*



## Canadian Anglican-Lutheran ministries thrive and offer diversity

July 2007 marked six exciting years since the historic ratification of the Waterloo Declaration in which full communion continues to be enthusiastically advanced between our two church bodies across Canada. Currently, there are some two dozen co-operative Anglican-Lutheran ministries in one form or another, each of which not only presents its own unique challenge, but is also an opportunity to strengthen and expand our joint ministries.

A newly amalgamated Anglican-Lutheran congregation known as Trinity Church was formed March 28, 2004 in Port Alberni Valley, B.C. Former All Saints Anglican and St. Alban/Christ the King (already a previously combined Anglican/Lutheran parish in 2000) were roughly equal in size and income, but neither had the "critical mass" to reach their potential. On the heels of the sale of All Saints' building, Trinity has become much more effective in meeting congregational and community needs. Served by Anglican Minister Dianne Tomalin, the people of Trinity share in and learn from their respective church traditions and, in fact, have

commenced ministry last March, Pastor Jim is discovering the many cheers and challenges in a mission-redevelopment ministry, as Christ Church is located in a "gentrifying"/transitional and diverse neighbourhood," as he puts it. As pastor of this parish, "it is a role I eagerly look forward to"—not to mention the fact that his Anglican parishioners are "tickled pink" to have the husband of the Saskatchewan synod bishop, Cindy Halmarson, serve them.

Another joint ministry is Holy Cross Lutheran Mission in Orillia, Ont., which utilizes space at the Orillia South parishes of St. Athanasius and St. David's. "A major challenge for the small mission congregation," says diaconal Lutheran minister, Pam Harrington, "is carving out a manageable ministry of worship, service and outreach without burning out our active members." In mission together, Lutherans and Anglicans not only participate in special worship services, Bible studies and workshops, including child abuse prevention, but they also meet several community needs, such as supporting a weekly parents and tots group, a breakfast club to feed local school children, and "Places for People"—an initiative to provide affordable housing.

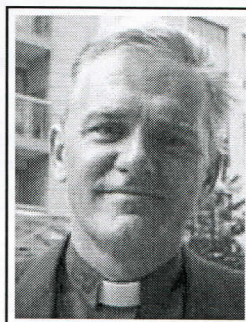
The last mutual venture highlighted here is at Zion Lutheran Church in Beausejour, Man., where Anglican priest Hugh Laidlaw is the pastor since August 2003. His relationship with the parishioners has not only flourished, but his integration into the congregation's German background was "made easier by the broad spectrum of the worship and cultural background within the customs of my own denomination," says Pastor Hugh. "Church members have a shepherd who understands them and respects their ethnicity."

The genuine desire by the people and pastors of Anglican and Lutheran churches in Canada to work together in the Body of Christ is made all the more profound given the uniqueness of and the loyalty to our respective diversity and traditions.



Aerial view of Saskatoon, Saskatchewan become a constructive and affirming model of merging ministries across Canada.

Jim Halmarson, a Lutheran, serves as the rector of Christ Church Anglican in Saskatoon, a congregation that will be celebrating its centenary in 2007. Having



Pastor Peter Mikelic

*This article by Rev Peter Mikelic first appeared in The Anglican Journal, an independent magazine serving the Anglican Church in Canada. Mikelic is the pastor of Epiphany Lutheran Church, Toronto, and writes for various church publications including the Anglican Journal.*



## German Lutheran Pastors Appointed to a Church of England Parish.

The Rev Woldemar Flake and his wife, the Rev Sabine Behrens, are the first Lutheran pastors to work as clergy in the Church of England. They became members of the Colne and Villages Parish Team in the Diocese Blackburn and will work there for three years.

"This is the first time a Lutheran pastor has come to England to function as a Team Vicar," said the Bishop of Blackburn, the Rt Rev Nicholas Reade, who conducted the licensing of Pastor Flake as an Associate Minister on 15<sup>th</sup> February 2007. "We are able to do this under the Canons 43 and 44 ("Local Ecumenical Partnership") and under the Meissen Agreement, that officially encourages links between our two national churches," said the bishop.

Pastor Flake's wife, Pastor Sabine Behrens, was given the Bishop's 'Permission to Officiate' in the Team Parish, enabling her to celebrate Holy Communion, take services and carry out pastoral duties.

As German Lutherans, the pastors will not necessarily have been ordained by a bishop within what Anglicans refer to as the historic episcopate, and so would not be seen by some Anglicans as meeting the criteria for valid priesthood. The question will be resolved by ensuring that those who attend Eucharists celebrated by the couple know that they are Lutherans.

A spokesman for the diocese said that The Rev Flake won't be able to perform marriages, and every time he celebrates the Eucharist it must be made clear it is a Lutheran carrying out an Anglican rite.

The Bishop from the couple's home diocese of Braunschweig in northern Germany, the Rt Revd Friedrich Weber, preached at the service.

The Rev Mike Hartley, Team Rector, said there had been deepening links between the Colne and



Front row: Rev Woldemar Flake, Rev Sabine Behrens.

Back row, left to right: Bishop Dr Friedrich Weber, Bishop of the Evangelical Lutheran Church in Brunswick; the Rt Rev Nicholas Reade, Bishop of Blackburn; Rev Tony Rindl, Area Dean and Team Vicar; Rev Mike Hartley, Team Rector, Rev David Arnold, Acting Bishop's Chaplain.

Villages parish and the Team Parish of Süd Asse, in Germany, with several exchange visits in recent years. "I think it is a wonderful development," he said. "We are part of a much wider Church than just the parish, or even the diocese, so it is good to share in the ministry of the world-wide church. We have different backgrounds, but our mission is the same."

*Jochen Dallas*

*The ALS Anglican Co-Moderator, Bishop Rupert Hoare, comments:*

I am sure members of the Anglican-Lutheran Society will be extremely encouraged by the way the Diocese of Blackburn in England and the diocese of Braunschweig in Germany are leading the way in implementing the Meissen Agreement.

It will be 20 years next Spring, -18<sup>th</sup> March 1988 was the exact date – a full year before the Berlin Wall came down – since the Meissen Common Statement was signed between the Church of England, the Evangelical Church in the Federal Republic of Germany, and the Federation of Evangelical Churches in the German Democratic Republic.

Meissen was an epoch making document, a precursor to the Porvoo Agreement which has since made much of the ecumenical running. Meissen built on the work of reconciliation between Britain and Germany since the Second World War, made famous by the links between Coventry and Dresden. It stressed the need to develop Christian reconciliation at every level,



including that between the separated parts of the Christian Church.

The work going on now between Braunschweig and Blackburn – developed in the intervening years through exchanges, parish links, theological students' visits, etc. – is an outstanding example of what can be done on the basis of the Meissen Common Statement. It requires the development of common instruments of decision-making, based on the co-operation of the two bishops, down to all the nitty-gritty work by members of the parishes in "making the links happen" at the grass roots on both sides of the North Sea.

There also has to be a commitment to upholding the legal requirements of both churches (in the case of the Church of England Canons 43 and 44), all the time in the spirit of the Meissen Common Statement – that all Christians are committed to growing together in mutual reconciliation until the full unity of the church of Jesus Christ is manifested.

The ministries of Woldemar Flake and Sabine Behrens within the Colne and Villages Team, and the wholehearted welcome they have received from

the villages in that Team Ministry, are a splendid example of the Meissen Agreement in operation, twenty years on. It is planned that a similar appointment of an Anglican priest to a parish in the diocese of Braunschweig will follow. This is ministry today, taken forward by the Team Rector, the Reverend Mike Hartley, that builds on all that has been done in the intervening years, not least by the ministry of the late John Priestley, parish priest in Christ Church, Colne, for some twenty-seven years.

I hope we can give full reports of the work of this clergy couple in future issues of *The Window*, as well as drawing on similar work elsewhere (there are other equally imaginative developments elsewhere within these two dioceses, two of which have taken significant steps forward even as I write). Please let us know of similar developments between Lutheran and Anglican parishes wherever they are taking place, so we can celebrate the Good News of Reconciliation wherever it is taking place.

*Rupert Hoare*

Saddleworth, Oldham UK



*Pastor Woldemar kneeling before Bishop Nicholas of Blackburn, receiving his License in Christ Church, Colne. The choir was made up of members from the five churches in the team ministry. Also present were other clergy from the Blackburn and Lancaster region, parishioners from the team ministry and a representative from the German Embassy in London.*



## VATICAN STATEMENT ON DOCTRINE OF THE CHURCH DRAWS STRONG CRITICISMS FROM OTHER CHRISTIAN CHURCHES

A statement issued in June by the Roman Catholic Congregation for the Doctrine of the Faith (CDF), "ratified and confirmed" by Benedict XVI, has by implication called into question the many ecumenical agreements and relationships between the Roman Catholic Church and Lutheran, Reformed and other Christian Communions.

The statement, constructed as answers to five questions regarding the understanding of Church since the Second Vatican Council, restates Roman Catholic assertions that "The Church of Christ subsists in the Catholic Church, governed by the successor of Peter and the Bishops in communion with him."

The June statement says that while it "is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them... nevertheless, the word 'subsists' can only be attributed to the Catholic Church alone..."

The Vatican approves the use of the term 'Church' to refer to Eastern Orthodox Churches "because these Churches, although separated, have true sacraments and above all – because of the apostolic succession – the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds." But, because they do not have full communion with the Catholic Church, and defer to "the visible head of which is the Bishop of Rome and the Successor of Peter ...they lack something in their condition as particular churches."

According to the recent statement, even more separate are the Christian communities born out of

the Reformation of the sixteenth century. "According to Catholic doctrine, these Communities do not enjoy apostolic succession in the sacrament of Orders, and are, therefore, deprived of a constitutive element of the Church. These ecclesial Communities which, specifically because of the absence of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery *cannot, according to Catholic doctrine, be called 'Churches' in the proper sense.*"

The Rev Dr Ishmael Noko, General Secretary of the Lutheran World Federation, expressed both dismay and disappointment with the content and tone of the Vatican document. He said that "Lutheran churches do not accept the understandings of church or the description of our lived reality of faith" as expressed in the document.

"This document clarifies for Roman Catholic theologians that the title 'church' is not properly to be extended to 'Christian communities' like the member bodies of our Lutheran communion which were shaped by the crucible of Reformation," wrote Noko. "While this position is not new to us, we are saddened and disappointed that it is reasserted again for our current context, in which the work of ecumenical partnership has produced such significant results."

Others also questioned the need for this particular interpretation to be resurrected at this time.

The Tablet, the influential British Catholic weekly magazine, questioned the timing, the origins and the interpretations put forth in the document. It suggests that the raising of these narrow, structural, "tight and tidy definitions" of Church remind one that the authority for the current document's negative phraseology ("*cannot, according to Catholic doctrine, be called 'Churches' in the proper sense*") rests in "the highly contentious declaration *Dominus Iesus*, which the CDF issued, over the signature of (then) Cardinal Ratzinger, in June 2000."

The Tablet's author, Prof Nicholas Lash, Norris-Hulse Professor of Divinity Emeritus at Cambridge, is one of England's foremost experts on the Second Vatican Council. Prof Lash writes that the phraseology used by Ratzinger in 2000 (and approved by him as Pope this June) does not occur in the documents of the Second Vatican Council.

According to Lash, "the Council's teaching on the Church is both historical and eschatological: we are a people on the way, a people whose finishing



began at Calvary and at the empty tomb, but which still lies ahead of us in the consummation of the kingdom," a "People of God." Prof Lash writes that of central importance was the Council's theme that "all of humankind is called by God to be this people, to be this gathering, ecclesia, of which that which we usually call the Church is the already symbolically realised expression or 'sacrament.'" Lash reminds his readers that the Second Vatican Council's text on The Mystery of the Church "is a marvellously biblical and patristically rich meditation on the irreducibility of the mystery of the Church, the mystery of God's gathering of sinful scattered humankind into communion with him, to any single model, image or description."

On the continent, the Community of Protestant Churches in Europe (Leuenberg Church Fellowship) stated that each Protestant church must make its independent assessment of the CDF document. But it noted that the renewal of Catholic ecclesiology through the Second Vatican Council had made a contribution to opening up of the Roman Catholic Church ecumenically to the other churches. "Since then," it said, "in bilateral conversations with Methodist, Reformed and Lutherans, many common features have been discovered in the understanding of the church where previously only irreconcilable oppositions had been seen."

The Community's statement says that "Protestant Churches need not be disturbed if the Roman Catholic Church states that they are not designated 'church' according to the Roman Catholic definition."

"According to the common conviction of Methodists, Reformed and Lutherans the true church of Jesus Christ is to be found wherever the gospel is preached purely and the sacraments are administered in accordance with the Gospel," it reminded its members.

The Lutheran World Federation statement notes that on 31 October (Reformation Day) 1999, the Lutheran World Federation and the Roman Catholic Church together adopted a Joint Declaration that articulated a 'common understanding' on the Doctrine of Justification and so accomplished what the signers recognized as a 'decisive step forward on the way to overcoming the division of the church. Dr Noko wrote, "In this Joint Declaration, a clarifying note states that the word 'church' is used in the document 'to reflect the self-understanding of the particular churches, without intending to resolve

all the ecclesiological issues related to them." This stance allowed the dialogue to proceed as between partners ('par cum pari'). Without such an approach, problems arise not only on the world level but also locally, where pastors and faith communities are developing relationships as genuine ecumenical partners as they seek faithfully to serve God in their communities."

According to Lutheran ecumenist Sven Opegaard, "The agreements reached in the Joint Declaration represent a 'differentiated consensus' among the positions held by the two parties on the topic of justification. The future development of ecumenical relations with the Roman Catholic Church may depend on whether, similarly, models of differentiated consensus can be made to apply also to the interrelationship of churches. Such a possibility is explored in 'The Apostolicity of the Church' (2006), the most recent dialogue report by the Lutheran - Roman Catholic Commission on Unity."

From North America, the Rev Lauren Stanley, Episcopal priest and missionary to the Episcopal Church of Sudan, commented on the Vatican's statement in a less scholarly and more down-to-earth way. Writing in *Episcopal Life*, Stanley noted that the present Pope is "the man who was feared by some in the Roman Church for his unwavering conviction that he was right, the rest of the world was wrong, and that was that." "Is this really the way to proclaim the Gospel?" Stanley asks. "Is this how we work to proclaim the love of Christ? ...Did Jesus really tell me to say, 'My faith is better than your faith!'"

As a priest who works among some of the poorest and most oppressed people in Africa, Lauren Stanley writes, "I realize that every time someone comes along—be it the pope or one of my neighbours — proclaiming that he or she alone knows the mind of Christ and the rest of us are damned, I cringe. Because that sort of exclusionary theology ensures that many, many people, people who are starved for spiritual nourishment, are going to turn their backs on churches and church politics and say, 'No way, I refuse to be involved in any church that tells me I'm not good enough.'"

*John Evenson*

Visit the Anglican Lutheran Society's Website  
[www.anglican-lutheran-society.org](http://www.anglican-lutheran-society.org)



**The Window**

The purpose of this newsletter is to support each member of the Anglican – Lutheran Society in better understanding our different traditions and social contexts — so that we can more faithfully proclaim God's love and justice together in the world.

[www.anglican-lutheran-society.org](http://www.anglican-lutheran-society.org)

The Window©2007 The Anglican-Lutheran Society

The Anglican–Lutheran Society  
30 Thanet Street, London, WC1H 9QH, UK  
Telephone: +44 (0) 207 554 2900  
Email: [ALS@lutheran.org.uk](mailto:ALS@lutheran.org.uk)

**Patrons**

The Archbishop of Canterbury  
The President of the Lutheran World Federation

**Presidents**

The Very Rev Dr John Arnold OBE–Anglican  
The Rt Rev Jürgen Johannesdotter – Lutheran

**Co-Moderators**

The Rt Rev Rupert Hoare – Anglican  
The Rev Tom Bruch – Lutheran

**Secretary**

Mrs Valerie Phillips – Anglican

**Treasurer**

The Rev Canon Guy Smith – Anglican

**Membership Secretary**

Mrs Helen Harding – Anglican

**Additional Committee Members**

The Rev Sigurður Arnarson – Lutheran  
The Rev Canon Dick Lewis – Anglican

**Observer Members**

The Rev Martin Gunther – German Lutheran  
The Rev Patrick Irwin – Anglican  
The Rev Phillip Swinger – Roman Catholic

**National Co-ordinators**

The Rev Ulla Monberg, Denmark  
[ullamonberg@msn.com](mailto:ullamonberg@msn.com)  
The Rev Dr Jaakko Rusama, Finland  
[jaakko.rusama@abo.fi](mailto:jaakko.rusama@abo.fi)  
The Rev Holger Harrack, Germany  
[Holger@Harrack.com](mailto:Holger@Harrack.com)  
The Rev Bjarni Bjarnason, Iceland  
The Rev Jacob Knudsen, Norway  
[jacob.frode.knudsen@bkf.no](mailto:jacob.frode.knudsen@bkf.no)  
Mrs Gunnel Borgegård, Sweden  
[gunnel.borgegard@skr.org](mailto:gunnel.borgegard@skr.org)  
Mrs Laura Vaught Lincoln, USA  
[laura.lincoln@att.net](mailto:laura.lincoln@att.net)

**Editor – The Window**

The Very Rev John A Evenson – Lutheran  
Editorial Address: 22 St Mary's Road,  
Hemel Hempstead, HP2 5HL, UK  
Phone: +44 (0) 1442 257058  
E-mail: [angluthwindow@hotmail.com](mailto:angluthwindow@hotmail.com)  
[j.evenson@ntlworld.com](mailto:j.evenson@ntlworld.com)

## Anglican-Lutheran Commission Welcomes LWF Statement on Episcopal Ministry

### Future Meetings will include Closer Cooperation in Diakonia

**White Point, Nova Scotia,  
Canada, 4 June 2007**

Representatives of the Anglican Communion and the Lutheran World Federation (LWF) attending a meeting of the Third Anglican – Lutheran International Commission (ALIC- 3), welcomed the recent LWF statement on the episcopal ministry and commended it for study in the context of Anglican – Lutheran dialogue.

The meeting was held in Nova Scotia, Canada from 14 to 20 May, hosted by the Anglican Communion in cooperation with Anglican Bishop Fred Hiltz of Nova Scotia and Prince Edward Island.

The Commission said it viewed the LWF's March 2007 Lund statement on "Episcopal Ministry within the Apostolicity of the Church" as a useful reference point for its own ongoing discussions on the ministry of episkopé. The LWF Council adopted the historic statement at its 20-27 March meeting in Lund, Sweden, which also commemorated the Federation's 60th anniversary.

The English statement is available online at:

[www.lutheranworld.org/LWF\\_Documents/LWF\\_The\\_Lund\\_Statement\\_2007.pdf](http://www.lutheranworld.org/LWF_Documents/LWF_The_Lund_Statement_2007.pdf)

Amongst other issues, the Commission discussed a joint understanding of diakonia. It plans to include time in future meetings to propose strategies that will help Anglican and Lutheran churches work more closely together to address issues such as HIV and AIDS, and global poverty.

The Commission also had extensive discussions on the proposed draft for "An Anglican Covenant" and offered a response from the perspective of the document's potential impact on ecumenical relations between the two communions. The Commission encouraged the LWF to respond to the draft.

The Commission members were welcomed by National Bishop Raymond Schultz of the Evangelical Lutheran Church in Canada, and received a greeting from the Primate of the Anglican Church of Canada, Archbishop Andrew Hutchison.

The LWF and the Anglican Consultative Council established the Third Anglican-Lutheran International Commission to continue a dialogue between Anglicans and Lutherans that has been in progress since 1970. Canadian Anglican Bishop Fred Hiltz and Rev. Dr Thomas Nyiwe, president of the Evangelical Lutheran Church of Cameroon co-chair ALIC-3. (LWI)