



THE WINDOW

No.10 - Dec. 1986

PRESIDENT: RT REV JOHN GIBBS

Anglican-Lutheran Society

SYMBOLIC EUCHARIST OF UNITY HELD AT LUTHERAN CONVENTION

The Archbishop of Canterbury and Bishop James Crumley Jr of the Lutheran Church in America shared consecrated bread and wine in a symbolic Eucharist of Unity at the Lutheran church's convention in Milwaukee.

Archbishop Robert Runcie said the two denominations share a 'largely common apostolic tradition' and, despite different theological emphases, have never denied one another.

He said the opening service, in which each leader received communion from the other, was a tangible symbol of the interim eucharistic fellowship that exists now between Lutherans and Episcopalians in the U.S.A.

Using the Lutheran liturgy which parallels the Anglican Book of Common Prayer, the service was resplendent with ceremonial symbols of both traditions.

Archbishop Runcie said the sharing of the eucharist was a sign of reconciliation between churches of various traditions and countries.

'We can no longer live in geographical isolation and we dare not live in denominational separation', he said.

Presiding Bishop Edmond Browning of the Episcopal Church USA, who participated in the service, praised Archbishop Runcie for 'raising the sense of family within the Anglican Communion to new heights'.

In 1982, three Lutheran branches in the United States approved an interim eucharistic sharing arrangement with the Episcopal Church, a step also endorsed by the Episcopal Church's General Convention.

More than 40 ecumenical guests attended Archbishop Runcie's address, including representatives from the Vatican's Secretariat for Christian Unity, the Ecumenical Patriarchate in Istanbul (Constantinople) and Protestant denominations. (Anglican Information, Nov., 1986)

PASTORAL HANDS ACROSS THE NORTH SEA by Richard Kingsbury

Tirstrup Airport - not on the international jetsetting map - probably saw a higher percentage of Christians through its doors in one day than any airport in the world, when delegates from England and the Nordic countries flew in to Aarhus, Denmark, for the Sixth Anglo-Scandinavian Pastoral Conference in September.

Eight Anglican priests joined clergy from Finland, Sweden, Norway and Denmark for the week's consultation, hosted by the Lutheran Church of Denmark. Staying in homes of parishioners of Risskov, they studied the life and ministry of the Danish Church, and reflected in the light of their own experience on the theme 'The Church in a Pluralistic Society'.

The Conference opened with a presentation on meeting points between Anglican and Lutheran spirituality, illustrated by the writings of Grundtvig, 19th century father of Denmark's religious consciousness.

The civic life of Aarhus, Denmark's 'smiling city', opened its doors to the conference with a reception by the Mayor in the modern Town Hall. Visits to modern and historic churches to study parish life were punctuated with seminars and lectures. Theological education and training of clergy and laity in Denmark were compared with their counterparts in England and the other countries represented. A visit to Alborg included a meeting with its Bishop, who expressed concern that the rate of infant baptism in Denmark had slipped from 88% to 83% and affirmed his personal support for the ecumenical movement. The Bishop of Aarhus opened his home to the conference, giving a lavish feast and six hours of his time. Lively discussion was sparked off by his frank opinion of the Danish Church as

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ARCHBISHOP OF CANTERBURY'S ADDRESS AT LUTHERAN CONVENTION

The Archbishop of Canterbury, Dr Robert Runcie, delivered this address at the Lutheran Church in America (LCA) convention in Milwaukee on 26th August.

It is both an honour and a joy for my wife and I to be your guests at this convention-- a convention which will be of great significance not only for the Lutheran Church in America but for all Lutherans on this continent. And for Anglicans too, because we are not only brothers and sisters in Christ but also members of sister churches linked together by our common witness to the gospel and the inheritance of a largely common apostolic tradition. My presence alongside Bishop James Crumley at last night's eucharistic celebration--together with the presence of Bishop Edmond Browning--was a tangible symbol of the 'interim eucharistic fellowship' between the LCA and the Episcopal Church. Tonight I want to express something of this close Anglican-Lutheran fellowship in a theological way through your invitation to address this convention.

I am by theological trade a church historian. So it will not surprise you if I begin with some historical considerations. Nor can I resist the temptation to furnish you--and I hope amuse you with--some reasons from our earliest historical encounters for not inviting an Archbishop of Canterbury to address a Lutheran convention! As far as I can trace, the first public interaction between an Archbishop of Canterbury and Lutheran theology took place in 1521 during an elaborate ceremony at St Paul's Cross, just beside old St Paul's Cathedral in London. We are fortunate enough to have a full account of this event by the hand of the Venetian ambassador who was duly present with the rest of the diplomatic corps, including the Imperial German ambassador, and an audience of no less than 30,000 people. There was an inordinately long sermon on the theological opinions of Dr Martin Luther delivered by the Bishop of Rochester. Then my predecessor, Archbishop William Wareham, sitting under a canopy of gold with the papal legate, Cardinal Wolsey, solemnly lit a bonfire of all the confiscated books of Martin Luther which could be found.

Of course, I could argue that this was a good thing because Luther himself spoke against the first collected edition of his works and urged them to be burnt or forgotten as libraries turned people away from Scripture! Too many books, he once said, 'pervert' rather than 'convert'. But I do in fact regret the action of my predecessor, and my official library at Lambeth Palace now has a number of editions of Luther's works, not least the complete Weimar Edition which was a recent gift of the West German government, no doubt making up for the presence of the German ambassador at the earlier unfortunate burning. It is well known that the English sovereign rejoices in the august title of Defender of the Faith. This is the Fid.Def. on British coins and our equivalent of the 'In God we trust' on your dollar bills. What you may not know is that this appellation was granted to Henry VIII by Pope Leo X in 1521 in recognition of the king's defence of the doctrine of the Seven Sacraments over against what was understood to be Luther's attack. Henry called Luther a 'venomous serpent' and Luther -- who rather enjoyed robust controversy -- promptly riposted in like serpentine metaphor by calling the king a 'deaf adder.'

Frankly, then, we didn't get off to a good start! But the very fact of Henry's attack on Luther and my predecessor's burning of Luther's works shows that already Dr Martin Luther was having a good deal of unofficial influence on what was shortly to be a Church of England independent from Rome. In the early part of the 16th century Luther's newly published books were regularly smuggled into England on the ships plying the wool trade between Antwerp and the English East Coast. They were being illicitly sold in the University of Cambridge within weeks of their printing on the continent. A theological network developed circulating Lutheran books in England which a great English Methodist student of Martin Luther once called The Forbidden Book of the Month Club. The future archbishop, Thomas Cranmer, was a member of that circle. As a young university teacher he was interested in the 'new Divinity' at Cambridge and from the early 1530s put himself in direct contact with what had come to be called 'Martinism.' Then Cranmer was given the opportunity to study the new Lutheranism face to face. He was sent by Henry VIII to the Catholic Germany of Charles V -- ostensibly to take part in discussion among the European powers against the growing menace of the Turks. In fact Henry charged Cranmer with a 'privy matter'

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, Anglican-Lutheran Society, 30 Thanet Street, London WC1H 9QH. Annual membership subscription rates are: Individual £6/US\$15 (OAPs or students £3/US\$10.50); Family £7.50/US\$17.25; Associate Group (five copies sent) minimum £15/US\$28.50.

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THE WINDOW

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The Revd Thomas Bruch

essentially local and parish-centred rather than an institution which should, or indeed could, express an opinion on social or international issues.

Lectures on the challenge of new religious movements enabled delegates to meet Dr Johannes Aargaard, dynamic leader of the Dialogue Centre at Aarhus, where deep study of new cults is backed by personal counselling for families of those trapped in these rapidly growing organisations. How far can pluralism, secular and religious, be tolerated benignly? Even Anglican confidences quailed at what might be going on in the name of new religious sects in UK parishes.

Although an English incumbent's stipend compares unfavourably with a Danish pastor's pension and despite the smoothly organised life of a Danish pastor (usually just one weekly service!), similarities between the Church of Denmark and the Church of England are marked. In both, a huge national church 'membership' contrasts with a tiny weekly church attendance.

The Anglo-Scandinavian Pastoral Conferences meet every two years. The ministry of the host country is studied. Anglican and Lutheran participants gain much from this dialogue, returning with insights into their own ministries. In the intervening years the Anglo-Scandinavian Theological Conference meets. Both conferences are to a greater or lesser degree sponsored by the Board for Mission and Unity of the General Synod and by the equivalent official Lutheran church bodies.

A full report of the Aarhus Conference is being prepared. The next Pastoral Conference (celebrating ASPC's tenth anniversary) is planned for 1988 in Newcastle upon Tyne, and the 1990 conference will be hosted for the first time by the Lutheran Church of Norway.

INFORMATION ABOUT THE ANGLO-SCANDINAVIAN PASTORAL AND THEOLOGICAL CONFERENCES

The Anglo-Scandinavian Theological Conferences are also held biennially. The next one will take place in Salisbury, England, on 29th July-2nd August 1987. The topic will be 'The Presence of Christ', and Prof Stephen Sykes will be one of the speakers. Further details about the Theological Conferences can be obtained from the Revd Dr Kenneth Stevenson, Holy Trinity Rectory, Eastgate Gardens, Guildford GU1 4AZ.

The biennial Anglo-Scandinavian Pastoral Conferences bring into dialogue representatives of the Church of England and the Nordic Lutheran churches, encompassing the whole range of their ministries, to exchange insights and share experiences. Further details about the Pastoral Conferences can be obtained from the Revd Geoffrey Brown, Board for Mission and Unity, Church House, Dean's Yard, London SW1P 3NZ.

Finnish Lutherans approve women's ordination

Women will be able to be ordained as pastors of the Evangelical Lutheran Church of Finland after the recent approval (87-21) of a constitutional amendment by the Church Assembly. Following necessary parliamentary approval, the first ordinations could take place in 1988. The issue has been debated in the church -- the largest Lutheran body in the world that has not ordained women -- for three decades. A 75 percent majority (81) votes was required for approval. One bishop voted against the measure. The amendment allows parishes not to accept pastors in whom they lack confidence. The assembly also approved a statute (which does not have the force of law) that assures members and ministers opposed to women's ordination of the freedom to function in the church. More than a hundred women are expected to apply for ordination. The Finnish Church currently has theologically trained female 'lectors', who are permitted to preach with the permission of the parish pastor but not to conduct baptisms, weddings or funerals. (EPS 53/34 and LWI 43/86)

DIARY DATES 1987

The Annual General Meeting of the Anglican-Lutheran Society will be held on Saturday, 14th March, at the International Lutheran Student Centre, Thanet Street, London WC1, starting at 2.30 pm. The meeting will include a talk by the Revd George Braund of the Anglican Consultative Council.

The 1987 conference of the Society will be held on 17-18 September at the International Lutheran Student Centre in London. Spirituality in the Anglican and Lutheran traditions will be the theme. Further details will be announced as soon as possible.

U.S. BISHOPS VISIT CANTERBURY, ROME, ISTANBUL, GENEVA

Nine U.S. Lutheran bishops and a U.S. Anglican bishop recently made an ecumenical pilgrimage that took them to Canterbury, England, the spiritual centre of world Anglicanism; Rome, where they met with Vatican officials and had an audience with Pope John Paul II; and to Istanbul for an audience with Ecumenical Patriarch Demetrios I, spiritual leader of Eastern Orthodoxy. The bishops ended their tour in Geneva with a visit to the headquarters of the Lutheran World Federation and the World Council of Churches.

The bishops began their tour by taking part in the morning worship at Canterbury Cathedral on September 28, after having met with the Archbishop of Canterbury at Lambeth Palace in London. They were present in the chancel of the ancient cathedral for the celebration of Holy Communion. It was the second time in a year that Lutheran Church in America bishops were given an honoured place at a Canterbury worship service, a delegation having made a similar pilgrimage in 1985. The visit came at a time when relations between Lutherans and Episcopalians in the United States have progressed to the point where the two denominations have agreed to an 'interim sharing of the eucharist.' In London, the bishops also visited the Church of England headquarters and met with officials of the Anglican Consultative Council, the organisation that handles the affairs of the Anglican churches around the world.

When the bishops had their 45-minute audience with Pope John Paul II on October 2, they presented the pontiff with a letter from LCA Bishop James R. Crumley urging the Roman Catholic Church to weigh seriously the next steps in Lutheran-Catholic relations. The bishops also brought John Paul a copy of the LCA's first official response to the Lutheran-Catholic dialogue's study of justification by faith. The response asks the churches to test the results of the long-running dialogue to see what the next steps might be and raises the possibility of a measure of eucharistic sharing between Lutherans and Roman Catholics. Roman Catholics and Lutherans have been involved in intensive theological dialogue for more than two decades, and have produced a series of consensus studies on key doctrinal issues.

The bishops met with Ecumenical

Patriarch Dimitrios I and members of the Patriarch's Commission on Ecumenical Affairs in Istanbul and stressed the need for continuing ecumenical dialogue with Eastern Orthodox Christians. Patriarch Dimetrios said such visits help eliminate possible misunderstandings between churches and further the growth of mutual love which is indispensable for the growth of our unity in Christ. (LWI, 40/86)

Three Namibian bishops challenge curfew

Three Namibian bishops -- Anglican James Kauluma, Lutheran Kleopas Dumeni, and Roman Catholic Bonifatius Haushiku -- have gone to court to try to end a dawn-to-dusk curfew in effect in northern Namibia for eight years. In a lengthy affidavit, they cite many problems that the curfew causes. (EPS 53/28)

SOCIETY MEMBERSHIP 1987

Annual membership in the Anglican-Lutheran Society begins on 1st January each year. A membership application/renewal form is enclosed in this issue of THE WINDOW for both individuals and Associate Groups. Please return the form with your subscription as soon as possible, so that a further renewal reminder will not be necessary.

Associate Group membership is appropriate for parish organisations, ecumenical bodies and other interested groups. All of the benefits of membership are extended to Associate Groups, except voting rights at the A.G.M. and, in addition, they will always receive five copies of THE WINDOW. The annual subscription for Associate Groups is a minimum of £15 (US dollars 28.50), as it is hoped that some organisations would be in a position to contribute more in support of the Society.

The aims of the Society:

- * Developing a wider interest in and knowledge of the Anglican and Lutheran traditions;
- * Discovering opportunities for common worship, study, friendship and witness;
- * Praying for the unity of the Church, especially the Anglican and Lutheran communions.

INTERNATIONAL ANGLICAN-LUTHERAN MEETING TACKLES THEOLOGICAL BARRIERS

by Eugene Brand

The principal theological barrier separating Anglicans from Lutherans is the doctrine of ordained ministry and especially the ministry of bishops. That conclusion was reached at its first meeting, Oct.13-17 in Wimbledon, England, by the Anglican-Lutheran International Continuation Committee (ALICC).

ALICC, sponsored jointly by the Anglican Consultative Council (ACC) and the Lutheran World Federation (LWF), is mandated to carry on the work begun in 1983 by an Anglican-Lutheran Joint Working Group (see 'Cold Ash Report' 1983). The ministry problem is to be addressed at a joint consultation projected for September 24-October 30, 1987: 'Episcopate in relation to the mission of the church today.' Lutherans and Anglicans are perhaps uniquely placed to make a breakthrough in this knotty ecumenical problem area possible. ALICC formulated six questions which are to be addressed in the context of A-L relationships and which are to guide the consultation's deliberations:

1. How was episcopate exercised in the New Testament and the early church? How did it relate to mission?
2. What is the mission of the church in the 21st century? What is the church's prophetic role?
3. How is the episcopate related to the ministry of the whole people of God?
4. In the light of our common mission, what needs to be reformed in our respective expressions of episcopate?
5. What can we do together in episcopate? How can we initiate and enable the joint exercise of episcopate as a gradual process?
 - i) What light is thrown on this by our churches' responses to the ministry section of the Baptism, Eucharist, Ministry document -- especially paragraphs 23-25?
 - ii) What light is thrown on this by our respective bilateral dialogues with the Roman Catholic Church?
6. How do we formulate attainable goals for our common mission?

ALICC began its work with reports on A-L relationships in various parts of the world. 'It is clear from all the information before us that further highly significant steps are being taken on a regional basis to promote ever-increasing closeness of relationships,' ALICC stated in its report. Current developments in Tanzania, Canada, USA, Europe, India and Australia were cited as examples. The report continues: 'It is apparent that the process of convergence described in Cold Ash is continuing. The theological agreements reached in international and regional dialogues have facilitated shared life, and, as so often happens, Christian living and theological reflection have mutually supported and enriched each other.' The developments described are of different kinds, illustrating the multifaceted nature of the process of reconciliation. In some contexts, for good historical reasons, great emphasis has to be placed on theological discussion and the building of consensus; in other places what is crucial is asking a reality of the sharing of

oversight and mutual consultation; in other places, again, what is vital is breaking down cultural or communal barriers in the life of the whole church. The establishment of priorities in each situation has evidently to be determined by the imperatives of the church's mission. Mission and ecumenism are inseparable, and have to be worked out region by region. Not all developments are capable of being applied universally. Some rest on understandings which are, as yet, incapable of verbal formulation, but which have resulted from responsible judgements in the face of particular needs or opportunities.

The purpose of describing the present situation was realistically to project an ALICC agenda. 'One of our tasks must be the rethinking and reformulating of the meaning of "full communion." We are persuaded that such reformulation can take place only in the context of our growing common experience with each other.' Another task was seen to be finding ways of making available 'the resources which we are discovering in one another.'

Finally the report points to concrete steps on the way toward realisation of the goal of full communion. The following tasks are identified:

- (a) We need to identify areas in which our churches need to be better informed about each other, where misleading or outdated perceptions inhibit trust and cooperation, understanding and commitment to unity. This is especially the case where geographical separation prevents continued living experience of one another, where common challenges and resources are not evident to one another, where stereotypes and caricatures prejudice our relationships and weaken our movement toward full communion.
- (b) We need to develop forms and forums for common attention to the Scriptures, that is, letting ourselves be corporately challenged by what the Scriptures have to say to us today. Increased joint work on lectionaries, homiletical studies catechetical and adult study materials could be undertaken.
- (c) In so far as possible, members, clergy and leaders of our churches need encouragement to share in common worship, beginning with the eucharistic hospitality which is now quite generally possible between Anglicans and Lutherans. We also need to cultivate mutual prayer and intercession for one another in concrete and specific ways. We need joint attention to the cultivation of discipleship grounded in our common and mutually recognised baptism.
- (d) One important and newly recognised way to understand the Lutheran reformation confession of 'justification by faith' is that it is not so much a new or additional doctrine, but rather it is an instruction to pastors about how they are to preach and teach the Christ of the Ancient classic doctrines so that Christ is encountered as promise, not threat, and so that Christ is therefore received by faith, not by some inappropriate response (e.g. 'works'). This creates an opportunity for renewed and common theological and catechetical attention to the Apostolic and Nicene Creeds, that is, to the classical Christological and Trinitarian dogmas, so that they are experienced as gospel confession rather than as ecclesiastical ideology. This is a common study task in which our traditions both need and can

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-- that was persuading the Lutheran princes to support Henry VIII's divorce of Katherine of Aragon -- who was after all the widow of his elder brother! Cranmer's diplomatic missions were based in Ratisabon, nor far from the Lutheran centre of Nuremberg, and there he studied 'the new religion' at first hand.

He must have found the new Lutherans attractive because it was in Nuremberg that he not only met the city pastor, Andreas Osiander, but also Frau Osiander's niece, Margaret, whom he duly married. Margaret must have made an attractive wife to Thomas Cranmer, the first Archbishop to have a wife, because much later no lesser person than Queen Elizabeth I was much impressed by her on a visit to the London home of the archbishops, Lambeth Palace. The queen went out of here way to compliment Margaret on her hospitality even though she heartily disapproved of married clergy. And on leaving the company of the archbishop and his wife, Queen Elizabeth expressed herself with characteristic frankness: 'Madam I may not call you; mistress I am ashamed to call you; and so I know not what to call you, but howsoever, I thank you.' I like to think that this very Elizabethan compliment was due to the great tradition of Lutheran hospitality my wife and I have been ourselves receiving in the last few days. Certainly one of Luther's most attractive features was his human warmth and hospitality, which shines through his Table Talk. It is also clear that Cranmer himself became convinced during his stay in Germany that Holy Matrimony was an honourable estate for bishops and clergy as well as the laity. This homely conversion became a permanent feature of Anglicanism. We may speculate on whether this was due to theological argument or Margaret's attractions. Either way they were Lutheran! But Cranmer learnt more than the God given nature of marriage and family life from his early Lutheran friends. I would stress three points of influence:

1. Cranmer's determination to emulate Luther's German Bible. At Cambridge, Cranmer's post-graduate study had centred on Scriptures. And later, throughout Henry's reign, he was outspoken to the point of personal danger in his determination to procure an 'open Bible' for the English people in the English language. When victory was achieved with the Great Bible of 1540, it was Cranmer who wrote its eloquent preface. In it Scripture is beautifully described: 'A better jewel in our house than either gold or silver.'
2. The second point of influence follows from the first: an emphasis on justification by grace through faith. What Lutheran could want more than Thomas Cranmer's powerful delineation of justifying faith in his Homily on Salvation: 'This faith the holy Scripture teacheth; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and suppresseth the vain-glory of man; this whosoever denieth is not to be reputed for a true Christian man, nor for a setter-forth of Christ's glory, but for an adversary of Christ and his gospel...'
3. And finally Cranmer's readiness to engage in liturgical reform without abolishing ordered worship. Vernacular liturgy is set alongside a vernacular Bible. Last night's beautiful and dignified eucharistic service reinforces my own instinct that whatever matters of faith or order may still divide Anglicans and Lutherans, we find ourselves with a common tradition of ordered, vernacular worship. Although in doctrine Cranmer and other English reformers may well have been influenced by the more radical figures in Geneva, Strassbourg or Zurich, the more conservative liturgical stance of the Lutheran churches was that followed by the Church of England.

So in an open Bible, in the common Reformation stress on justification by faith, and in an ordered liturgy we see Luther's influence on Cranmer and Anglicanism. Today we rejoice that these three essential insights do not now divide Anglicans and Lutherans from the Roman Catholic Church. We thank God that renewal in our three communions and in all the Christian churches brings us closer to each other and closer to our Lord as we work and pray together for the unity of Christ's Church. You will not want me to trace all our historical connections since those early days but I hope that these reflections on Archbishop Cranmer's Lutheran influences will have illustrated the strong links between our traditions in the early 16th century. For various historical reasons Anglicans and Lutherans then drifted apart from each other. After the death of Luther, the Lutheran churches became preoccupied with their own internal affairs, both theological and political. At the same time Queen Mary's Catholic accession in England required an exodus of reforming theologians. The German Empire was still uncertain and so these English refugees fled to France and Switzerland and came under the influence of the more Reformed churches. When they returned under Elizabeth they kept up a correspondence with the successors of Calvin rather than Luther.

Towards the end of the 16th century there was another highly significant change in the Church of England. Bishops and theologians began to reassess their Catholic past. And not all judgements were negative. The Church of England began to see itself as consciously Catholic and Reformed. A via media between the 'puritans' and the 'papists' -- to use the rather unfortunate slogans of the day. But here I want to stress that the rediscovery of the catholicity of Anglicanism did not mean the abandoning of affection and fellowship with the Lutheran churches. To be sure, Anglican teachers of the 17th century regretted that it had not been possible to preserve episcopacy in the German Lutheran churches. But Bishop Lancelot Andrews

-- a stalwart high churchman -- recognised that this depended very much on historical circumstances. He ascribed the breakdown of episcopal order to 'the evil of the times', but he recognised that although the name 'bishop' had been abolished, a system of oversight not unlike episcopacy was still in operation. 'What does it matter' -- Andrews says -- 'if you abolish the name so long as you keep the thing? And you have retained the thing without the name.'

Andrews unerringly puts his finger on the perennial issue which arises in theological discussion between Anglicans and Lutherans: the nature of episcopacy. It is the subject, I understand, of the current round of Episcopal-Lutheran dialogue here in the US and Anglicans and Lutherans are due to discuss the subject internationally next year. But we must not get this out of proportion. In spite of differences about episcopacy we have never denied one another the name church. We have never denied the reality of each other's ministry of Word and Sacrament. Anglicans have never officially declared that the church cannot exist without the episcopal order -- even if we have always insisted upon its necessity for unity. Let Bishop Andrews speak for us again: 'He is blind who does not see churches consisting without it; he is hardhearted who denies them salvation. We are none of those hardhearted persons; we put a great distance between these things. There may be something absent from the exterior regimen which is of divine rights and yet salvation to be had.' So I have moved from the historical to the theological. I do not want to preempt the continuing theological discussion about episcopacy but I would want to commend the understanding of the historic episcopate found in the ecumenical agreement 'Baptism, Eucharist and Ministry' (BEM) of the Faith and Order Commission of the World Council of Churches. I believe the insights into episcopacy worked out here could have profound implications for the relations between all episcopal and non-episcopal churches and for relations between Anglicans and Lutherans with our various different policies.

I began with some historical observations, I have ventured into the dangerous territory of the theology of the episcopate, and I want to conclude on the broader theme of Christian unity and the unity of the whole human race. There is a danger that we can be so engrossed as ecumenical Christians in our historical and theological arguments that we fail to remember why our Lord prayed for the unity of his disciples at the Last Supper: 'Father may they all be one; that the world may believe.' An energy-absorbing ecclesiastical ecumenism may distract us from the wider ecumenism to which church unity should be a sign and pointer. Let me illustrate what I mean. In 1983 I went to the Luther celebrations in both West and East Germany. One of my most vivid memories was of a eucharist in Dresden in the German Democratic Republic. It was celebrated by my host, Bishop Johannes Hempel. The music was sung by the Dresden Boys' Choir. The church was the Holy Cross Church -- totally destroyed in the terrible bombing of Dresden by the Royal Air Force and the USAF on the eve of the end of the Second World War. The rebuilt church was packed with mainly young people -- including three baroque tiers of galleries. And they were all wearing peace badges -- not of the official government-sponsored Warsaw Pact peace movement -- but badges of a spontaneous movement for peace, the wearing of which could lead to immediate detention by the political police. I preached about peace for it was Remembrance Sunday -- and I assisted Bishop Hempel in the distribution of Holy Communion. As I gave young and old the chalice with the words 'Leben Christi' ('the Life of Christ') they duly replied 'Amen'. Then many whispered in German or English, and even took my hand and said thank you for coming, don't forget us, or the like. The Church of God crosses all man-made divides of class, culture, race and politics. That ecumenical service spoke more powerfully than any words of the wider reconciliation Christians must pursue.

Or take our two churches in Namibia. Anglicans and Lutherans, together with Roman Catholics, stand together for the human aspirations of the Namibian people -- aspirations of freedom denied by the mesh of international politics in which Americans and British, as well as white South Africans are implicated. Side-by-side the churches witness not only to the unity of Christians but also the unity of black and white. As in East Germany, the Church has become a powerful sign to a divided world that in Christ reconciliation is not only possible but has actually happened. In a world divided into East and West, North and South -- divided by ideology and by poverty -- the Church stands for the unity of a new humanity which no mere politics or economics can bring about. So the unity we seek is a Christian unity which is a foretaste of God's Kingdom of love and justice and peace. Our ecumenism must never lose sight of the goal of the oikumene, the original meaning of which is the unity of the whole inhabited earth.

To be here today is a personal privilege. But I hope it is more than that. Let it be a sign that Anglicans and Lutherans, together with all other Christians, are praying and working for that Christian and human unity which St Paul describes in the Letter to the Ephesians: 'There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. ...And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and of the knowledge of the Son of God, to mature humanity, to the measure of the stature of the fullness of Christ. (Ephesians 4.4-7, 11-13).'

English Anglicans respond to 'ARCIC' and 'BEM'

Misgivings about papal primacy came to the surface when the General Synod of the Church of England gave final approval to an official response to agreed statements drawn up by the First Anglican/Roman Catholic International Commission (ARCIC I). Much less contentious was final approval for an official response to the 1982 World Council of Churches' text on baptism, eucharist and ministry (BEM). Voting 383-12 (one abstention), the synod recognised in BEM 'the faith of the church through the ages'.

ARCIC statements on eucharist and on ministry were recognised as 'consonant in substance with the faith of the church of England', and the latter was said to provide 'a firm basis upon which to move towards the reconciliation of the ministries of our two communions'. However, misgivings over issues like Christ's presence in or the sacrificial nature of the eucharist were registered.

The ARCIC authority statements were recognised as reflecting 'sufficient convergence' for the two communions together to 'explore further' structures of authority and the exercise of collegiality and primacy in the church. Nevertheless, even with this there was substantial disagreement, particularly among the laity.

Mark Santer, the Anglican bishop who co-chairs ARCIC II, said the papacy is for Anglicans 'the most difficult thing' about Roman Catholicism. A leading Anglo-Catholic, O.W.H. Clark, quoted the mediaeval maxim: 'Gimeo non Petrum sed secretarium eius -- I do not fear Peter, it's his secretary who scares me.'

The Archbishop of Canterbury, Dr Robert Runcie, evoked a possible new style of papal leadership reflected in the gathering of world religious leaders at Assisi in October to pray for peace. 'Whether we like it or not', he said, 'there is only one Christian church, only one bishop, who could have effectively convoked such an ecumenical spectrum of Christian leaders, Baptists and Orthodox, Reformed and Quakers, Methodists and Lutherans, Orientals and Anglicans, as well as the Roman Catholic church itself. He said Assisi showed 'an ARCIC primacy rather than a papal monarchy'. (EPS 53/34)

Estonian Lutheran Archbishop dies

The Archbishop of the Estonian Evangelical Lutheran Church, Dr Edgar Hark, died in Tallinn of throat cancer on October 23. He was 77.

In international church circles Archbishop Hark earned a name for himself as an advocate of world peace. He knew from his own experience in the war that peace is the basis for all life. In May 1985 he told the Moscow paper 'New life' in an interview: 'Our people know as no other what a war means and how infinitely dear peace is. That is the most fundamental basis for life itself, and the highest human right was and remains the right to life. When the then Finnish Archbishop Mikko Juva installed Hark as Archbishop on October 31, 1978, at the Cathedral of Tallinn, he said in his sermon: 'As with everyone in his generation, Edgar Hark had to go to war. That is how he knows what a valuable commodity peace is, and he speaks out for peace unfatigued. He places his trust in God, who alone in the church is due glory, honour and praise.' (LWI, 41/86)

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assist each other.

(e) Even though our churches do not agree fully on the meaning or expression of episcopacy, we can give attention to the development and cultivation of forms for consultation of leaders with each other. Simultaneously, the leadership needs to encourage the interaction of clergy, congregations, seminarians and theologians for purposes of shared experience in worship, study and mission.

(f) We need to pay attention to the authentic apostolic continuity which both our churches evidence, although not always in identical forms, and which links us both to the church of all ages. Simultaneously we need to increase our awareness of the diversity of contexts throughout the world in which our churches live and function, often side-by-side.

(g) We intend to ask how the practice of interim sharing of the eucharist, begun in the USA, could be effected in other contexts.

(h) We intend to describe and propose theological and pastoral exchanges in regions where this is not already taking place as a way of implementing the concrete steps identified above, because shared life is reciprocally related to theological agreement.

'All these tasks are to be understood,' ALICC said, 'in terms of the church's mission,' and 'we regard as fundamental to the relationship of our churches that the laity exercise responsibility for leadership in ecumenical mission... (Our) envisioning of concrete steps into the future makes provision for such exercise of lay responsibility.'



CHRISTMAS GREETINGS