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PRESIDENT: RT REV JOHN GIBBS

Anglican-Lutheran Society

GENERAL SYNOD: ANGLICAN-LUTHERAN REPORT COMMENDED FOR STUDY

On the 4th of July the General Synod of the Church of England commended the report of the Board for Mission and Unity on Anglican-Lutheran dialogue to the dioceses and the Faith and Order Advisory Group for further consideration.

The report regards "full communion" as the goal of the dialogue, and suggests that further steps may be taken on the basis of "theological convergence". The 1982 agreement between the Episcopal Church and three Lutheran Churches in the United States on "interim sharing of Eucharist" is proposed as a possible next step for Anglicans and Lutherans in Europe. The report also noted the "special relationship" already existing between the Church of England and the Churches of Sweden and Finland.

The Board for Mission and Unity expressed the view that the report will "most profitably be discussed where Anglicans and Lutherans are living side by side, for example in certain parts of the Diocese of Europe and places in England where there are Lutheran congregations." It is also recommended that the Church of England should engage in discussions with Lutherans from East and West Germany, Scandinavia and Finland.

Among the questions offered by the Board for further discussion are:

- 1 Is there sufficient theological convergence to encourage not only mutual eucharistic hospitality, but also a further move in Europe towards something parallel to a form of interim eucharistic fellowship analogous to that practiced in the USA?
- 2 Is there sufficient agreement to encourage mutual participation in presbyteral and episcopal ordinations?
- 3 What are those 'recognised organs of regular consultation and organisation' which would appropriately hold together all who live in full communion?
- 4 What are the areas, other than the nature and exercise of episcopacy, upon which Anglicans and Lutherans need to reach an expressed common understanding on the way to full communion?
- 5 How can the range of views on episcopacy that exists within the Lutheran World Federation be understood so as not to hinder a closer fellowship?

Reaction to these questions will be placed before the Lambeth Conference in the summer of 1988.

In the Synod's debate the Dean of Rochester, the Very Rev'd. John Arnold encouraged the development of closer relations, observing that Anglicans "shared a common ethos and frequently found themselves making common cause" together with Lutherans more than with the Orthodox or Reformed. Moreover, he continued, "we recognise in each other a common biblical and sacramental piety."

Canon George Austin of St Albans advocated "interim eucharistic sharing", but also warned against the danger of following the Church of Sweden down the road towards secularism and state domination.

The Synod also accepted the reports of the Board on Anglican dialogues with the Reformed and the Orthodox. The Very Rev'd. Horace Dammers, Dean of Bristol, who presented the Board's dialogue reports, informed the Synod that progress towards unity had also been made on these two fronts. In his view the dialogue with the Reformed had been the most challenging theologically and the most encouraging practically. The Board, however, stressed that "the ecumenical movement is one: there can be no rival ecumenisms."

The Board's report, entitled: **The Anglican-Lutheran, Anglican-Reformed and Anglican-Orthodox Dialogues: A Background Paper**, is available from the: Church House Bookshop, Great Smith Street, London SW1P 3BN. Price 50p.

BISHOP GIBBS RETIRES

The Rt Rev'd John Gibbs, President of the Anglican-Lutheran Society, retired as Bishop of Coventry on 31st July, and he and Mrs Gibbs are now living in Gloucestershire. The bishop is looking forward to having more time for some of his interests, especially bird-watching, music and the study of Greek. He will also be involved in educational work connected with teachers' training. Bishop Gibbs intends to keep up his contacts with Lutherans, particularly through the A-L Society and his many friendships with Lutherans throughout the world.

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ARCHBISHOP OF SWEDEN ON CHURCH FREEDOM

The leader of the Church of Sweden says he "hopes" and "guesses" that his church will be free of state control in 10 years. "But you never know," he added. Archbishop Bertil Werkstrom of Uppsala, speaking at a recent ecumenical luncheon here, was in Minnesota to address four events marking the 125th anniversary of the founding of the former Augustana Lutheran Church, which was started by emigrants from Sweden and is now part of the Lutheran Church in America.

The archbishop said the Church of Sweden, which embraces about 96 percent of Sweden's 8.6 million people, is freer than it once was and can now make changes in worship without parliament's approval. It also now has its own general assembly, which, Werkstrom said, gives the church a better vehicle for dialogue with the government. "We now have to let this new organization function for some years and then we can bring up the matter (separation from the state) again," he said.

The archbishop rejected suggestions that the church might gain new spiritual life if it cuts its ties to the state. He said there are revival movements within the church today, especially among the youth. In addition, Werkstrom and the Rev'd George Perry, the ecumenical officer of the Church of Sweden, tried to clear confusion over reports that the church has some 500,000 unbaptized members. The number is not that high, they said. Most members of Swedish free churches, such as Pentecostal, Mission Covenant and Baptist, also keep their membership in the Church of Sweden, but they are not counted by the established church as baptized because they were baptized in the free churches.

An increasing number of Church of Sweden members — some of them influenced by "high church" Anglicans and French Catholics — are choosing not to baptize their children out of concern that baptism has become too secularized. A child automatically becomes a Church of Sweden member if both parents are members. One of the anomalies of the Swedish situation is that the free churches receive direct grants (about US\$7.5 million per year) from the government, but the state church does not, Perry said. But each of its parishes is permitted to collect the church membership fee as part of the local income tax. In 1951 a religious freedom law permitted members to withdraw from the Church of Sweden without claiming membership in another church. Only 1 percent of the population has done so, Perry said. Those who withdraw are required to pay some 30 percent of the church tax — the proportion that covers the cost of the church's civil duties such as keeping the population records and administering cemeteries.

Werkstrom said that a flood of immigrants since World War II has placed Sweden in a new situation, with every eighth person in Sweden today either an immigrant or the child of immigrants. "In this Nordic country," Werkstrom said, "we have today 15 registered Orthodox and Oriental churches. The Roman Catholic Church has grown from 5,000 members to about 150,000 in about 20 years ... by the growing inflow of immigrants." Werkstrom said the Church of Sweden is changing as Sweden changes. It now has about 550 female pastors. Twelve of the church's 13 bishops ordain women, he said. In the Stockholm diocese 40 percent of the students preparing for the priesthood today are women, he said.

Werkstrom said the state church has found its responsibility as a "bridge-builder" in the ecumenical movement by "putting up a fourth way of understanding in the acknowledgment of church unity." That foundation, he said quoting the Augsburg Confession, is "the acting gospel, which revives personal faith and which is served by a ministry in various forms and furthermore the sacraments ... if churches are one in their understanding of this gospel and view of the sacraments, there is unity in the church." The archbishop said the state church is participating in dialogues with the

Roman Catholic Diocese of Sweden, the Mission Covenant Church, the Methodist Episcopal Church, the Evangelical Inner-Mission Society and the Pentecostal movement. (WI 23/85)

BACH AND HANDEL COMPARED

by Bramwell Cook.

Mr Cook serves as organist to the Lutheran congregation using the Church of St Anne and St Agnes and holds the Bishop of London's licence as a diocesan lay-reader.

Bach and Handel were born in 1685 less than one hundred miles from each other. There the similarity ends. From the boyhood days of these composers, right to their last hours we find that Handel was determined to convince society of the power of music, whereas Bach cared only for music without regard for its effect upon others.

Comparison between the workmanship of the two composers gives us an insight into their religious beliefs and into their concept of the meaning of their lives. If we look at the "Christmas" music of Handel's "Messiah" and the story of the shepherds in the first and second sections of Bach's "Christmas Oratorio", we find divergence of religious sensitivities. The orchestral opening used by Handel — called a "sinfonia" in the Italian operatic usage — is a simple melody in thirds over a "drone" bass. This represents in an artless way the quiet countryside of southern Palestine with its innumerable flocks of sheep and patient shepherds. At the advent of the angel chorus Handel uses an exciting violin figure to draw a picture of sudden light, of innumerable flutterings of heavenly wings leading to the chorus "Glory to God". Here, the upper voices only are used suggesting that the sound started in the skies and gradually descended to earth. Good fundamentalism! The simplest child could understand this musical picture, which is immensely effective. The return of the angels to heaven completes the story as the strings of the orchestra disappear into musical "nothingness". In his operas Handel continued the art of painting pictures, even when, hiding from the Hanoverian George II, Handel hid at Edgware in the service of the Duke of Chandos and composed six colourful "Chandos" anthems. When he was re-instated into the king's favour, Handel composed with an eye on the "box-office", and was successful in most of his musical ventures.

In the Christmas Oratorio, Bach's pastoral orchestral music is an intricate web of sound from oboes, flutes and violins. Themes are contrasted and combined in contrapuntal texture. Bach attempts no picture of the angels and shepherds, but a long, downward passage on the 'cellos tells us forcibly of the fear, even horror, of the shepherds at what was happening. Only at the chorus "Glory to God" are we confronted with a magnificent outburst of choral and orchestral sound. It needs a good listening ear to detect all the moving counterpoint in the waves of sound which Bach produces.

Bach's philosophy seemed, therefore to be — an uncompromising use of all his musical powers to produce a perfect work of art regardless of whether his hearers could understand or not.

It is therefore, not too much to say that Handel was the "evangelical" while Bach was the "reflective". Perhaps this is why Handel is buried and remembered in a corner of Westminster Abbey where the memorial quotes "I know that my Redeemer liveth". He was sure of much in his life. Bach's name almost died with him in comparison. Why did the Lutheran congregations assign their greatest son to comparative oblivion? It was left to an Anglicized Jew, Felix Mendelssohn, to re-assess his amazing contribution to the world of religious music. "God moves in a mysterious way His wonders to perform". This is particularly appropriate in any study of Bach's life. All his appointments were in a small geographical area. Handel, however, was a man of "opportunities", who reached London, which in his day, was where money and success went hand-in-hand.

INTERIM EUCHARISTIC HOSPITALITY : THE LUTHERAN CHURCH IN AMERICA'S VIEW

In 1982 the Episcopal Church in the United States, the American Lutheran Church, the Association of Evangelical Lutheran Churches and the Lutheran Church in America agreed to recognise each other as churches "in which the Gospel is preached and taught", and to establish "interim Eucharistic hospitality". The agreement has had a profound effect on Episcopal-Lutheran relations in the United States, both at the parish level and at the level of official ecumenical dialogue. It is also widely believed in both communities to hold much promise for the development of a richer fellowship world-wide, not least in Great Britain.

The following is an edited and abridged version of the commentary on the agreement prepared by the Lutheran Church in America and published by that Church in *The Lutheran Episcopal Agreement: Commentary and Guidelines*, New York, 1983:

The agreement on an Interim Sharing of the Eucharist has, for understandable reasons, gained much attention. It has been described as the major ecumenical advance in the new Lutheran-Episcopal agreement. The basis for this new relationship is clearly stated. The results of three theological dialogues between Lutherans and Episcopalians have led to the conclusion that the basic teaching of each church is consonant with the Gospel and sufficiently compatible (a phrase that brings to mind Article VII of the Augsburg Confession) with the teaching of the Lutheran Church in America to establish Interim Sharing of the Eucharist. This term, "Interim Sharing of the Eucharist", is a new expression to describe a new relationship, based on a sufficient, not total, recognition of eucharistic teaching. Neither the Lutheran churches nor the Episcopal church are claiming a complete recognition of every point of the other's teaching about the Lord's Supper. They are stating a mutual recognition of the doctrine of the sacrament of the altar sufficient for this sharing.

The word "interim" in the expression is intended to refer to the period of time between the establishment of this agreement and the completion of the third series of dialogue in the United States when there will be further decisions by the churches.

By this word the churches are also indicating the stage of progress now reached. Final recognition of Lutheran and Episcopal eucharists and ministries has not yet occurred. Full intercommunion is a hope for the future. But at the present the churches declare that Interim Sharing of the Eucharist is a significant and responsible step which, they hope, will lead in the not-too-distant future to greater unity. Interim Sharing of the Eucharist need not be limited to Lutheran-Episcopal relations; it can become a model for other ecumenical relations.

Services of common, joint celebration are something new in the lives of the churches. There will no doubt be a period of some experimentation and uncertainty as these services are perfected and models evolve. However, Lutherans already have resources as they prepare for these occasions: The text of the agreement, *The Statement on Communion Practices*, and the *Guidelines* in this document. Yet all these documents provide guidance, not a complete collection of rubrics to deal with every situation. This brief commentary is not intended to fulfill that exhaustive task either, but it can make some additional observations. Much must still be left to local common sense, ecumenical openness, and a general knowledge of what is appropriate and permissible in both Lutheran and Episcopal churches.

Some persons believe that paragraph 4b of the agreement is describing a liturgical service of concelebration. Considerable confusion exists as to the actual meaning of this word. It has intentionally not been employed in the agreement. Con-

celebration in its most basic meaning is the celebration of any liturgical action by several ministers. Both in Eastern and Western liturgies, there are examples of several joint performances of liturgical actions. In regard to the Eucharist, concelebration is the recitation by a number of ministers together of the eucharistic prayer.

This practice was probably fairly common in the early church. There is evidence that visiting bishops concelebrated the Eucharist with the local bishops and that presbyters concelebrated together with their bishops. In Rome concelebration of priests with the pope continued, at least on festivals, until the twelfth century. The Gallican rite offers several examples of concelebration practiced until the early Middle Ages. Writings from the Eastern Church, including liturgies from the fourth century onwards, disclose concelebration of priests with their bishops. After the ninth century simultaneous recitation of the canon by several celebrants is amply demonstrable. It continues among the various Orthodox churches until the present, sometimes evidencing in the thinking of such Western figures as Innocent III and Thomas Aquinas.

In the Western church the practice of concelebration gave way gradually to separate celebrations where each minister said the liturgy at a different time and place. The exceptions were the mass at ordination when newly ordained priests concelebrated with their bishops and the mass when a bishop was consecrated.

The Second Vatican Council in 1963 in "the Constitution of the Sacred Liturgy" restored a wider practice of concelebration among Roman Catholics. Concelebration is extended to masses on Holy Thursday, during councils, bishops' conferences, synods, priests' meetings, the blessing of an abbot, masses in religious communities and the principal mass in churches. Key documents are "The Constitution of the Sacred Liturgy," especially chapter II, and the "Decree on Concelebration and Communion under both Species," of March 1965. The rationale for the Council's decision seems to be that the concelebration expresses the collegiate character of the priesthood, the hierarchical nature of the Church and the unity of the mass in its essential relationship to Christ's sacrifice, and that it discourages private masses.

In *The Book of Common Prayer* of the Episcopal Church in the United States, the word "concelebration" does not appear. See "Concerning the Celebration," page 354 and "Additional Directions," pages 406-409. In the former it is stated that it is appropriate for other priests to stand with celebrant at the altar, join in the consecration of gifts, in the breaking of bread and in the distribution. The rubrics throughout the rite use the word "celebrant" only in the singular. Concelebration is not explicitly provided for in *The Book of Common Prayer*, although some would no doubt consider that it is implicitly allowed among priests of the Anglican communion.

All of the references to concelebration up to this point are to the simultaneous recitation of the eucharistic prayer by ministers of the same church or in full communion. The early church did not know of anything approaching post-Reformation denominations. The decisions of the Second Vatican Council only apply to Roman Catholic priests or to those in full communion with the Roman See.

Recently in some ecumenical contexts a different form of concelebration has appeared. A number of ministers from different denominations stand together and recite together the words of Institution. Probably for many the attraction of this model is that no judgment needs to be made of other denominations' ministry or eucharistic teaching, as the presence of a minister of their particular denomination assured the propriety of the service for them. For example,

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NEWS NOTES FROM AROUND THE WORLD

LWF PRESIDENT RE-ELECTED MP

Bishop Zoltan Kaldy, President of the Lutheran World Federation, was re-elected on June 15 to a new five year term as a member of the Hungarian parliament. The Bishop and all other candidates were nominated by the Patriotic People's Front. At the onset of the election campaign he urged the nation to support the programme of the Hungarian Socialist Workers Party. In the new parliament Kaldy will continue to serve as a member of its foreign affairs committee.

GERMAN BISHOP VISITS CHURCH OF ENGLAND SYNOD

The Rt Rev'd Eduard Lohse, Bishop of Hanover and President of the Evangelical Church in Germany, was introduced to the General Synod of the Church of England by the Archbishop of Canterbury, the Most Rev'd Robert Runcie, on 2nd July at the end of a four day visit to Britain. Expressing appreciation of the Archbishop's visit to Germany for the 500th anniversary of Martin Luther's birth, Bishop Lohse told Dr Runcie: "You witnessed to the fact that in a divided world the Body of Christ is undivided." The Bishop assured the Synod that Lutherans desired to come to an agreement with the Church of England in a eucharistic communion which could be a step on the way to full union. (*Church Times*, July 5, 1985)

SWEDISH WOMAN PASTOR TO CONDUCT WORSHIP IN POLISH CATHOLIC CHURCH

The Rev'd Monica Ljuslund, a Swedish Lutheran pastor, has been invited to preach and conduct the eucharist in a Roman Catholic congregation in Torun, Poland. Her Church of Sweden bishop, Dr Krister Stendahl, has given his consent to her participation in the ecumenical service. (*LWI*, 22/85)

DEDICATION OF CATHEDRAL TAPESTRY

A tapestry symbolising the close relations between the Anglican and German churches and woven by German and British craftsmen was dedicated in Chichester Cathedral on 15th June by the Rt Rev'd Eric Kemp, Bishop of Chichester. The idea for the work arose in 1983, the centenary year of George Bell, Bishop of Chichester from 1929 to 1958 and a fervent believer in close Anglo-German relations within the framework of Christian unity. He was a friend of Dietrich Bonhoeffer, whose death in 1945 is also commemorated by the tapestry. (*Report from the Federal Republic of Germany*, June 1985)

CLERGYMEN ARRESTED IN S.A.

Eleven Christian ministers have been detained in South Africa since the declaration of emergency regulations on 21st July, according to Amnesty International. Among them are two Anglicans: Rev'd Samson Mxolisi Daba of Uitenhage and Rev'd William Ntoyanto of Somerset East. Neither Amnesty International nor the Lutheran World Federation have knowledge of detained Lutheran pastors. Two Methodist and one Reformed clergymen have so far been released. Detainees are held incommunicado and their places of detention have not been disclosed.

FEMALE DEACONS APPROVED BY CHURCH OF ENGLAND SYNOD

The General Synod of the Church of England gave overwhelming approval on July 2 to the ordination of women as deacons. The vote in favour was 36-0 among the bishops, 147-49 among the clergy, and 137-34 among the laity. Some opponents fear that this decision, which must be ratified by the UK Parliament before it takes effect, is a step towards female priests in the Church of England, of whom there are approximately 600 in other Anglican churches. The Church of England has had deaconesses since 1862, and currently has about 350 of them, who have been regarded as laity. Deacons are allowed to officiate at marriages and baptisms, though not to preside at celebrations of the Eucharist. (*LWI* 27/85)

INSTITUTE DIRECTOR SAYS LUTHERANS MAY RECOGNISE PAPACY

'Perhaps one day Lutherans will be able to recognise the pope as a sign of unity among different churches', says the Rev'd Dr Harding Meyer, director of the Institute for Ecumenical Research in Strasbourg, which is related to the Lutheran World Federation. 'The role of the pope would be to preserve the legitimate diversity among churches and to protect their specific identities', says Dr Meyer, who is a member of the Joint Catholic-Lutheran Commission. Such a recognition would imply that 'necessarily, churches other than the Roman Catholic would be represented in the election of the pope.' The last two decades of dialogues between Roman Catholics and Lutherans, which have been aimed at overcoming past doctrinal divergences, have produced immediate and surprising results, according to Dr Meyer. The evidence for this is the affirmation by Pope John Paul II in 1980 that an agreement concerning 'central truths of the Christian faith has been reached between Catholics and Lutherans, notes Dr Meyer. (*LWI* 28/85)

NEWCASTLE — GELSENKIRCHEN LINKS

by the Ven. David Smith, Archdeacon of Lindisfarne.

Newcastle-upon-Tyne and Gelsenkirchen, in West Germany, are 'Twin Towns'. The civic link began as long ago as 1947 and it took the churches some twenty years or more to take advantage of the relationship. It began for us with the Youth Officers of the Evangelische Kirche in Gelsenkirchen and the Diocese of Newcastle. A number of youth groups visited each other and the participants got a first glimpse not only of a foreign country but also of a church they had not previously encountered.

By 1976 plans were being made to develop contacts between the churches on two further levels. First, congregational visits were arranged, organised by the Gnade Kirche in Bismark, Gelsenkirchen, and the parish of St Mary, Monkseaton, near Newcastle. Each congregation visits the other in alternate years. Again, there was initially a strong element of a family holiday in the exchange and sight-seeing played a large part in the programme. But shared worship has been included and conversations have been held with the Presbyterium. Clergy have preached in each others churches

and in each others language (somewhat haltingly!). In very modest ways the Anglicans have had their first close contact with Lutherans and I suspect the same is true for our Lutheran friends.

The second development was to initiate a 'Church Leaders' exchange. The Lutheran party has included Roman Catholic, Baptist and Methodist clergy as well as Lutherans, and the party from Newcastle has done something similar. Seminars have been held on ministry, spirituality and mission, and a great deal of learning has taken place not only between Anglicans and Lutherans but also between people of different traditions in each party.

There is nothing particularly new in the way in which our links have grown. It is not really for the headlines. But I remain totally convinced that discussion between scholars and 'those at the top' will make little impact unless those of us who work at the grassroots make our own contribution to mutual understanding - however modest.

CHURCH IN GDR 'FINDING ITS OWN WAY'

by Deborah Kovach

Beyond the wall in Europe, the church in the German Democratic Republic (GDR) has achieved some peace with its Marxist government. "We are a church in a socialist society. That doesn't mean we are a socialist church," said Dr Helmut Zeddies, general secretary of the GDR national committee of the Lutheran World Federation.

He was referring to the tenuous accord the GDR church and state have attained in the 36 years since the German Democratic Republic's birth from the ruins of World War II. "(GDR) Christians would like to live and confirm their faith, but some cannot agree to the ideology of Marxism," said Zeddies in an interview during a recent visit. "The government knows the situation and agrees. (The church) has to find its own way to be involved in socialism," he added.

Zeddies, who said he hoped to have some "grass-roots" discussions between Lutherans in the United States and the GDR, came for meetings with Lutheran officials here and in Minneapolis. He has since returned to East Berlin. He suggested student exchanges between the two countries as one way of creating understanding and peacemaking between them.

The church, while supporting the GDR government in its opposition to deployment of Cruise and Pershing II missiles and favoring a US-Soviet nuclear weapons freeze, goes a step further than the government in opposing the deployment of Soviet missiles in the GDR and NATO missiles in the Federal Republic of Germany (FRG). The church has called on the Soviet Union to begin destroying some of its SS-20 missiles unilaterally.

The church has also opposed compulsory classroom military instruction for teenagers and since the 1960s the church has gained rights for conscientious objectors in a country with compulsory military conscription. The government permits soldiers to serve in the military without using weapons.

The GDR Lutheran church has gradually won back most of its rights lost in the Stalinist era. Symbolic of church-state rapprochement was the 1983 jubilee for Martin Luther's 500th birthday, which Zeddies called "one of the best experiences" for the GDR church. The government elevated Luther to the company of heroes of the revolution, even though in years past Luther was called a servant of the dukes and a scourge of the peasants.

"Marxist experts became aware that Luther was first a theologian and not a revolutionary," Zeddies said. "Theology led him to reform of the church and this reformation had consequences in the development of society. This is a much more sophisticated understanding of Martin Luther," Zeddies said. "I think it's possible to agree (with it)." He said composer Johann Sebastian Bach's 300th birthday celebration this year in the GDR is "no point of discussion" with the government. Interestingly, he said, the state choir has been performing Bach's sacred music in public concert halls. (LWI 23/85)

A-LS COMMITTEE NEWS

The Anglican-Lutheran Society Committee met on July 9. Members considered ideas for fund raising; the progress of the local group in London; the production of a leaflet about the Society; a directory of members; a conference sponsored by the Society in May 1986. The Committee also approved a Society prayer composed by the Chairman, the Rev'd Dr Ian Phelps. The next meeting will be held on October 17.

KIRCHENTAG '85

The German Protestant Kirchentag is an international ecumenical assembly held every two years and dates from just after the Second World War. The five day event traditionally offers a variety of activities including worship, concerts, political debate and Bible studies. Kirchentag was most recently held in Dusseldorf in June. The Rev'd Brian Coleman represented the Diocese of Derby and sent us this report:

It was my privilege to take part in this year's 21 Kirchentag of the German Evangelical Churches in Dusseldorf. It was not my first Kirchentag. I was at the last one, two years ago, in Hanover, but I found this one even more impressive. For one thing, there was the sheer size and organisation of it. The population of Dusseldorf is about 300,000 but for five days in June they gladly welcomed another 130,000, of whom two thirds were under the age of 30. Naturally, it imposed huge strains on the transport system, as most of the events took place at the Exhibition Centre some five miles to the north of the city, but that and the question of accommodation were handled with typical German efficiency. Most of the young people were accommodated in the schools, which were closed that week and older people and visitors from abroad in ordinary people's homes. I stayed with a wonderful family of 'Volga-Germans', part of a community of Germans who had lived in South Russia for three centuries but had fled under Government pressure, as recently as 1977. They spoke no English and a strange dialect of German, but somehow we managed to communicate!

The theme of the Kirchentag was 'The earth is the Lord's', and this was divided into six sub-themes, the image of God, the world church, Christian citizenship, justice and peace, the future of work and the environment. I joined the one on the future of work, partly out of interest, partly because they did offer simultaneous translation into English, which was a great help. Unemployment in Germany is at present running at 8%—10%, compared with 12%—15% here, but it is growing, especially in areas where the traditional heavy industry has diminished, and they are as anxious as we are that young people should grow up with a meaningful future ahead of them. There was strong support for the suggestion of a 35 hour week and earlier retirement, to make more work available.

As well as the Bible Studies, seminars and religious services (unfortunately, the great final one in the football stadium took place in pouring rain), there were numerous displays, concerts, exhibitions, mimes, etc. The whole thing is so vast that no-one could possibly see more than a small section of it. I was aware that for the young the Kirchentag did not always relate to regular parish life. Nevertheless, I came away inspired, with the sense that here was a Church alive, with young lay people really taking the initiative.

A-LS LONDON GROUP

The London group of the Anglican-Lutheran Society met at the home of Mr and Mrs Netherton on Sunday June 30 1985. Discussion focussed on experiences and perceptions of Anglican-Lutheran relations in England. The group agreed that there is real goodwill among Anglicans and Lutherans, but noted that there is not always the appreciation of one another's heritage which comes of close contact.

The next meeting of the London group will be held at the Lutheran Student Centre, Thanet Street, London WC1 on September 17. All members and friends of the Society are invited to arrive at 7 pm for informal fellowship. At 7.30 the group will begin to explore "Our Understandings of Word and Sacrament" under the leadership of the Rev'd Thomas Bruch and Mr Dana Netherton.

LUTHERAN-EPISCOPAL BOOK FOCUSES ON JOINT STUDY

A joint Lutheran-Episcopal (Anglican) study guide titled "What can we share?" has been published by Forward Movement Publications in Cincinnati. The Reverend William Norgren, ecumenical affairs officer of the Episcopal Church, compiled the collection of documents that also contains a "group discussion and process guide" for Lutheran and Anglican congregations. In 1982 the Episcopal Church together with three Lutheran churches — the Lutheran Church in America, American Lutheran Church and Association of Evangelical Lutheran Churches — agreed to an "interim eucharistic sharing," allowing the two traditions to share the Lord's Supper on special occasions.

The Lutheran-Episcopal dialogue which recently held a meeting in Cincinnati in the third round of its theological discussions, has been carried on "primarily between church leaders ... who are both intimately familiar with the canons, traditions and understanding of their own church bodies and also committed to building bridges between them," according to the book. The 96-page book outlines a three step process by which local Lutheran-Episcopal conversation groups from two congregations "can meet and talk." The book encourages friendships to develop first. Then it suggests that the documents be studied. The book, however, does not urge that the conversations end after the three sessions.

"Because of the highly individual nature of every dialogue group in every separate country community," says the book "additional sessions will necessarily grow out of each group's unique experience ..." The book encourages the local groups to take their work seriously, since the "actions of local groups will be every bit as important in the work of reunion as those of the formal bodies."

LWI (copies of the book are available at £2 each from Lutheran Special Ministries, 8 Collingham Gardens, London SW5 OHW. Cheques payable to St Anne's Music Society)

INTERIM EUCHARISTIC HOSPITALITY

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Interim Eucharistic Fellowship developed by the Consultation on Church Union allows for a number of ordained ministers from several churches or tradition to join together in the prayer of consecration and in the distribution, whether or not the churches represented belong to the Consultation. This "ecumenical" concelebration is obviously not what has been approved in the Lutheran-Episcopal Agreement.

Concelebration as it developed historically or is practiced ecumenically today is not an option for Lutheran pastors of The American Lutheran Church or the Lutheran Church in America. Lutherans, with a functional view of the ministry as an Office of the Word, have not adopted concelebration which is historically rooted in a view of collegiate character of an ordained priesthood given special power through ordination, and in a hierarchical understanding of the church. Nor are Lutherans attracted to models of concelebration which avoid the question of theological consensus. *The Statement on Communion Practices* of 1978 appropriately reflected Lutheran understandings of the ministry, the church and the place of theological consensus when it stated in II, A, 5, "Only one minister shall preside over the entire celebration." This sentence applies to all services involving ALC and LCA pastors, including joint Lutheran services and Lutheran-Episcopal services. The Lutheran-Episcopal Agreement did not result in any departure from the historical Lutheran position regarding concelebration.

A-L SOCIETY DIRECTORY

A Directory of Society members is now available. To receive a copy send address and a second class stamp to Mr Dana Netherton, 95 Dollis Park, London N3.



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