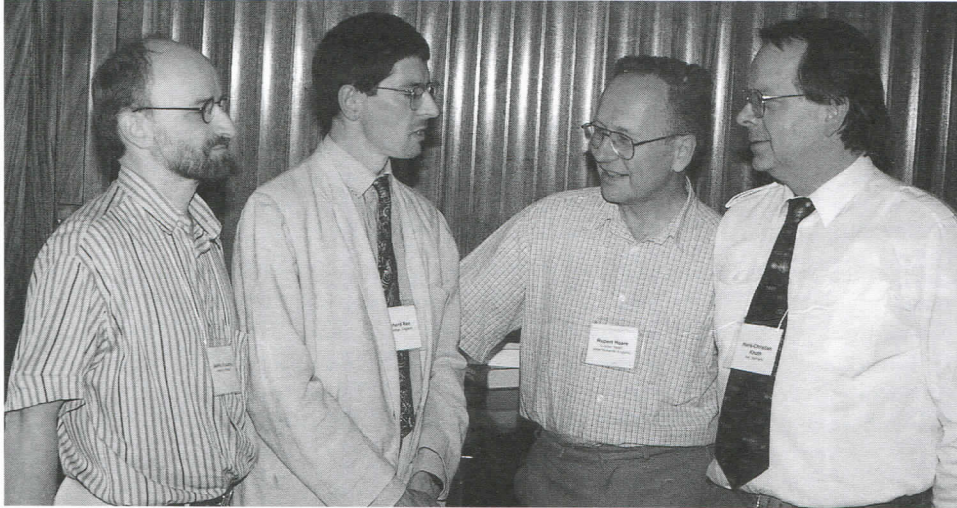


The Window

No. 61

Newsletter of the Anglican-Lutheran Society

Advent 1999



Guest speakers at the Anglican-Lutheran Society's International Conference held September 10-13 in Cambridge, England chat informally at Westcott House between sessions. From left: The Rev Dr Jaakko Rusama of Helsinki, Finland; Dr Richard Rex of Cambridge; Anglican Bishop Rupert Hoare of Dudley, England; and Lutheran Bishop Hans-Christian Knuth of Schleswig, Germany. See pages 2 and 3 for a report on this Conference on "Justification: What it means for today."

Virginia conference set for July 2000

"Living into Full Communion" will be the theme of an Anglican-Lutheran Society conference planned for July 21-24, 2000 at Virginia Theological Seminary in Alexandria, Virginia, USA. The gathering will explore Lutheran and Anglican views on "Called to Common Mission", the proposal for full communion between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). Anglican and Lutheran speakers from Europe will share insights from two historical ecumenical agreements - the 1991 Meissen Declaration which encourages relationships between the Church of England and the Evangelical Church (Lutheran and Reformed) in Germany; and the 1996 Porvoo Declaration which brings British and Irish Anglican churches into communion with Nordic and Baltic Lutheran churches.

The Rev Dr Scott S Ickert, the Society's national correspondent in North America, and the Rev Ronald T Englund, the Society's Lutheran Co-moderator, head the committee planning the conference. The event will begin with the evening meal on Friday, June 21, and conclude with lunch on Monday, June 24. The cost will be announced soon and will be kept as modest as possible in order to attract participants not only from the USA and Canada, but also from Eu-

rope and other parts of the world.

Virginia Theological Seminary, founded in 1823, is an accredited seminary of the Episcopal Church which is located near Washington, DC. Students from all part of the Anglican Communion study there and the seminary is a member of the ecumenical Washington Theological Consortium. The Very Rev Martha J Horne has served as dean and president since 1994.

Because of the many attractions in the Washington, DC area, there are excellent possibilities for extending your stay at a reasonable cost. The Society will be happy to advise and help arrange sight-seeing programmes for participants. Those coming from the UK and continental Europe should contact the Society if they are interested in possible group travel arrangements.

Members of the friends of the Anglican-Lutheran Society who want more information about the conference are encouraged to contact the Rev Dr Scott S Ickert, 6201 North Washington Boulevard, Arlington, VA 22205, USA, phone: +1 703 532 5991; or the Rev Ronald T Englund, 44 Lakeview Avenue, Falmouth, MA 02540, USA, phone: +1 508 495 1621; e-mail: englund@cape.com. Or contact the Society's London address (see box on page 6).

Michael Bourke to speak at AGM on March 18

The Rt. Rev. Michael Bourke, who chairs the Anglican Committee of the Meissen Commission, will be guest speaker at the Annual General Meeting of the Anglican-Lutheran Society at the Swedish Church, Harcourt Street, London W1, on Saturday, March 18, 2000, from 10.30am to 3pm. He is the Anglican Bishop of Wolverhampton. The Meissen Commission oversees the implementation of the 1991 Meissen Declaration which encourages relationships between the Church of England and the Evangelical Church in Germany. Bishop Michael succeeded the late Bishop Gordon Roe as chairman of this ecumenical body.

The full agenda for the AGM will be published in the next issue of *The Window*. Plan to attend the meeting which will include a Eucharist, annual reports, news of future plans, and discussion. The usual delicious Swedish lunch will be served in addition to morning coffee and afternoon tea. Come and bring friends. We welcome all, whether or not they are members of the Society.

Conference in 2001 set for Germany

The next Anglican-Lutheran Society International Conference will be held at the Pastoralkolleg, a conference centre in Ratzeburg (near Lübeck), Germany, from September 14-17, 2001. The Rt Rev Dr Hans-Christian Knuth, the Lutheran Bishop for Schleswig who was a speaker at the recent ALS Conference on Justification, has made the arrangements. He reports that the rector of the Pastoralkolleg, the Rev Dr Jörn Halbe, is looking forward to welcoming the Anglican-Lutheran Society.

The Society holds an international conference every other year, one conference in the United Kingdom and the next in another country. The 1997 conference was held in Stavanger, Norway, and the 1999 conference in Cambridge, England. We are grateful to Bishop Knuth for helping us with these arrangements. Look for more details in coming issues of *The Window*.

Stimulating discussions and "great atmosphere" at ALS Cambridge Conference in September

Stimulating discussions on the theological doctrine of justification highlighted the International Conference held by the Anglican-Lutheran Society in Cambridge, England, from September 10-13. More than 40 people from five countries took part in the weekend programme at Westcott House, a theological college of the Church of England. The cordial reception from everyone at the college, plus fine food and accommodation, together with a splendid location in the heart of historic Cambridge, helped develop a wonderful spirit among the participants. It was the friendliness and enthusiasm of all who took part which made for "a great atmosphere," as the Rev Christopher Meakin of the Church of Sweden commented in the evaluation at the closing session.

"Justification: What it means for today" was a conference theme which seemed difficult and perhaps boring to some. But it was timely, taking place shortly before the October 31 signing of the historic Joint Statement on Justification between the Vatican and the Lutheran World Federation. Anglican, Lutheran and Roman Catholic speakers provoked lively discussion which even resulted in a request by participants for an optional, extra session for discussion which was led by the Rt Rev Rupert Hoare, Anglican Bishop of Dudley, England

Different perspectives

There were different perceptions of justification, the teaching concerning the way in which persons become right with God. The Conference quickly discovered that there were differences, especially concerning the importance the churches give to this doctrine. Lutherans place "justification by grace through faith" at the centre of Christian faith and life, traditionally declaring that it is the doctrine "by which the church stands or falls." For other traditions, justification is not a central issue. As is often the case, there are semantic problems with the same word having a slightly different meaning in different traditions.

The Rt Rev Professor Stephen Sykes, principal of St John's College and professor of Theology at Durham University, England, gave the opening address. He said that the prayer of humble access (which begins "We do not presume to come to thy table, merciful Lord") from the Anglican liturgy teaches justification. "The single point I want to make," he said, "is that all communicant members of the

Church of England learn the doctrine of justification through the prayer of humble access, and they learn it by heart." Bishop Hoare, who will soon become Dean of Liverpool, noted that many people today feel the doctrine of justification is obsolete. He also showed how Thomas Cranmer and Richard Hooker, classic Anglican theologians, both wrote extensively about the centrality of the doctrine of justification.

Centrality of justification

The Lutheran bishop for Schleswig, Germany, the Rt Rev Hans-Christian Knuth, pointed out the centrality of justification in Lutheran theology with its emphasis on God's acceptance of us as we are through Jesus Christ. He also cited examples of the relevance of justification in daily life, especially in family relationships. He said that "the final judgment about our life does not depend on the image we have of ourselves. If we fail and do not fulfill the demands in our lives, we are not lost. God declares to each of us: 'I recognize you as a person I love. I have already accepted you, before you find yourself acceptable. My love for you does not depend on your fulfilment of my demands. The freedom I give you by faith is not only the freedom from chains which prevent your liberation, it also makes you free from the challenge to make yourself free by your own strength.'"

Participants asked for a special session to continue discussions and many affirmed that the doctrine of justification is still central in our human situation today, although the language we use to express it may be different. Many gave examples from contemporary life to show our human need for acceptance, meaning and fulfilment.

The Rev Dr Jaakko Rusama from Helsinki spoke about a new Finnish interpretation of Luther's theology which is founded on the writings of Dr. Tuomo Manermaa of the University of Helsinki. Although he was personally critical of this school of thought, Dr Rusama noted that Dr. Manermaa argues that, for Luther, "Christ is really present in faith itself". This school of thought emphasises love and some see it as a bridge to the Orthodox doctrine of "theosis", the teaching in Orthodoxy of "participation in God". Dr Manermaa claims that this teaching is found in Luther's doctrine of justification. Dr Rusama expressed reservations about this idea and noted that references in

Luther's writings to the "theosis" idea are very few and not central to his thought.

Roman Catholic layman disagrees

The Cambridge lecturer in Ecclesiastical History, Dr Richard Rex of The Queens' College, lectured on the "Joint Declaration on the Doctrine of Justification" formulated by the Lutheran World Federation and the Vatican. Dr Rex, who is himself a Roman Catholic layman and an expert on the Catholic reformation, pointed out that the Augsburg Confession, which articulates Lutheran theology, and the documents of the Council of Trent do not agree and that no real agreement on justification could be reached. The canons of Trent did not support the Lutheran understanding of justification by faith alone. Dr Rex emphasised that Lutherans denied any human co-operation in justification, a view which was not sustained by the Council of Trent which put strong emphasis on the human co-operation in justification. In an interview with Ecumenical News International following his lecture, Dr Rex said: "Progress has been made and each side has a clearer understanding of the other's position. I wouldn't agree that the re-formulations have been fully successful in allaying anxieties on both sides."

The Rev Dr Robert Kriesat, pastor of Gloria Dei Lutheran Church, Chatham, New Jersey, USA, reported on the endorsement given by the Evangelical Lutheran Church in America at its churchwide assembly in August to "Called to Common Mission", an agreement which will bring the ELCA into full communion with the Episcopal Church in the United States. The Rev Dr Jeremy Morris, director of the new Ecumenical Centre at Westcott House, told briefly of this new venture. Earlier, the Rev Michael Roberts, principal of Westcott House, had welcomed the participants.

On Sunday the participants worshipped in local churches in Cambridge. In the afternoon they travelled by coach to nearby Ely Cathedral for a tour, tea and Evensong. The Very Rev Michael Higgins, Dean, welcomed the group. The Conference closed with a Eucharist at which Bishop Hoare presided. The late Bishop Gordon Roe, who had been Anglican Co-Moderator of the Society, was remembered specifically at this service. An offering was received for relief work in East Timor. The Society also presented several books on justification and related matters to the Westcott House library.



Participants from four countries listen during session of the Society's International Conference held in Cambridge, England, in September. From left: The Rev Claes Selim from Sweden; the Rev Ernst Schnellbacher from Germany; Mrs Alison Coleman from England; Mrs Valerie Phillips from England; and Dr Charles McDowell from the United States.

Ecumenism at Westcott House: A layman's experience

Dr Charles W McDowell, a medical doctor from Beverly, Massachusetts, USA, took part in the Anglican-Lutheran Society's International Conference on Justification at Westcott House, Cambridge, England, September 10-13, 1999. He is a member of the Society, chairman of the Beverly Interfaith Council and Parish Ecumenical Representative of St John's Episcopal Church in Beverly Farms, Massachusetts. He reflects on his experience at the conference:

Two and one-half hours' drive in a rented five-on-the-floor Renault! Not bad for a Yank on the "other side" of the M-25, motoring from Gatwick Airport to Cambridge. Then came the Cambridge "one-way system": Forty-five minutes of pure confusion to reach Westcott House. My reception was wonderfully warm, as was the weather when I arrived at Westcott House. I had entered through the sombre archway on Jesus Lane into a Lewis Carroll quadrangle of verdant and floral loveliness. I anticipated a rather formal atmosphere – clerical collars and serious faces all about me.

At the initial, pre-prandial social gathering, I selected a gentleman of at least my age, with a pleasant demeanor, dressed in a short-sleeved sport shirt, to question him regarding the dress code. That gentleman, who I later learned was an Anglican priest, answered: "I intend to continue in this type of attire until the weather cools!" I then heard murmuring of "Hear, hear!" from smiling faces around me. I relaxed and began to feel comfortable and part of the conference. This feeling was verified in a glorious way at our first and then subsequent wor-

ship services: Anglican, Lutheran, Roman Catholic voices and spirits raised in a harmony of prayer and song. God was in our midst and, hopefully, pleased.

Clerical garb appeared on the ordained as we breakfasted and then set out for local churches on Sunday morning. Many of our group chose St. Ben'e't's Anglican Church. There the Eucharist was celebrated and the sermon delivered by the Rev Dr Emma Hebblethwaite, the Chaplain of King's College, Cambridge.

Our dinner that evening was preceded by a tour, with tea and evensong, at nearby Ely Cathedral, a description of which would require a separate paper. It was, in short, a spiritually and artistically magnificent experience. Conversation at dinner that Sunday evening, however, tended to focus on the sermon delivered by Emma Hebblethwaite in the morning. The theme was, if I may be so bold as to paraphrase, "If God's love and forgiveness are all-embracing, how can ours be less?"

I am a 65-year-old retired obstetrician and gynecologist. I was raised in the Roman Catholic faith and studied briefly for the priesthood. I then lived through years of spiritual doubt. I re-discovered God in the Episcopal Church, and took basic courses in theology at the Episcopal Divinity School in Cambridge, Massachusetts. That is where I first learned of "justification" from the Anglican and Lutheran perspectives. It was the doctrine of "justification" that truly grounded me in my rekindled faith in God. I was confirmed in the Episcopal Church and since retirement from medical practice have

found a mission in ecumenism and I cannot describe nor attempt to interpret the in-depth dialogue of the Anglican-Lutheran Conference at Westcott House in September 1999.

I am not a theologian. I can, as a participating layman, state that men and women gathered there were seeking an understanding of "justification", not to impose sectarian discipline, but illuminate "justification" as it defines God's love for humankind and thereby serves to magnify God's glory through our communal understanding of his love.

Invitation from Sweden to Anglican clergy

Anglican clergy and ecumenical officers are invited to study the Nordic churches, with special emphasis on Sweden, at a special conference in Sigtuna and Uppsala, Sweden, May 24-28, 2000. The Peter Fjellstedt Foundation is arranging this exciting opportunity to strengthen ties between Porvoo Communion Churches.

The conference will offer Anglicans an overview of the Nordic churches including their theology and parish life. Lecturers will include the Most Rev Gunnar Weman, former Archbishop of Uppsala and Primate of the Church of Sweden; the Rev Dr Johan Dalman, Co-Secretary of the Porvoo Agreement Contact Group; and the Rev Dr Per Hansson of the Peter Fjellstedt Foundation and Uppsala University.

Topics to be explored during the conference include: spirituality in the Nordic churches; liturgical tradition and development; church structure and organization; disestablishment of the Church of Sweden; parish life; the role of the priest; and Anglican priests and the Porvoo Common Statement. All sessions will be in English. Participants will stay in Sigtuna from May 24-26 and in Uppsala from May 26-28.

The conference fee is £200 (US\$330) which includes room and board during the conference plus transportation from Stockholm airport. There is no need to pay a deposit as the overall fee may be paid by cash or credit-card during the conference.

Make reservations or get additional information from the homepage of the foundation: www.fjellstedtska.se or contact one of the following by telephone or e-mail:

Dr Per Hansson
phone +46 18 146 775
e-mail: per.h.hansson@fjellstedtska.se

or Dr Johan Dalman
phone +46 18 169 573
e-mail: johan.f.dalman@mail.svkrykan.se

ELCA endorses Episcopal agreement but a minority continue opposition

Although the Evangelical Lutheran Church in America (ELCA) endorsed a proposal for full communion with the Episcopal Church at its assembly in August, a minority within the church continues to oppose "Called to Common Mission" (CCM), as the document is called. The 5.2 million member ELCA voted 716 to 317 in favour of CCM, 27 votes more than the two-thirds majority needed to approve the document. If the 2.4 million member Episcopal Church endorses the document at its assembly in July 2000, the two churches will officially be in full communion with each other.

The ELCA's vote of 69 percent in favour of CCM was greeted with joy and thanksgiving by the majority in the church. The "Concordat of Agreement", an earlier proposal, had failed by six votes in 1997. The Episcopal Church had approved the Concordat. The revised version was by no means certain of passing because of a well-organized minority who oppose the document.

The main Lutheran opposition to CCM focuses on the "historic episcopate". In the document, the ELCA agrees to accept this sign of unity which goes back to the earliest days of the Christian church. The Episcopal Church agreed to suspend a 17th century rule about who can be considered a priest and agreed to accept the ministries of all current ELCA pastors and bishops. Although many Lutheran churches around the world have the historic episcopate, the ELCA has not been among them.

The Rev H George Anderson, presiding bishop of the ELCA, went to Minnesota after the vote to meet with clergy and lay people who oppose CCM. Some ELCA members say that the historic episcopate threatens Lutheran identity and changes the roles of lay and ordained people in the church. They argue that the historic episcopacy creates a new hierarchy in the church and contradicts Martin Luther's doctrine of the "priesthood of all believers." "It was really tough," Bishop Anderson said following the meetings. "These were really good people and some of them are really angry." He added that it's important that the church "stay with, talk to and listen to those opposed. When one part of the body suffers, we all suffer."

The minority who oppose the proposal for full communion with the Episcopal Church formed their own organization at a "Word Alone National Gathering" in

St Paul, Minnesota, from November 16-17. The Rev Roger C Eigenfeld of Mahtomedi, Minnesota, who was elected leader of the group, said: "We are not here because we are malcontents. We love our Lord Jesus Christ. We love our church." More than half of the participants in the conference were from Minnesota, although 21 US states were represented.

Ideas suggested at the St Paul conference included a call for a parallel organization within the ELCA. The majority attending seemed to want to remain in the ELCA and work through such an organization to seek the changes they favour. Only a few seemed ready to leave the ELCA.

On November 14, the day before the national conference in opposition to CCM was held, the ELCA Church Council pledged "to listen and to support efforts to bring understanding and reconciliation within this church."

Earlier the ELCA Conference of Bishops had called for respect for those opposed to CCM and to listen with care and concern.

Lutheran churches around the world have hailed the ELCA's vote on CCM. Among them is the 200,000 member Lutheran Church in Canada (ELCIC) which last July approved in principle a declaration of full communion with the Anglican

Church in Canada. The Rev Telmor Sartison, bishop of the ELCIC, commented: "The US is a very wealthy country. You have the potential to live in isolation from church and society. You also have the potential to get involved in the whole body of Christ. You have chosen the latter. For that I give thanks."

Canadians on course

Lutherans and Anglicans in Canada are on course to establish full communion in 2001. The 200,000-member Evangelical Lutheran Church (ELCIC) in Canada and the 800,000-member Anglican Church of Canada have both approved a revised version of the "Waterloo Declaration" which outlines agreement on a range of theological issues, including the historic episcopate. The two churches are expected to make it official at a simultaneous convention in the summer of 2001. The ELCIC overwhelmingly approved the proposal at its national convention this year. The Anglican Church of Canada had given its approval at its General Synod in 1998.

Thanks to Finland

The Anglican-Lutheran Society is grateful to the Evangelical Lutheran Church of Finland for its annual support. Through its Department for International Relations, ALS received 6,000 finnmaks (about UK£630 or US\$1025) for this year. This kind of support gives a tremendous boost to the Society in its work around the world. We need and welcome similar support from other Lutheran and Anglican churches.



The Rev Brian J Coleman, Anglican priest from Guildford, England, and treasurer of the Society, met Lutherans and Episcopalians during an October visit to Massachusetts, USA. He preached at First Lutheran Church, West Barnstable, Massachusetts, and led an adult forum on Anglican-Lutheran issues. He and his wife, Alison, visited the Inter-Church Council in New Bedford, Massachusetts. Pictured from left: The Rev John H Nieman, pastor of Trinity Lutheran Church, Fairhaven, Massachusetts; the Rev Ronald T Englund, Dean of the Southeast Massachusetts Conference, New England Synod, Evangelical Lutheran Church in America, and co-moderator of the Anglican-Lutheran Society; the Rev Dr Edward R Dufresne, executive minister, Inter-Church Council, New Bedford; the Rev Coleman; and Mrs Alison Coleman.

Porvoo Communion links develop rapidly

The Porvoo Declaration, which links Anglican churches in Britain and Ireland with Lutheran churches in the Nordic and Baltic countries, was signed in 1996. Among other things, the Porvoo Agreement commits the signatory churches "to regard baptized members of all of our churches as members of our own." The Rev Dr Johan Dalman of the Church of Sweden, Co-Secretary of the Porvoo Agreement Contact Group, reports on the rapidly developing links between these Anglican and Lutheran churches.

Cooperation within the Porvoo Communion is developing rapidly on all levels. Many dioceses are now joined in partnerships or twinings and in Sweden the coverage is almost total. Based on the fellowship of united prayer, these links seek to promote cooperation and interaction on both a parochial as well as a regional level. There is an exchange of know-how where different diaconal patterns of ministry are concerned, initiatives have been taken focusing on youth issues and a lively interchange between church choirs and church musicians is evolving. Porvoo seeks to interconnect already existing networks and promote cooperation between churches in a way that doesn't make it yet another extramural priority of debatable urgency. Beginning with a meeting of church lawyers in 1997, officers on all levels are coming together for meetings where the sharing of experiences and resources, be it of personnel or other, is at the fore. A meeting of youth officers is being planned, as is a meeting of heads of information. Several Porvoo churches are currently experiencing a period of canonical changes. In Finland and Sweden this has meant the introduction of new regulations set to simplify the inclusion of members of other Porvoo churches into their own. In the perpetual discussion on the relationship between state and church, experiences from within the communion have proven to be helpful tools for interpretation.

Diversity in communion

The next event in the cycle of conferences and consultations specifically named in paragraph 58 of the Porvoo Declaration is the theological conference, due to be held in Durham from 8-13 September 2000. The theme of the Conference "Diversity in Communion" relates to questions of multiformity within the Communion; heterogeneity in a social, demographical or cultural sense as well as in a spiritual, ecclesiological and ethical sense. How do we understand the concept of communion and use it in the context of Porvoo? What are the limits to diversity

in communion? What can be said about diversity and contradiction and how do we see diversity as an expression of the fullness of unity (how much diversity does unity demand?) – All these were issues that the Church leaders brought forward as examples of points of discussion that might be covered by the agenda. The questions of human sexuality and inclusive ministry were particularly mentioned as examples of topics which needed careful consideration. The six-day residential conference will gather representatives from the Porvoo churches who through their professional background or through the office or responsibility they hold take a subsequent leading role in the doctrinal work of their church. Chairpersons of doctrinal or theological committees, Faith and Order-groups or bishop's councils – each church would have its own structure or body. *The Window* will report on how the material emanating from this work is to disseminated.

Sweden-Wales links

As a result of the visit by the Church of Sweden Central board to Wales in 1996 a project of diaconal cooperation has been drawn up – involving the two Porvoo churches, the Uniting Church of Penrhys and the Church of Finland (through the Diaconal Institute for Higher Education, Helsinki). A Swedish deacon has worked for six months in Penrhys and the three parties have now submitted a joint application to the European Commission for a grant in order to secure funds for a continuation of the project.

Training courses for clergy

The Swedish training-course for clergy wanting to work in an Anglican church has now been arranged for the third time – and it is always oversubscribed. A group of 25 priests come together for a four day intensive course in Anglican ecclesiology, hymnology, pastoral work and spirituality. They learn to find their way in liturgical manuals and are taught different forms of Anglican churchmanship. In March 1999 a group of 25 former participants from these courses went on a study-tour to London where they had the opportunity to visit and explore parishes, ranging from those of a High Church tradition to those of an Evangelical persuasion. A supplementary course in Anglican spirituality has also been arranged. As a direct result of this, a handful of Swedish priests are now working for a longer or shorter period in the Church of England. *The Window*

will be reporting on their experiences in one of the next issues.

Porvoo is affecting all member churches in an all-inclusive rapidly developing way. The establishment of this communion of churches does not imply the building of walls against other churches or the isolation of some churches over against others. On the contrary, more interaction and cooperation between churches in one region means a heightened ecumenical awareness. Those who do a lot with some churches will want to do more with more. Porvoo is all about building bridges and bridging gaps; it is about outreach and mission, diaconia and common worship.

Anglicans hail Lutheran-Catholic declaration

The Anglican Communion has welcomed with enthusiasm the October 31 signing of the Joint Declaration on the Doctrine of Justification by the Lutheran World Federation and the Roman Catholic Church. The Rev Canon John Peterson, Secretary General of the Anglican Communion, calls the signing "an event which encourages Christians of all traditions and is a cause of rejoicing for all who pray and work for the unity of Christ's Church."

The historic document says that "the mutual condemnations of former times do not apply to the Catholic and Lutheran doctrines of justification as they are presented in the Joint Declaration." The declaration then states that "together we confess: by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works." While the two churches have not yet reached full agreement on all questions concerning justification, their differences are now seen as finer theological points, rather than causes for division.

The Holy Father was said to have been overjoyed at the signing of the declaration on justification. Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, said that, when asked at the last judgment to give account of his life, he would now be able to answer, "I signed the joint declaration on the doctrine of justification." Cassidy and Bishop Christian Krause of Brunswick, Germany, president of the Lutheran World Federation, were the first to sign the document. Many Lutheran and Roman Catholic Christians, however, felt that the signing of the theological statement was not enough and called for eucharistic fellowship to be no longer delayed.

Lively Anglican-Lutheran-Roman Catholic discussions held in Magdeburg, Germany, and Virginia, USA

Ecumenical conferences involving Anglicans, Lutherans and Roman Catholics seem to be gaining in popularity. Examples of these exciting ecumenical gatherings include the Three Confessions Conference between Worcester, England, and Magdeburg, Germany and LARC (Lutheran-Anglican-Roman Catholic) conferences which involve churches in Washington, DC, and Virginia in the USA.

Three Confessions in Alterode

Last April the Three Confessions Conference was held in Alterode, in the Harz mountains in Germany with the theme, "New ways of being the Church." Although the speakers had not exchanged notes before the conference, there was an impressive similarity among their presentations. Lectures and discussions showed concern for being an open church; meeting people where they are; the church's irrelevance to the majority of people; and the need for more ecumenical ministries. The Rev Stuart Currie, an Anglican who chairs the Worcester-Magdeburg Group, points out the importance of having Roman Catholics from England and Germany participate in these conferences. "The very fact that local, open and honest discussions can happen between Catholics and Lutherans in the presence of an Anglican third party, is in itself a sign of hope and encouragement," he said.

ALS treasurer, Canon Guy Smith, has been involved in British Anglican and German Lutheran relationships for the past decade. During this year's Three Confessions Conference, he recalled the dramatic re-uniting of the two Germanys, from Wende (turning around) to Einheit (unity). He recalls seeing a banner dumped at the foot of the stairs in a German pastor's home which was used in the candlelight processions which campaigned for freedom in the German Democratic Republic.

While drinking beer with the family, Canon Smith recalled hearing the pastor casually say, "Of course when he held the processions we never knew whether they would open fire on us." After re-unification Canon Smith recalled being in a medieval Cathedral which seated a thousand people with a congregation of some 20 people at worship. The pastor lamented, "Those who came with us during the process have gone again" adding, "this place needs three million marks spending on essential repairs." He also recalls farewell words from German friends, "When you report to your parish

on your visit, tell them that, even though there were many bad things in the communist days, not everything was bad. At least we were all more or less equal."

LARC meets in Richmond

LARC (Lutheran-Anglican-Roman Catholic) held its annual conference November 19-20 in Richmond, Virginia, USA. "Approaching Full Communion" was the theme of this gathering which was sponsored by two Roman Catholic dioceses, three Episcopal dioceses and two Lutheran synods. The Rev Dr William G Rusch, a Lutheran pastor who directs the Commission on Faith and Order of the National Council of Churches of Christ in the USA, spoke on the conference theme. Dr Rusch, a member of the Anglican-Lutheran Society, has long been a leader in ecumenism not only in the United States but throughout the world. Mgr. Thomas J Green, professor of Canon Law at the Catholic University of America, spoke on "Canonical Guidelines for Ecumenical Pastoral Occasions." Sessions were held in three Richmond churches: First English Lutheran Church, Grace & Holy Trinity Episcopal Church and the Cathedral of the Sacred Heart.

In 1990 LARC adopted a declaration which states: "Unity is a Gospel imperative for the churches, not simply an option. We are mindful that our Lord and Saviour Jesus Christ the night he died prayed 'that they may all be one.' We recognize that it is the Holy Spirit who bestows unity. The same Spirit calls us to uncover convergences and to achieve consensus so that we can advance toward the goal of unity willed by Christ. Through conversion, this shared commitment opens us to new possibilities under the guidance of God's Spirit as we seek to provide an effective expression of God's love in Christ. Two decades of dialogue have led our three traditions to establish full communion as our mutual goal. We understand that we will pursue this goal in a rich variety of ways which are consistent with the gospel and the ordering of our three traditions. We desire to do all things together which existing agreements permit and to place no impediment to the cause of unity."

The next Three Confessions Conference will be held in England in the spring of 2001. LARC conferences are held annually. Are there other such events happening on a regular basis? The editors of *The Window* will be pleased to hear from you.

Anglicans visit Cape

Touring parishioners from the Anglican Parish Church of St Thomas of Canterbury in Brentwood, Essex, England visited with Lutherans and Anglicans during their August tour of Cape Cod, Massachusetts, USA. After enjoying tea at the home of the Rev Ronald and Ruth Englund in Falmouth, they walked to nearby St Barnabas Episcopal Church for a Saturday afternoon Eucharist. The Rev Robert Appleyard, rector, welcomed the visitors and gave them a tour of the Falmouth church. The Rev Bob White led the 23 visitors from Brentwood who also visited other parts of New England. St Thomas of Canterbury parish is a group member of the Anglican-Lutheran Society.

Advent Greetings

As we prepare to celebrate again the birth of our Saviour, Jesus Christ, the officers and committee of the Anglican-Lutheran Society wish for all of our readers a joyous and peaceful Christmas season. For the new year, which sees the beginning of the third millennium of the Church, we wish our members and friends Christ's peace and joy!

The Anglican-Lutheran Society

Patrons:

The Archbishop of Canterbury
The President of the Lutheran World Federation

Presidents:

The Ven John Arnold
Dean of Durham, England
The Rt Rev Erik Vikström
Lutheran Bishop of Porvoo (Borgå), Finland

Moderators:

The Rev Ronald T Englund (*Lutheran*)
Vacant (*Anglican*)

Secretary:

Mrs Valerie Phillips (*Anglican*)

Treasurer:

The Rev Canon Guy Smith (*Anglican*)

Other Committee Members:

Mrs Marianne Haig (*Lutheran*)
The Rev Volkmar Latossek (*Lutheran*)
The Rev Brian Coleman (*Anglican*)
Mr J Andreas Löwe (*Anglican*)

National Correspondents:

The Rev Dr Jaakko Rusama (*Lutheran*), Finland
The Rev Arndt-Bernhard Müller (*Lutheran*), Germany
Mrs Margareta Larsson (*Lutheran*), Sweden
The Rev Dr Scott S Ickert (*Lutheran*), USA

Editors of *The Window*:

The Rev Ronald T Englund (*Lutheran*)
Mr J Andreas Löwe (*Anglican*)

Editorial Address:

10, Javelin Court
Streatham Common North
London SW16 3HL, England
Tel/Fax. (020) 8769 2677
e-mail. englund@cape.com
or jal33@cam.ac.uk