

The Window

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THE ANGLICAN-LUTHERAN SOCIETY

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EVENTS IN BRUSSELS STRENGTHEN DESIRE FOR UNITY

Our Society's Annual Meeting took place in Brussels on Saturday 12th March. It was a most interesting meeting. Eva Sagler is a member of the city's Swedish Lutheran Church. She recently joined the Society and attended the meeting. 'I found the speakers very interesting and the questions very pertinent,' she wrote afterwards. 'Unity in Church is more important than ever...' There are full reports of the meeting in the following pages.

The weather was wonderful and people were crowding the cafés lining the squares. Spring was in the air, which makes it hard to believe that just ten days later Brussels was locked down following the bombings at the airport and the Metro. 'Thanks be to God, none of my family or close friends were wounded or killed in the terrorist bombings,' Eva told us. 'Friends of friends were hit, however, but I was lucky to be evacuated at the Schuman station from the train which arrived right after the bombings at Maelbeek.'

Just after the bombings, the Rev Steven H Fuite, President of the Synod of the United Protestant Church in Belgium, issued this statement:

It is March 22nd, in the afternoon. Saddened and confused by the events that took place this morning, I sit at my desk in Brussels which has become a surrealistic city. Until noon the city was filled with the sound of sirens from ambulances, fire engines and police. Now it has sunk into stunned silence, interrupted only by a few helicopters crossing the skies above the Belgian capital. I see them from my window and my thoughts are with all the victims at the airport and in the subway station, and also with their relatives.

The central office of the United Protestant Church in Belgium is located at the fringe of the district of Anderlecht, not really a prestigious neighborhood! We are not situated in a safe little place surrounded by well-tended green-space. We are here in the middle of the city.

When I go for a walk between meetings, people on the street recognize me and know what I do. They always greet me and sometimes there are Moslems who spontaneously give me a hug.

What a wonderful country and city with so many different faces! Religious leaders often come together and our meetings have become more frequent since the attack against Charlie Hebdo in Paris. It is not enough to make public statements together; we must also show our solidarity at the heart of society as human beings united in diversity.



The Rev Steven H Fuite

Photo © BELGA

Today I am not afraid, except of simplistic views that may crop up following the horrible events of this morning. It is true that some will succumb to generalisations which sow the seeds of distrust. I will continue to congratulate, encourage and thank all those who show in this diverse society that it is possible to believe, as did the Man from Nazareth, in a world where individuals are never reduced to the state of adversaries.

I hope that Brussels and all of Belgium will react with dignity. We have all been wounded but we must go on advocating mutual understanding and showing wonderful examples of living together. A few weeks from now several communities – and the United Protestant Church in Belgium will be one of them – will organise a street football tournament in the heart of Molenbeek district. 40 small teams of 4 players, mixed teams of course, Muslims, Protestants, Catholics, and so on, as a small sign, among others, of living together in the midst of our society. By working together we will achieve our goal of living peacefully together.

THE ANNUAL MEETING – AN OVERVIEW

The Society's Annual Meeting took place on 12th March 2016 at the Anglican Pro-Cathedral of the Holy Trinity in Brussels, Belgium. This was the first time we had held the meeting outside the United Kingdom, and it turned out to be a very happy experience.

The Canon Pastor of the Cathedral, John Wilkinson, greeted us and he and the clergy and staff made us very welcome. We were shown into a large meeting room where coffee, tea and biscuits awaited us. When it was time to open the proceedings members from Belgium and Holland, Norway, Sweden, Finland, Poland, Germany and the United Kingdom had assembled.



Annual Meetings are all too often just business meetings, and a very brief meeting did form part of the programme as you can read on page 6. But the principal object of our gathering was to review the situation in Europe and think about what new ecumenical challenges were being faced by the Churches. We were assisted by two excellent keynote speakers, Fr Heikki Huttunen, Secretary General of the Conference of European Churches, and the Rt Rev Robert Innes, Church of England Bishop in Europe. Their presentations are summarised in the following pages along with reports of some of the topics for discussion that were raised.



We enjoyed an excellent lunch provided by one of our members, Marian Knetemann, pictured here, ably assisted by one of her daughter's school friends. We were all very grateful for this wonderful example of diaconal ministry!

We ended the day in the cathedral with a Eucharist at which Bishop Robert presided and our Lutheran Moderator, Dr Jaakko Rusama, was the preacher.



All in all, it was an inspiring day. We hope that those who were unable to be there will get a flavour of it from the reports that follow. Transcripts of both Fr Huttunen's and Bishop Robert's presentations are to be found on the Society's website, www.anglican-lutheran-society.org

A BIG THANK YOU TO GUDRUN KAPER



During the business meeting our Lutheran Co-President, Bishop Jürgen Johannesdotter, told us that Frau Gudrun Kaper, who has been National Coordinator in Germany for a number of years, is stepping aside. 'The Society owes Gudrun an enormous debt of gratitude,' he said. 'She has been a tremendous worker since the 1980s. In recent years she has helped organise our stall at the Kirchentag and has attended almost all of our conferences and other meetings. We thank her for all that she has done and we know she will continue to support our work.' Her successor is to be Pastor Jochen Dallas.





NEW ECUMENICAL CHALLENGES IN EUROPE

Fr Heikki Huttunen is General Secretary of the Conference of European Churches (CEC). He is a member of the Orthodox Church in Finland where, he told us, some people say you find the most Lutheran Orthodox in the world, and the most Orthodox Lutherans! 'And sometimes that's really true!' he added.

The changing ecumenical scene

Fr Huttunen began with some remarks about the ecumenical movement in general. He quoted Olivier Clément, an Orthodox theologian and ecumenist from France who, around the year 2000, said, '*A l'écuménisme presque tout a été dit, mais presque rien n'a été fait*' – About ecumenism, almost everything has been said but almost nothing has been done. Despite the impressive history of dialogue and the forging of agreements between different Churches people feel that we have not achieved all that we might have. 'But I don't think it's right to say, as some Church historians have said, that the ecumenical movement was part of the 20th century and it's not so much part of the 21st century,' he said. If that were true then ecumenism would be suffering the same kinds of frustrations as other movements that grew out of 20th century idealism, things like the United Nations and the World Development Movement. 'But when you look more closely at what the ecumenical movement says,' he went on, 'fundamentally the ecumenical movement is a movement about following Christ, and it's a movement about Christian unity.' That movement is 2000 years old, and certainly not a movement confined to the 20th century, he reminded us. 'And I think we have clear signs that, despite the frustration, the ecumenical movement is looking for new expressions,' he continued, 'but one of the problems for organisations like the Conference of European Churches is the fatigue which

is sometimes apparent in the international ecumenical organisations.'

'So we do have a problem,' Fr Huttunen admitted. 'We have lost the kind of enthusiasm for ecumenical contacts *per se*. Our churches do not see the priority of funding or supporting ecumenical organisations as such.' The effect of frustration and fatigue on ecumenical structures like CEC and the World Council of Churches has been dramatic. They have been weakened and reduced by a reduction in their funding.

But, he continued, while that may be true of the institutions, many other expressions of ecumenical cooperation are flourishing, and new ones appear all the time because the movement, the ecumenical conviction or quest, is still there. It has not disappeared but is finding another form of expression. 'When I was working in the Ecumenical Council of Finland,' he said, 'someone had an intern working for them for three months. They had been asked to list all the ecumenical contacts the Lutheran Church administration had in all their different departments. The poor intern couldn't finish the task because it was so immense – every department had so many ecumenical contacts and forms of cooperation that the list was end-

less. That's a good expression of what has been happening in the ecumenical field.'

One of the new channels for ecumenical co-operation, and of particular interest, is the Porvoo Communion. 'Although it's not exactly an ecumenical organisation,' said Fr Huttunen, 'the way they work is, indeed, ecumenical and so are results they have - for example, they have suggested guidelines for inter-religious contacts which can be used by any Church.' Another expression of ecumenical endeavour can be seen in Germany and Switzerland where there is a movement to organise a big trans-European event which is being called the European Christian Convention, very much in the style of the *Kirchentag* movement, but it was necessary to find a different word!

Such things are developing in parallel with the ecumenical structures. 'But I don't think in CEC, for example, we need to be worried about people wanting to organise a big European event,' he smiled, 'and we don't need to feel, "Oh, we should be doing that", because we simply don't have sufficient resources for that kind of thing, but we're very happy to be part of that discussion and to do what we can to influence that process, so that is our task.'



The Conference of European Churches

Fr Huttunen briefly outlined the programme of restructuring in which CEC has been engaged over the past few years. 'It means that, from the beginning of 2015, CEC became one juridical entity based in Belgium,' he explained. 'We've combined the Church and Society Commission which was always based in Brussels and relates to the European institutions, but also has an office in Strasbourg, and the ecumenical office based in Geneva which we have moved into Brussels ... The Churches' Commission on Migrants in Europe is based in the same building as we are. We cooperate with them on a daily basis but they are, formally and administratively, a separate Commission and organisation. We have the mandate of the CEC General Assembly to look for ways to merge with them but this process is still open.'

CEC is a very small organisation, he explained, with just twelve employed persons, half of whom are executive staff and half administrative. This is less than half the number of employees in the mid-1990s. 'We are starting our preparations for our next General Assembly which will be in two years' time, and we're doing this with the smallest staff for decades so we will see how that can happen.' CEC is able to retain its office in Strasbourg, where the staff maintain contact with the Council of Europe, thanks to support from the Union of Protestant Churches of Alsace Lorraine (EPAL) and funding received from the Council of Churches along the Rhine, which is twelve Lutheran and Reformed Churches in four countries, he told us.

CEC has 114 member churches that identify themselves as Protestant, Anglican and Orthodox – Lutheranism is not separately mentioned – some think it should be! The President is an Angli-

can bishop, Christopher Hill, and our two vice presidents are Metropolitan Emmanuel, an Orthodox bishop from France, and Karin Burstrand, Dean of Gothenburg in the Church of Sweden.

Ecumenical challenges

Fr Huttunen then turned his attention to some of the challenges that confront the Churches in Europe. He began with the burning topic of migration reminding us of the importance of keeping things in their proper perspective. 'We think that Europe has a migration or refugee crisis,' he said, 'but I don't know if it really is a refugee crisis. We may have 1.5 million refugees in Europe – we don't know exactly how many – but Lebanon has 1.5 million refugees. So if you compare Europe and Lebanon, and their relative populations and resources, I'm not sure if it really is a crisis for us.' But if there is a crisis, it is a crisis of solidarity. "Brexit" [the forthcoming referendum in the United Kingdom about continued membership of the European Union] is a good example of nations thinking they can step aside and leave the problem to others. 'So what,' he asked, 'is the role of churches in this kind of a situation?'

Another challenge is the division between north and south. 'The economic crisis in the south of Europe and the way the nations in the north of Europe have reacted to it is another very challenging question. Whilst migration creates a division between central east and west European countries, economics divides south and north.'

A third challenge is presented if we look beyond the borders of the European Union. 'We are reminded that we have a war in Europe, in Ukraine. How should that war be described, and what is in fact happening there?' he asked. 'Are we as churches able to listen to both sides as the CEC tradi-

tion would tell us to do?' That is a very challenging question. 'Ukraine's population is very religious – it's one of the most religiously practising countries in Europe,' he said. 'So religion and Christian churches play a role in this conflict, whether they want it or not. How much are we able to do or to understand? Do we talk to all these parties? Actually, we don't. We're trying but this is a very challenging task.'

Mention of the war in the Ukraine reminds us that there is a war next door to Europe in Syria, and just across the Mediterranean in Libya. 'These conflicts are, we must say, partly of European making. So what should the churches be saying and what should the churches be doing, and how should the churches relate to each other? – these are big challenges.'

But one encouraging fact is that churches are everywhere. The churches have a network which is global. There are churches in places like Syria or Iraq or Turkey, countries the migrants are leaving. And there are churches who are receiving them in Greece, Malta, Italy and Spain. And there are churches in the places where these people want to go - in Germany, Sweden, Finland, Norway, Denmark and the UK. 'So our churches are everywhere. How are we using this opportunity to listen to everyone and create opportunities for all parties to speak with each other?'

'CEC is a small organisation,' Fr Huttunen concluded, 'and how churches can respond to these challenges is something for the next Assembly of CEC in 2018 to grapple with and to help develop strategies for responding ecumenically to these situations where we live. I hope our Assembly can do that. That should be the focus of our work now.'

RESIGNATION OF SWEDISH COORDINATOR

Lennart Sjöström contacted us just before the Annual Meeting, asking to be replaced as National Coordinator in Sweden. His health is not as good as it used to be, he wrote, 'and I am sure you will find someone to raise the Society's profile in Sweden.' For 25 years Lennart was Rector of the

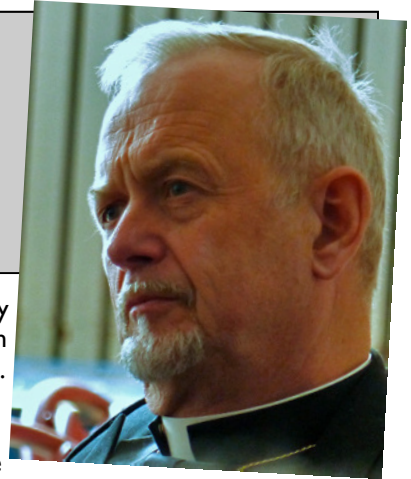
Swedish Church in London and all that time until now he has been very active in our Society. In recognition of his ecumenical work he was made an Honorary Canon of St Paul's Cathedral in London and Honorary Dean in the Diocese of Uppsala. In 2009 he returned to Sweden in retirement.

The Annual Meeting accepted his resignation with regret. Lennart has served our Society most faithfully for many years and we thank him for all that he has done. We wish him well for the future and pray that for years to come God will continue to bless him and all his continuing endeavours.

GETTING ECUMENISM ONTO THE PARISH AGENDA

In the first part of his presentation Fr Heikki Huttunen had referred to the 'fatigue' that is apparent in many international organisations. During the discussion that followed Fredrik Ulseth, our Norwegian Coordinator, pursued that theme

Fredrik (pictured right) told the meeting that ecumenical fatigue is something that is very evident in Norway. In his experience, he said, ecumenical work seems to have stuck at an administrative and conference level. Nobody out in the parishes knows anything about it. Norwegian society is becoming more interested in dialogue with other religions.



However, in Oslo, which is just a small city, there are 100 small churches and a huge number of Roman Catholics who have arrived through migration, Fredrik continued. He thinks it important that these various groups of Christians should get together. 'I think we must bring the ecumenical stuff from the administrative level down to the parishes,' he said. 'So my challenge to the Conference of European Churches (CEC) and also to us, as members of the Anglican-Lutheran Society, is to find ways of bringing ecumenism from the main structures down into the local congregations.'

Fredrik thinks this is especially important in Norway because next year Church and State are to be legally separated. From then on the churches must assume responsibility for ecumenical activity and ecumenism will have to compete for a share of limited resources. 'People are asking, what is the bottom line, what do we get for our money?' he said, 'and unless we bring ecumenism down to parish level it will lose the competition for money. We must bring normal people into ecumenism, not just the experts.'

Fr Huttunen's response

Replying to Fredrik's challenge Fr Huttunen agreed that this is a genuine dilemma. There is a place for organisations like CEC when it comes to speaking up for human rights and for tackling social issues and the rights of people right across Europe. But these organisations have not been successful in communicating with the local churches.

Speaking of his native Finland, Fr Huttunen said that the Lutheran Folk Church in Finland seems to think that co-operation with secular partners is more important than ecumenical co-operation. The reason is that secular partners seem to carry more influence. 'The logic goes that to do this successfully you have to lower the Christian profile a little bit, and look a little bit less pious or less Christian,' he said. 'But the small churches are not happy with this. They would like to see more emphasis on ecumenical relations.'

He believes there is a clear trend in most European countries to bring issues of religion to the fore. 'The politicians consider religious issues as relevant, something they need to know about,' he continued. 'This has probably come about because of problems with religion. They're beginning to see that they need to understand religion.'

But as part of the process, while religious issues are becoming relevant, the question of who we ourselves are as Christians also becomes relevant. 'It is for those of us with Christian traditions to ask what our tradition actually says, and to examine the baggage we have and what if any relevance it has to us today,' he concluded. 'So if we can set a small, clear Christian ecumenical agenda for our churches, it will suddenly become relevant for many people again.'



KENYAN MUSLIMS MAKE STAND FOR PEACE

Last December, Al Shabaab militants sprayed a Mandera-bound bus with bullets, killing two people and injuring three others. The gunmen boarded the bus and attempted to single out Christian passengers. But Muslims shielded the Christians, and some even gave them their religious attire so they would not be easily identified. The militants gave up and fled the scene.

These brave Muslims did not only save lives. They inspired all Kenyans to defy Al Shabaab and to pursue peace. Cabinet Secretary Joseph Nkaissery said that the heroic Muslims 'showed the terrorists that they can't separate us using religion [and] cannot cause a religious war' in Kenya. Adan Wachu, General Secretary for the Supreme Council of Kenya Muslims, urged 'all

Kenyans to emulate the Mandera bus Muslims' and Bishop Cornelius Korir of the Roman Catholic Diocese of Eldoret said Muslims and Christians should partner to 'fight tribalism and [extremist] doctrines' that could plunge the 'whole world into interdenominational war.' Islam has a wealth of resources that Isis members could not imagine, he added.

THE BUSINESS MEETING

At 11.30am our Anglican President, the Very Rev Dr John Arnold, chaired the business meeting. After leading us in prayer he congratulated Bishop Michael Ipgrave on his appointment as Bishop of the Church of England Diocese of Lichfield. He had spoken to Michael and was delighted that he is willing to continue as Anglican Co-Moderator of our Society if the meeting so wishes.

Moderators' Report

Bishop Michael then presented the Co-Moderators' Report. He thanked the members of the Executive Committee for their hard work and described how, in an attempt at greater efficiency, business between meetings was now being entrusted to small working groups. Skype has become a feature of the meetings, enabling the Rev Perran Gay, parish priest on the Isles of Scilly, to take part during those periods in the year when it is hard for him to reach the English mainland.

The Committee hopes to set up some local meetings in the UK as a way of encouraging members to get together. We are an international society, he said, using The Window, the Website and Facebook pages to keep in touch with our members, but there is nothing like face-to-face contact.

New publicity material is being designed which we hope will encourage more people to join us. We have our stall at the Kirchentag and are considering how our Society can have a presence at other ecumenical gatherings.

The Society is helping to promote two educational projects. Bishop Michael Bourke has produced a study course 'Introducing Anglicans to Luther and Lutheranism' and the University of Eastern Finland is devising an online Luther Studies course.

Our forthcoming Conference in Visby, Sweden, is over-subscribed. Bishop Michael thanked the planning group for their hard work in preparing for the event. Looking further ahead the Committee has been considering how our Society might be involved in the 2017 commemoration. Bishop Michael himself will be leading a pilgrimage in

the steps of Martin Luther in 2017.

Ending on a personal note, he thanked everyone for their good wishes on his new appointment. He was happy to continue as Co-Moderator for the coming year, if the meeting asked him to do so, but may need to review the situation when the complications of his new diary become apparent.

Treasurer's Report

Pastor Erich Rust was unable to attend the meeting but had sent a written report. He noted that there had been an increase in membership fees paid and paid tribute to Helen Harding, our Membership Secretary, for diligently reminding members when their subscription is due.

We owe a deep debt of gratitude to the Finnish Lutheran Church and to the Lutheran Council in Great Britain for their financial support. Everything is being done to keep expenses to a minimum.

He was glad to be able to report that, at the end of 2015, the Society had £12,557.53 in the UK account and sufficient in the Bursary Fund to meet the applications from those wishing to join the conference in Visby but unable to pay the full fee. John Arnold, as Chairman, thanked Erich for the careful way in which he keeps our accounts. The meeting received his report and approved the financial statement. Mr Ray Andrews, who is the Independent Examiner of the accounts, was thanked and the meeting agreed unanimously to invite him to continue for another year.

National Coordinators Reports

Dr Jaakko Rusama, Lutheran Co-Moderator, told us that Pastor Lennart Sjöström wished to resign as National Coordinator in Sweden and expressed appreciation for all that Lennart had done over the years to support the Society. He promised that a successor would be sought without delay so that Lennart could hand over the reins.

Jaakko also expressed delight that the Rev Fredrik Ulseth has been appointed Coordinator for Norway. Fredrik was

present at the meeting and was duly applauded.

Bishop Johannesdotter then thanked Gudrun Kaper for all she has done as Coordinator for Germany. He announced that she was stepping down and that Jochen Dallas will take her place.

Written reports were received from our Coordinators in Germany, Iceland, Norway, Sweden and the USA. Jaakko Rusama apologised for not having submitted a written report before the meeting and assured the meeting that the Society in Finland is in a healthy state both from the point of view of members and finance.

Membership Report

Helen Harding was glad to report that membership of the Society is growing. Among our members, Johan Dalman had been made Bishop of Strängnäs, Canon Hilda Kabia had been installed as Principal of Msalato Theological College of St John's University, Dodoma, Tanzania and most recently our Anglican Moderator, Bishop Michael Ipgrave, had been appointed Bishop of Lichfield. Keeping track of everyone is never a straightforward task and we love to hear news from our members who are now to be found in 33 countries around the world. Collecting subscriptions was sometimes a problem and the Committee had agreed that anyone not renewing their membership will no longer receive The Window. She encouraged anyone who could do so to pay by BACS or PayPal, and UK members to make a Standing Order from their bank. Her report was received and Helen thanked for all the hard work she does on our behalf.

The Elections

Our Co-Moderators, Michael Ipgrave and Jaakko Rusama, Secretary, Dick Lewis, and Treasurer, Erich Rust, were re-elected unanimously. John Arnold reminded the meeting that the elected committee members have two more years to serve and then thanked the officers and the committee for their skill and dedication. He closed the meeting with prayer at 12.15pm and we all moved off for lunch.

'WHERE IS EUROPE HEADED?'

*Our afternoon presentation was made by the Rt Rev Dr Robert Innes,
Church of England Bishop of Gibraltar in Europe*



Introduction

Until 18 months ago, Bishop Robert told us, he had been Chancellor of the Pro-Cathedral in which we were meeting. Long before that he had been a pupil of the Anglican President of the Society, Dr John Arnold, who had introduced him to ecumenical theology. 'One of the things I remember him saying was, "When the Church is looking for economies the last thing you should cut is the travel budget, following the example of St Paul whose ministry was entirely travelling" and that stuck with me because now I have a diocese with about 40 countries across Europe and I spend about five days out of seven away from home which is possible because our children are away from home and my wife can often travel with me!'

He then showed a picture of the interior of St Nicholas Church, Leipzig (*Nikolaikirche*), the birthplace of the peaceful revolution of the 1980s in East Germany. He reminded us of the parish priest, Christian Führer, holding weekly dialogues with prayers for peace each Monday evening, and how in September 1989 the so-called "Monday Demonstrations" began. Thousands of people gathered in the streets holding candles and banners and the movement spread across the whole of East Germany. The authorities were powerless. The borders were opened on 9th November and the communist regime fell. 'That was something I had never expected,' the Bishop confided. 'I had grown up in the shadow of the Cold War and the Midnight Clock which changed each Christmas showing how far from nuclear devastation they thought we were. All that changed in 1989 with the fall of the Berlin Wall. A member of the Stasi, commenting on the events in Leipzig, said, "Our security was comprehensive, we had been prepared for every eventuality, but we were not prepared for prayers and for candles".'



After 1989, the healing of wounds and divisions in Europe became a central story. The President of the European Commission, Jacques Delors, considered the European Union the world's most powerful invention for advancing peace - Europe reunited in diversity. He invited the Churches and the wider political community to strive for peace, justice and solidarity as the core values of a new Europe. In 1990 Delors rather famously told the Churches, "We need a heart and soul. The door is now open to anyone who can offer a heart and a soul". His informal meetings between the Churches and officials of the European Commission eventually led to a commitment to maintain open, regular and transparent dialogue with the Churches and non-confessional organisations being built into the 2007 Lisbon Treaty.

However in 2003 Giscard d'Estaing, the Chairman of the Convention on a New European Constitution, famously rejected any mention of God or the influence of Christianity on European history in the preamble to the projected Constitution. 'So there was a sense that, although it had begun with very explicit Christian values,' he commented, 'the Community was becoming a secular institution. Indeed, when Pope Francis addressed the Parliament of the European Community in Strasbourg in 2014 he expressed concern that Europe was no longer open to the transcendent dimension of life and risked losing both its own soul and the humanistic spirit which is still loved and defended. He famously portrayed Europe as an ageing lady needing to recover her features of youthful beauty, which was a powerful image!' the Bishop smiled.

The year 2015 has been a year of grave challenges for the European Union, and Bishop Robert mentioned three.

1. The Challenge of Migration

Europe is facing the largest movement of peoples since the Second World War, he told us. People are moving from East to West and moving in from Africa and the Middle East. Many people in Britain seem to think that the United Kingdom has been specially targeted by migrants. 'I know that at first hand,' he said, 'because a couple of days ago the Archbishop of Canterbury published an article in the house magazine of the House of Commons in which he said that we need to recognise the fear which migration is causing in the United Kingdom. That phrase was picked up immediately by the press who rejoiced that the Archbishop had at last recognised that migration provoked fear in people.'

What the Archbishop actually meant, Bishop Robert explained, was that people are frightened about jobs, health services and so on, but that we in the Church are agents of hope. We want to encourage people to look at how well we've integrated migrants in the past and what we can do in the future, and that we need to be taking more migrants. But that part of the Archbishop's article was not reported.

But it is not just in the UK that migration is of huge concern. 'I was in Hungary last weekend and there concern about migration is of a rather different style and character,' Bishop Robert told us. 'I asked Cardinal Erdő, the head of the Roman Catholic Church there, what the biggest problem is in Hungary and he said, "Our biggest problem is emigration. It is the loss of a whole generation of younger professional people. They are going to places like London and Germany". And that gives this movement of peoples another twist because, for all that people in Britain complain about all these people "taking our jobs", it's much worse if you're losing your young people and you have no doctors.' It is important to keep the bigger picture in mind, he told us. Birth rates in Europe have been declining for many years, the population is ageing, countries like Germany need more younger people to work. Europe is very rich and its prosperity has attracted people for many years. But just beyond our frontiers are countries on the brink of political and economic and ecological disaster, where people see little hope of a good future for their families. 'We have failed to export our successes to large swathes of the neighbouring world,' the Bishop continued. 'Nor can we deny at least a share of responsibility for their problems.'

So how can Europe manage migration? That is the challenge! 'The absolute numbers, as Heikki reminded us this morning, are not massive,' he said. 'If we were in Lebanon the numbers relative to our population would be massive but they're not when compared to the whole population of Europe. But so far we've not managed this very well. So in the immediate term migration threatens the Schengen Agreement and the free movement of peoples which has been one of the European Union's great successes.'

2. The Challenge of Debt

There is a huge gulf between the levels of prosperity between the north and south of Europe. 'It's like being in two different continents,' Bishop Robert said. 'Germany and Scandinavia run deeply impressive economies. Things really work, there are lots of shiny new things around and the trains run on time. It's very different in southern Italy and Spain where youth unemployment has been running at 40%.'

He quoted the example of Greece where a 30% decrease in Gross National Product has hit the poorest people hardest. 'It has left many, many people in abject poverty and our church in Athens has for a few years shared in running soup kitchens in the centre of the city for Greeks who are hungry. *Apostoli*, the Greek Orthodox Church's relief agency, is caring for thousands of people across Greece who are Greek and who are poor and have no money. And that's before you start thinking about the refugees.' Bishop Robert believes that the problem of sovereign debt threatens the common currency, the Euro, which has been another huge achievement of the European Union.

3. The Challenge of Populist Parties

There are a number of parties across Europe who are united in one thing, which is that they don't like the European Union. In a world becoming increasingly global, populations are turning inwards. 'Very often this is expressed as hostility towards outsiders and outside authorities,' said the Bishop, 'and it is a real challenge to maintain confidence in central political institutions in the face of growing populism and nationalism.'

'Those are three massive challenges,' he concluded, 'more challenging than anything I've known since the fall of the Berlin Wall. So it is a difficult time and we don't know how the European Union will survive, or even if it will survive.'

The Diocese in Europe and 'Brexit'

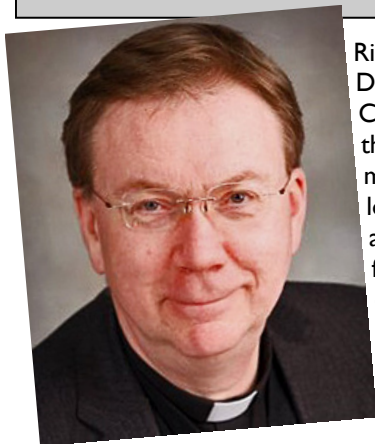
Bishop Robert completed his presentation with a description of his diocese, the Diocese in Europe, and a quick comment on the forthcoming referendum in the UK. The diocese, he told us, is divided into seven Archdeaconries and has much the biggest land area of any of the 42 Church of England Dioceses, containing a quarter of the Anglican Communion's countries. 'We are a minority Church, of course, in every country in which we operate, and that gives us a very different outlook from the Lutheran Church in Germany or Finland or the Church of England in England.' The Anglican Church in Europe, once the preserve of expatriate British, is nowadays highly international and diverse. He showed a picture of a confirmation he had conducted in Eindhoven in the Netherlands where candidates came from India, Sierra Leone and Pakistan.

Finally, whilst not wanting to advise anyone on how they should vote in the forthcoming referendum in the UK on continuing membership of the European Union, the Bishop felt that the British had brought to that institution a very high level of professionalism and administrative expertise. 'The sad thing is that a lot of the talk about Europe in the United Kingdom is conducted at a pathetically low level,' he commented. 'While much of the debate centres on the economics for me the critical question is whether we [who are] British are prepared to play a part in Europe for the benefit of the common good.' Britain famously has an island mentality, he said, so he wanted to finish with the well-known words of John Donne:

*No man is an island entire of itself.
Every man is a piece of the continent, a part of the maine.
If a clod be washed away by the sea Europe is the less
as well as if a promontory were
as well as any of thy friends or of thine own were.
Any man's death diminishes me because I am involved in mankind.
Therefore, never send to know for whom the bells tolls: it tolls for thee.*

ISSUES OF INTEGRATION AND ASSIMILATION

Following Bishop Robert Innes' presentation there was a lively discussion around the topic of migration



Richard Wottle from the Diocese of Visby in the Church of Sweden felt that the Churches' discussion of migration was rather shallow. 'We may have to build a more complex theological framework,' he said. For example, the Church of Sweden had advocated almost free entry for migrants into Sweden. 'But this is not something the

Swedish people would want if they had the chance to vote on it,' he assured us.

During the 1970s and early 80s Sweden was rather successful when it came to integrating new arrivals. But twenty years later a new concept has taken its place – the multi-cultural society. 'Even now you can hear people speak about integration and a multi-cultural society in the same sentence,' he told us. 'But those two concepts are mutually exclusive in a way.'

Sweden is rapidly becoming very segregated, he continued. 25% of people now living in Stockholm were born abroad but Swedish people living in middle-class surroundings never see them. 'Ten years ago I moved to the island of Gotland and the Diocese of Visby. I suddenly realised how hard the people there were working to integrate people – they even tried to integrate people from Stockholm!'

To integrate people from the Middle East and from Africa is not very easy. 'It is probably easier in a small place like Gotland but it is turning out to be almost impossible on a large scale,' he said. 'Sweden is almost completely segregated. The 75% born in Sweden never meet the 25% born abroad. So I think we need to think in a much more complex way about what we really want to do.'

Change is very rapid. 'Soon 10% of the entire population of Sweden will be Moslem whereas 20 years ago there were none. Schools now serve Halal food to everyone because they can't separate the Muslim children from the Christian children. People are very upset by this kind of thing ... It's not very helpful when the Churches just speak about free immigration and open borders without being prepared to take the responsibility for what happens when the border opens,' Richard told us. In Germany and Great Britain there has been some discussion about what borders really do mean, and why there are borders at all, and how policies can advantage some people and disadvantage others.

He offered a simple illustration. Whilst both Germany and England have opted for the minimum wage with the result that the indigenous working class has to compete in the market with immigrants, Sweden has followed Belgium and

France in keeping wages high so that immigrants aren't given any jobs at all. 'They have to find jobs outside the work market with very low wages and very little security,' he complained, 'The Church in Sweden is not prepared to take any responsibility for this. We must engage in the debate in a much more complex way and in a way that doesn't make it sound as if the Church is simply criticising the politicians.'

Replying, Bishop Robert said that he completely agreed. 'I think a theology of place and migration would be a really valuable contribution to the discussion. Personally, I find theology of migration and movement is basic because my roots as a member of the Judeo-Christian faith are in migration – "A wandering Aramaean was my father" – and because we are a pilgrim people. But human communities can only cope with a certain amount of flux and diversity. And how do we justify that theologically? Are there any limits to sharing, or not? These are important questions.'

He reminded the meeting that the Archbishop of Canterbury, just a week before, had raised the question of fear, and in the United Kingdom that had been just like lighting a blue touch paper [the fuse used to set off a firework]! Why was that? Because we know that the issue of migration arouses fear in people but we are not allowed to mention it because to do so sounds racist. John Arnold, our Anglican President, suggested that a distinction should be made between "fears" and "fantasies". 'Most of the fears expressed in right-wing press campaigns in Britain, for example, are fantasies and have to be unmasked as such,' he said.

Fr Huttunen added that we might also look at the theology of nationalism. He told the meeting that there are plans for a peace conference in 2019 dedicated to the memory of the Peace Conference of Paris in 1919. This should not be an historical conference but should discuss the question of European boundaries and borders between the different countries many of which date from 1919.

The discussion continued for some time. It was summed up by Frederik Ulseth, the Society's Coordinator in Norway. The government of Norway has quite a restrictive policy on immigration, he told us, and many bishops have criticised it. 'The Minister for Immigration in the government is an active Christian,' he told us, 'and she has said something like, "You are only coming with your criticisms. We want you to offer practical solutions!"' As Churches we must play a part in solving the problems and not just come with our ethics and our criticisms.'

'It's the nationalist groups that are using fear as a weapon and we must fight it with theology,' he concluded. 'We must distinguish between integration and assimilation. It is all too easy to say, "Come! But you must become like me!" That is something very different from creating a society with diversity. We must use the theology of diversity, going for integration but not assimilation.'

WHO IS MY NEIGHBOUR?

Following Bishop Robert's presentation Dariusz Bruncz, from Warsaw, Poland, raised the issue of pastoral letters

'When we talk about a crisis,' Dariusz began, 'we are talking about something fundamental to our Christian identity. Crisis means standing at the cross-roads and having to decide who we are and what we stand for.'

His bishop had issued two pastoral letters about immigrants, he told us. As a result the bishop received many letters from church people claiming that he was supporting terrorists. They expressed surprise and outrage that he appeared to be opening the

doors and welcoming refugees in.

'We don't have any refugees at present,' Dariusz went on, 'though there are many migrants from Ukraine and from Chechnya. But how can we get better at communicating obvious things such as the truth that we as Christians are obliged to welcome other people? It's fine that we Poles are welcomed in other countries, but we too have a duty to welcome other people. We as different Churches have to improve our communications.'

Bishop Robert responded, 'Before the last General Election in the UK the House of Bishops of the Church of England issued a pastoral letter called 'Who is my Neighbour?' The notion of 'neighbourliness' we found to be quite powerful. The parable of the Good Samaritan asks, "Who was neighbour to the man who fell amongst thieves?" The answer is the one who did something positive. It speaks to people very well. Is the Syrian my neighbour? Is neighbourliness something we can offer as a possibility?'

POLISH LUTHERANS VOTE ON WOMEN'S ORDINATION

Under the heading of 'Any Other Business' at the end of the Business Meeting, Dariusz Bruncz from Warsaw reported that the Lutheran Church Synod in Poland was to meet from 1st-3rd April and would be debating the ordination of women to the priesthood. He asked for prayers because this is a very contentious issue in Poland.

The Synod duly met and after the debate the motion was carried, 38 in favour, 26 against and 4 abstentions. But the number fell short of the two-thirds majority required for change in the by-laws of the Church. After the meeting, Presiding Bishop Jerzy Samiec said that opponents and supporters of "full" ordination of women had reached agreement on many divergent points and he was hopeful the resolution would gradually be passed. 'The Church is on the way and everything has its place and time. Probably this time has not come yet. I feel sad, but I am also full of hope that it will come one day - maybe sooner than we think!'

Since 1963 women graduates of theology have been able to teach, conduct church services and provide pastoral care in congregations. In 1999 the decision was taken to ordain women as deacons. They can provide diaconal services, and conduct baptisms, marriages and funerals, but they may not lead congregations or preside at the Eucharist. 'While Polish Lutherans strongly affirm equality between men and women,' Bishop Samiec said, 'many people still feel that only men should lead a congregation.' This feeling 'is strongly influenced by the fact that we live in a predominantly Catholic country,' he added.

There are 70,000 members of the Evangelical Church of the Augsburg Confession in Poland which has six dioceses, each headed by a bishop, and 133 parishes served by 154 pastors, and 11 women deacons.

AN APPRECIATION AND A CHALLENGE

The Rev Sunny Hallanan is Rector of All Saints Episcopal Church, Waterloo, Belgium. This was her first experience of our Society and of one of its Annual Meetings.

Reflecting on the presentations and the discussions that had taken place she made this observation.

I look around the room and we've a lot of grey hairs in here!

And when we say we're going to have an 'ecumenical gathering' I'm sure that people think we're just going to be discussing how Lutherans can get along with Episcopalians and other Anglicans and so forth.

It would be really heartening to the world to know that, instead of doing that, we've been having the kind of conversations we have been engaging in, which have been about, 'How can Christians speak to the world?'

What might happen, I wonder, if we spent more of our time and energy spreading the word that the reason we travel considerable distances to get together is not so that we can ask how one kind of Christian can get along with another kind of Christian but rather how can we, committed to one another as Christians, express a shared theology that prophesies to the world? If we did that, I wonder if there might be a few more younger people in the room? What do you think?



ANGLICAN COUNCIL MEETING IN ZAMBIA

The Anglican Consultative Council met in Lusaka from 10th-19th April 2016

Imitating Christ by serving the world while modelling love and unity was the overwhelming message at the Eucharist on April 10th that officially opened the Anglican Consultative Council's 16th meeting. More than 4,000 people attended the service, including Zambia's President, Edgar Chagwa Lungu, and first president, Kenneth Kaunda.

An altar stood on the portico of the Cathedral of the Holy Cross and the congregation gathered under tents set up on the lawns surrounding the church on Cathedral Hill in Lusaka. During the service there was incense and African drums, modern songs and old hymns, brass bands and amplified music. The congregation started dancing, and during 'The Peace' President Lungu joined in, along with his security detail and a scrum of photographers!

The Archbishop of Canterbury, the Rt Rev Justin Welby, preached a sermon on Deuteronomy 6.6-16; Psalm 1.1-6; Ephesians 4.8-16 and the Great Commission Jesus gives in Matthew 28.16-20. These all show how Christians should tell their stories, live their lives in the present and bring others to Christ, he said. He touched on politics and elections, service to the world and the value of being truthful about one's history rather than using it to foster continued hate.

The last thing Jesus did was to send his disciples out into the world. 'We show we come from Christ when we go out in humble and joy-filled service,' he said. He also asked, 'Is our message so full of Christ-tempered hope that we create societies of hope? Do we have so much of the good news alive in us that we consciously seek to introduce people to Jesus who has filled us with joy and hope?'

The Archbishop referred to The Episcopal Church in the USA's Presiding Bishop Michael Curry's call for people to join the Jesus Movement, saying that when we tell stories of our individual and communal lives – even if they are stories of hurt and loss – the stories must have Jesus and his reconciling love at the centre. That does not mean, the Archbishop said, that we will not have 'debates and discussions and calls about the need to resist wrong doctrine and calls for unity of the faith, but we will only discern right and wrong when we listen in love. So our history as a church, as it continues to be developed

by the ACC must be God-centred and righteousness-pursuing.'

This message was reflected in two of the ecumenical resolutions adopted by the Council. One was an affirmation of the Lutheran-Catholic Agreement on Justification (JDDJ), and another was a call for Anglicans to commemorate the 2017 Reformation anniversary. Bishop Matti Repo of Tampere, Finland, who represented the LWF, was encouraged by the enthusiastic discussions on these issues 'which both point to the grace of God and the free gift of salvation in Jesus Christ.' Canon John Gibaut, the Director for Unity, Faith and Order at the Anglican Communion Office, said, 'What I heard from Anglicans was an appreciation that the JDDJ is not a closed Lutheran-Roman Catholic text, but one seeking wider and wider reception.'



Drummers and singers of the Message Choir of St. Veronica's Anglican Church at the Anglican Consultative Council opening Eucharist in the forecourt of the Cathedral of the Holy Cross in Lusaka. Photo: Mary Frances Schjonberg/Episcopal News Service

SELF-SERVICE MINISTRIES FOR ANGLICANS IN OUTBACK QUEENSLAND

Huge distances and scattered centres of population make it difficult to attract ordained people to serve in the more isolated areas of Australia. So the Diocese of Rockhampton, Queensland, is trialling a new approach to ministry. Local people are being trained in how to minister to themselves. The Diocesan Bishop, the Rt Rev David Robinson, says the Church must change with the times. One effect of the decline in rural economies is that there are not the population centres to support full-time paid clergy.

'The people in those regions have done a tremendous job of keeping parishes going ... often with very little in the way of resources and support,' he said. 'We hope to be able to address that by having someone to provide training. I think

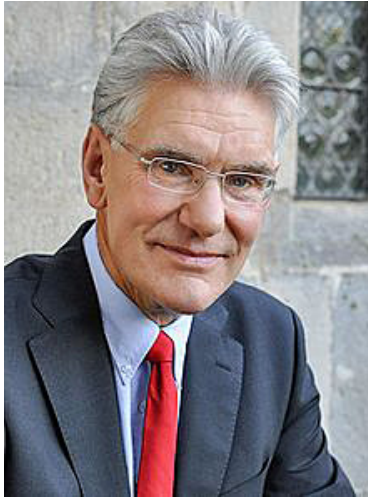
the role of the priest may change and we may see more of what I call "worker priests", people who live and work within the region but are ordained to carry out a priestly ministry within a particular place in that region.'

He thinks that a lot of work will be needed before people in the region and the diocese are comfortable with such a new and radical approach. The self-service model has been tried successfully in remote parts of Canada, but has not yet been extensively trialled in Australia. 'It will take time to work through the issues because it's quite different from what has been done before,' he said. 'People will need to be kind to one another, to be generous in spirit, because it's going to be a learning curve for everybody.'

TÜBINGEN PROVIDES FOOD FOR OUR BRAINS, OUR THINKING AND OUR PRAYING

*Gudrun Kaper, until the Annual General Meeting our National Coordinator in Germany,
offers this reflection on two books she has read recently*

A confession for a start: as an alumna of Tübingen and Hamburg I am not impartial, even though the last time I enrolled was 1975! When I saw a reference to Prof Dr Hans-Joachim Eckstein on Facebook, I wondered how being a New Testament scholar doing research in Tübingen and writing for a general audience might go together. So read this little book, '**Glaube als Beziehung**' [Faith as Relationship] published by SCM Hänssler, 3rd 2010, ISBN 978-3-7751-4458-2. It has three parts: first, Reflections on the Basic Truth of our Faith in the Triune God; next, Explanations of terms not commonly used by Non-theologian Readers; and last, Academic end-notes.



Prof Hans-Joachim Eckstein

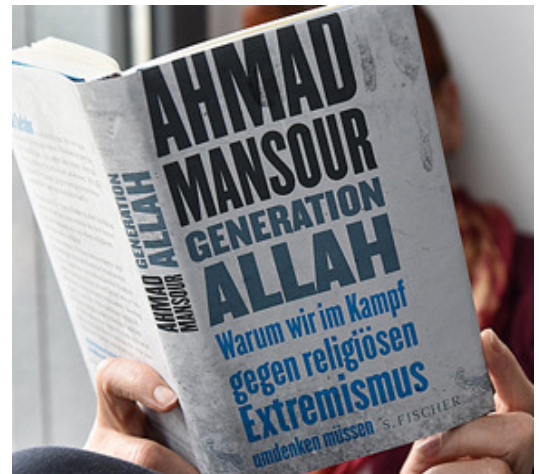
The starting point is phrased very clearly: 'Faith is the way in which God lets us experience his reality here and now.' This is the way he has chosen as the means by which we discover little by little how real his relationship with us is. The title 'Faith as Relationship' implies that all our studies in Christology, Soteriology, Pneumatology and many other topics do not open the road to an understanding of our faith. They are important in providing support for our reflection on faith, and in assisting us in communicating with thoughtful friends. But the fundamental walk we do is a **journey of discovery**.

Instead of thinking about our understanding of God in Christ, step by step we discover his presence in our life - our individual life, our family life, our community life, our church, our country, our world. Martin Luther's four solas (*solus Christus, sola gratia, sola fide, sola scriptura*) are described in terms of unconditional love. In the person of Jesus Christ the reality of God's love has come so close that we can, with John's Gospel, praise his self-

revelation and respond with a life of love, without experiencing it as a burden.

While I was reading Eckstein's book, I picked up my newspaper, the *Stuttgarter Zeitung* on 26th February, and saw mention of Ahmad Mansour's **Generation Allah. Warum wir im Kampf gegen religiösen Extremismus umdenken müssen**, [Generation Allah. Why do we have to rethink the fight against religious extremism] published by S. Fischer, Frankfurt/Main, 2015.

You may be wondering what these two books have in common. Well, Mansour talks about the situation of young men and women in Europe, in families who migrated from Muslim countries two or three generations ago. Some of these youngsters are understood by several observers here in Germany as a recruitment base for the so-called Islamic State (Daesh), via some of the Salafist mosques, for example. The traditional religious observance of their parents and grandparents is not an option for a good number of these youngsters. They have attended German schools and are self-confident young men and women. But they can easily feel spiritually and socially homeless, marginalised by our main stream Germans.



Mansour was himself a radical Islamist but now lives in Berlin and works as a psychologist helping the families of radicalised young people. Reflecting on his own experiences of life and of God he believes that these youngsters can be de-radicalised, and in his book he calls for reform in the way Islam is practised.

That leaves me wondering how we can assist such disillusioned and radicalised young people, and also our non-churched European youth, to discover God's real relationship of love? I live in multi-religious Stuttgart, and almost every day I stand at the bus stop with young men and women who are visibly non-Swabian [natives of South-West Germany]. I use the time on the bus to reflect on what our mission might be for them. We teach religious education in schools, but very many of the students who come from families with different religious backgrounds or none are, to put it nicely, hardly touched after their peers are confirmed.

I feel very tempted to invite Prof Eckstein to bring some of the Christian and Muslim students from Tübingen on a journey of discovery to Stuttgart and try living out his book's ideas in the reality of our daily life here. The first chapter of his book can be downloaded in English from the Universität Tübingen homepage. Why not have a look at it and see what you think? Perhaps we could have an email correspondence about it. You can reach me at gud3erutz9p@outlook.com

A VISIT TO BETHLEHEM'S LUTHERAN CHURCH

Richard Stephenson, a member of our Society, describes a Pilgrimage undertaken by members of the congregation of Lichfield Cathedral in the Midlands of England

Last October a party of 45 pilgrims from Lichfield Cathedral led by the Very Rev Adrian Dorber (the Dean) and Canon Dr Anthony Moore (the Vice-dean) went to Bethlehem to visit the Lutheran Centre for Peace and Justice. Whilst there, they celebrated the Eucharist in the Christmas Church which was founded in 1854 and is the oldest Lutheran Church in Palestine.

The pilgrims were able to reflect upon the fact that, at the time the church was built, Anglicans and Lutherans worked together as one church under the auspices of a common Bishop of Jerusalem (the British Parliament's *Bishops in Foreign Countries Act 1841*). Sadly this arrangement was ended in the late 19th century and the two communions continued along separate parallel, but nationalistic, lines.

Fortunately, today there are excellent ecumenical relations between the Anglican Church in the region and the Evangelical Lutheran Church in Jordan and the Holy Land. For example, Bishop Munib Younan (ELCJHL) and Bishop Suheil Dawani (Anglican Bishop of Jerusalem) walk the Stations of the Cross and pray together on Good Friday concluding with a joint worship service at the Lutheran Church of the Redeemer which is situated close to the Church of the Holy Sepulchre in Jerusalem. Bishop Younan is currently President of the World Lutheran Federation of Churches and Patron of our



The Christmas Church in Bethlehem

Anglican-Lutheran Society. The Bethlehem Lutheran Church also holds an annual joint carol service with the Anglican Cathedral in Washington DC via an internet link.

Dean Adrian had crafted a special liturgy for the Eucharist based on one used by the Iona Community. The Gospel, Matthew 2.13-19, telling of the slaughter of the Holy innocents, seemed poignantly appropriate given the high state of tension between Palestinians and Israelis that was pertaining during period of our pilgrimage. The Lutheran congregation had generously provided an enormous saffron loaf for the

Holy Communion. This caused some logistical problems and, despite large portions being distributed, virtually the whole group was required to assist with eating the considerable surplus of consecrated bread! However it was an enriching experience to be able to participate in the Eastern Christian tradition of using a specially baked (leavened) loaf for the Holy Supper. The service was concluded with a rousing rendition of 'You shall go out with joy' which fully exploited the wonderful acoustics of the church.

The pilgrims were able to spend some time admiring the amazing stained glass windows of the sanctuary, the majority of which illustrate important texts from the New Testament (with the relevant Bible verse helpfully recorded, albeit in German, below each one). The windows have bright and vibrant colouring and are of a distinctly clearer, uncluttered artistic style compared with stained glass produced in the UK during the Victorian era.

In the apse are three windows depicting the Christmas story, complete with angels, shepherds and the Holy Family. In the north transept are three windows showing the life of Christ until his baptism, including the flight to Egypt which portrays Jesus and his family as refugees. This picture is particularly emotional for the congregation of today because two-thirds of the people are refugees themselves.

In the south transept are three windows showing Jesus's passion and resurrection, with the crucifixion in the centre window. They were created in the Emperor Stained Glass Factory in Germany and are the only windows made by this factory in this style to survive in their totality.

The survival of the windows is near miraculous as the sanctuary was bombed in 1967 causing severe damage to the roof, and in 2002 the church was in the middle of fierce Israeli shooting and bombing. While under curfew, Bethlehemites could





The Resurrection Window

hear glass breaking everywhere. When the congregation was finally able to go into the church several days later, they were astounded and grateful to see that all the windows remained unbroken. There was one small bullet hole in the left chapel window. This small bullet hole was still clearly visible to the Lichfield pilgrims, serving as a perma-

nent reminder of how fragile peace is in the place where the Prince of Peace was born.

The Pastor of the church is the Rev Mitri Raheb, a world renowned theologian who has campaigned tirelessly for a peaceful solution to the problems faced by the Palestinian community with his clear message to the young generation of Palestinians: **'We want you to live, not die, for Palestine.'**

Despite being a powerful advocate for reconciliation and peace, Pastor Raheb and the Bethlehem Lutheran Church became a target for security forces during the 2002 intifada when 45 Israeli militiamen entered the property on the 4th April, acting on false information that weapons were being kept within the campus. Although dressed in full clerical garb Pastor Raheb was held at gun point for 2½ hours whilst the doors to the Church were broken down and the complex searched.

When Bishop Younan phoned to check on Pastor Raheb's safety the situation deteriorated because the soldiers heard them speaking in Arabic and realised that they were both Palestinian. Attitudes hardened still further and Pastor Raheb was told that he

would be detained. Fortunately a more senior Israeli commander arrived and ordered the troops out of the building and to repair the damage that had been done to the doors and windows. Although very shaken, Pastor Raheb was unhurt. However the church compound was extensively damaged by the invaders.

Today the compound of the Lutheran Church in the centre of town includes a restaurant, art gallery, convention centre with large auditorium, and guesthouse (Dar Annadwa), and forms an oasis of peace and quiet amidst the hurly burly of life in Bethlehem. The centre is actively publishing scholarly Arabic studies, encouraging preservation of classic Arab architecture, and promotion of music, Arab dance (dabka), the arts, and film.

The Lichfield pilgrims were delighted to visit this simple yet beautiful church which gave them a different, 'real' spiritual experience compared to the general commercialism that afflicts the major pilgrimages sites in the 'little town of Bethlehem'. It is a short walk from Manger Square and members of the Anglican-Lutheran Society on pilgrimage in the Holy Land will find the effort well rewarded.

INTRODUCING DUTCH AND FLEMISH READERS TO ANGLICANISM

Jo Jan Vandenheede, an Executive Committee member, is co-author with Jack McDonald of De Anglicaanse Kerk : een Inleiding voor Nederlandstaligen, March 2016, Averbode, Belgium, ISBN 978-90-317-4139-7

Up to now, anyone in the Dutch/Flemish language area looking for a solid introduction to Anglicanism has had to turn to the literature in English. This is a book will change that. In a concise and clear way, the authors refute some of the more persistent myths about the Church of England. No, it certainly did not arise simply as an excuse for a royal divorce! And no, the Queen is not the Head of the Church - Jesus Christ is!

In a chronological sequence, different snapshots of Anglican history and experience are offered. An extensive chapter on the so-called 'triple cord' helps readers to understand Anglican thinking about the relationship of the

Bible, Tradition and Reason. A final section highlights examples of typical Anglican pragmatism.

Jack McDonald is Anglican Chaplain in Leuven and Canon Theologian in the Anglican Diocese in Europe, and is also Professor of History at *La Faculté Universitaire de Théologie Protestante de Bruxelles* and a guest lecturer in Anglican Studies in the Faculty of Theology at Leuven University. Jo Jan Vandenheede studied Protestant Theology in Brussels. He is Pastor of the Gustaf Adolf Nordic Congregation in Liverpool, in the Lutheran Church in Great Britain, and serves on the Executive Committee of the Anglican-Lutheran Society.



ANGLICAN BISHOP AT CATHOLIC SYNOD

Bishop Tim Thornton of the diocese of Truro in the Church of England is the co-chair for the Anglican-Roman Catholic Committee in England, and serves on the International Anglican-Roman Catholic Council for Unity and Mission.

Last October, he was one of 14 fraternal delegates observing the Vatican's Synod of Bishops on the Family.

In an interview with André Forget of the Anglican Journal, he described some of what he experienced.

Recently, whenever he has called a Synod, the Pope has invited ecumenical delegates to observe and to participate to a limited extent in the proceedings. Last October the Archbishop of Canterbury was asked to send someone to represent the Anglican Communion, and he invited the Bishop of Truro to go.

Bishop Tim Thornton found having the opportunity to observe another denomination at fairly close quarters a very interesting experience. All the fraternal delegates were given a three-minute opportunity to speak in the main Synod Hall and they were invited to be members of the small groups. The Bishop says that this small-group work took a high role in the whole synod and he was able to speak as openly as anyone else in the group.

Sharing and participating in events in other Churches builds relationships and helps people to understand each other and to recognise how different churches have different ways of working. 'I think it's very insightful for all concerned,' Bishop Thornton said. 'It's very honest of the Roman Catholic Church to want to hear other Christian denominations speaking into their context.'

He was particularly impressed by the universality of the Roman Catholic Church. 'One thing I learned was that in my world, in the Church of England,



Bishop Tim Thornton meets Pope Francis at the Synod on the Family last October. Photo: L'Osservatore Romano

our horizons are too narrow. I was really struck by the fact that, apart from mainland China, I think the whole world was gathered there.'

The moderator of the small group in which he participated was an archbishop from Ireland. 'He asked some very perceptive questions of some of the Nigerian bishops in the room, and other African bishops too. We really got into the question of how marriage works in some of the African countries. I think just listening carefully to what is going on in different cultures is clearly very important, and stops you from making wrong assumptions about why people are saying what they are saying.'

Bishop Thornton noticed something extraordinary about Pope Francis, and

that was his understanding of the importance of gestures. 'The way he does things, what he chooses to do and then how he sometimes uses relatively few words, are all very important to notice and reflect on. At the end of the Week of Prayer for Christian Unity he had an Orthodox Metropolitan and Bishop David Moxon, who is Director of the Anglican Centre in Rome, giving a blessing together. Now, that's an extraordinarily powerful gesture and symbol.'

As part of a speech during an event to mark the 50th anniversary of the Synod of Bishops, Pope Francis stressed the importance of synodality, of walking together, of actually listening to other people. The Pope understands his role as being at the bottom of the pyramid rather than the top. He wants to listen humbly to other people, under God, not imagining that he is the only person or, indeed, the right person to speak. He also stressed the importance of sticking together when clearly people disagree.

Pope Francis has now issued a Post-Synod Exhortation entitled 'Amoris Laetitia', in English 'The Joy of Love'. There is no change in Catholic doctrine but it appears to allow bishops to interpret doctrine to suit their own culture. You can download it at http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia.html

NEW COURSE ON LUTHER FOR ANGLICANS

As reported in our last issue, Bishop Michael Bourke, a member of our Society has created a short course introducing Anglicans to 'Luther and Lutheranism'. It is in four sections. The first portrays Luther himself, his life and the people and movements that influenced his thinking. The second examines the growth of the reform movement using Germany as its focus, the confessional

divisions that appeared, and the distinctive contribution Lutheranism offers. Next, 'Luther, the Bible and Ethics' examines Luther's views on family life, work, and Church/State relationships. Finally, 'The Lutheran and Anglican Reforms' shows how significant Lutheran influences can be found, not least in the Book of Common Prayer in which Thomas Cranmer drew on

many of Luther's prayers and liturgical forms.

The course comes with full notes and PowerPoint and is available **free of charge by email from the Secretary, dick@ccwatford.u-net.com**. It can easily be adapted for use with home groups or study groups, and will be valuable in the build-up to 2017.

ANGLICANS AND LUTHERANS EXPLORE BAPTISM TOGETHER

The Rev Bryony Taylor, Assistant Curate in the Parish of St Michael and All Angels, Houghton-le-Spring, in Durham Diocese in the Church of England, describes an experience that will help to shape her future ministry.



In November 2015 a group of 12 pastors from the Lutheran Church in Northern Germany visited 12 clergy from the Diocese of Durham to explore baptism together. Each German visitor was matched with an English counterpart who hosted them for a week, and invited them to take part in church services as well as the two day baptism consultation which took place at Cuthbert House, Durham Diocese's new headquarters.

Given that the baptism consultation took place in the week after Remembrance Sunday our German visitors had the opportunity to take part in our Remembrance Sunday services which we all found very moving. Hearing prayers, readings and sermons offered in German, or in German accents, was a powerful experience for our congregations, giving us all a real sense of unity in Christ and the power of reconciliation.



Bishop Butler, Margrit Semmler, Senior Diocesan Board Member, Bishop Magaard and Andrew Thurston, Durham's Diocesan Secretary. Photo: Keith Blundy

During an evening service in Durham Cathedral a covenant was signed between the Diocese of Durham and the Evangelical Lutheran Church in Northern Germany. The Bishop of Durham, the Rt Rev Paul Butler, said the covenant, which builds on several years of partnership, was an example of the Church playing a leading role in reconciliation, adding, 'it is an example of peace between nations'. The Rt Rev Gothart Magaard said, 'For me this is a very good sign of hope that we can continue to work for justice, peace and reconciliation.'

The real meat of the visit, however, was to be found when we began exchanging our different experiences of baptisms. We started off with a theological reflection from Bishop Paul and then moved into groups where I learnt a great deal not only from our German visitors but also from colleagues from across the diocese.

After this we had some excellent input from the Rev Dr Sandra Millar. She is the Church of England's Head of Projects and Development – the team behind the Christenings project. Sandra shared the findings of the research that had been undertaken into people's reasons for bringing their children for baptism, and some tips and ideas for making our baptism services more welcoming and for following up contact with families.

I learned from our Lutheran visitors a number of ideas and practices about the way they go about baptisms in Germany, and here are some of them:

- ◆ Invite the families back to an anniversary of baptism service after five years (not after one year, when the child is still a baby, but when the child reaches the age of five and may be ready to join young church activities). The children receive a certificate and there is a party after the service.
- ◆ In Germany the parents and godparents are encouraged to choose a Bible verse (usually from a suggested list) that will be that child's baptism verse for the rest of his or her life. This verse can be put on their baptism certificate and on their anniversary card and perhaps later on it can be used at their confirmation. The verse can also be preached on during the baptism service.
- ◆ My exchange partner, Pastor Carola Scherf (pictured here) provides bottles of water for the families at her church in Lübeck. They are encouraged to write prayers and thoughts on a label which is put onto the bottle. Then, at the point when the font is filled with water, the parents and godparents pour their bottle of water into the font, representing all their prayers and hopes for the child being baptised.



Continued from previous page

These ideas all made me reflect on how we engage parents and godparents in the baptism itself, helping them to develop their own spirituality and inviting them to pass on the faith to their children. Sandra Millar said that the research her group had undertaken showed that 90% of parents surveyed brought their children for baptism because they wanted their child to have godparents. This implies that we should make more of a fuss of the godparents than perhaps we usually do.



As a result of this we have decided to make some changes in the way we do our baptism preparation and conduct baptism services in our parish in Houghton-le-Spring. We are going to introduce choosing a baptism verse as part of our baptism preparation – we will ask parents and godparents to agree on one verse between them. We will then use this verse in the baptism service as the text for a very short talk. We are also going to name the godparents in the prayers offered during baptism services, highlighting their important role in the faith journey of the child being baptised.

Other ideas which we are incorporating into our practice since I attended the consultation are to:

- ◆ Play music before and after the baptism service (which takes place separately from our main Sunday services) to create a sense of fun and atmosphere.
- ◆ Include the names of the children being baptised in our Sunday morning intercessions.
- ◆ Change our language on our website to say 'christening' rather than baptism – since only the Church refers to it as a baptism! If someone wants their child 'christened' they will google that word, not 'baptism'. Perhaps a helpful way of explaining it is offered by the Christenings project: 'At a Christening your child will be baptised with water'. Of course our German friends don't have this language problem!

The consultation was an enlivening experience for all of us. We were all very moved by how, in such a short space of time, we connected so quickly with one another, even across language and cultural barriers. We all left firm friends, determined to maintain contact between each other and between our congregations. This spoke to me of the power of fellowship in the Holy Spirit.

When we meet others from different backgrounds and denominations it enriches us all as we share and open up. I am excited about including these new ideas into our approach to baptisms and equally excited about maintaining links with Pastor Carola so that we can continue to 'spur one another on toward love and good deeds' (Hebrews 10.24).



The English and German Delegates outside Cuthbert House, Durham. Bryony is in the centre wearing the striped jacket. Photo Keith Blundy



AWARD FOR COMMITMENT TO UNITY

On 10th May, 2016, at an Awards Luncheon held in St Michael's Catholic Church in Glen Allen, Virginia, the Rev Tom Prinz, a member of our Society, received a Virginia Council of Churches 'Faith in Action Award'. It is richly deserved and we offer him our sincere congratulations. Tom chairs the ELCA's Metropolitan Washington DC Synod Office for Ecumenical Affairs, and was previously Assistant Director of the Office for Ecumenical Affairs in the former Lutheran Church in America, and Chaired the Board of Trustees of Washington Theological

Consortium. Currently active in the Lutheran Ecumenical Representative Network, the North American Academy of Ecumenists, the National Ecumenical Officers Association, and the National Workshop on Christian Unity, Tom also served as ELCA delegate to the General Assembly of the National Council of the Churches of Christ (USA) and has been a member of the Standing Committees on Local and Regional Ecumenism, Christian-Jewish and Christian-Muslim relations. The countless hours that Tom has devoted to this work, entirely voluntarily, are a testimony to his deep commitment to the quest for Christian Unity.

LUTHERANS AND ROMAN CATHOLICS TO COMMEMORATE REFORMATION IN SWEDEN



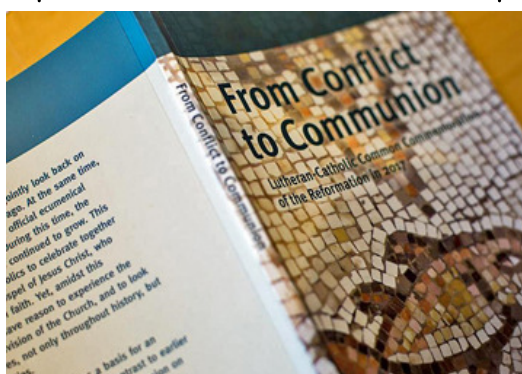
The Church of Sweden Cathedral of St Lawrence in Lund

Archbishop Antje Jackelén of the Church of Sweden is delighted. 'It is with joy and expectation that the Church of Sweden welcomes The Lutheran World Federation and the Catholic Church to hold the joint commemoration of the Reformation in Lund,' she said. 'We shall pray together with the entire ecumenical family in Sweden that the commemoration will contribute to Christian unity in our country and throughout the world.'

Anders Arborelius OCD, Bishop of the Catholic Church in Sweden, added, 'The ecumenical situation in our part of the world is unique and interesting. I hope that this meeting will help us look to the future so that we can be witnesses of Jesus Christ and His gospel in our secularized world.'

It was announced in February that the Lutheran World Federation (LWF) and the Roman Catholic Church will hold a joint ecumenical commemoration of the Reformation on 31st October this year in Lund, Sweden. Pope Francis, Bishop Dr Munib Younan the LWF President, and the Rev Dr Martin Junge, LWF General Secretary, will lead the ecumenical commemoration in cooperation with the Church of Sweden and the Catholic Diocese of Stockholm.

I'm carried by the profound conviction that, by working towards reconciliation between Lutherans and Catholics, we



"From Conflict to Communion" was published in 2013 and has since been widely distributed to Lutheran and Catholic communities. It can be downloaded at <https://www.lutheranworld.org/sites/default/files/From%20Conflict%20to%20Communion.pdf>

"Common Prayer" is a liturgical guide to help churches commemorate the Reformation anniversary together. It can be found at <https://www.lutheranworld.org/content/joint-common-prayer-lutheran-catholic-common-commemoration-reformation-2017>

The event will highlight the ecumenical developments between Catholics and Lutherans and the joint gifts received through dialogue. It is taking place in anticipation of the 500th anniversary of the Reformation in 2017. It will include common worship based on the recently published Catholic-Lutheran "Common Prayer" liturgical guide. This is based on the study document "From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017", and features themes of thanksgiving, repentance and commitment to common witness, with the aim of expressing the gifts of the Reformation and asking forgiveness for the division which followed on from theological disputes.

are working towards justice, peace and reconciliation in a world torn apart by conflict and violence.'

Cardinal Koch, President of the Pontifical Council for Promoting Christian Unity, explained further: 'By concentrating together on the centrality of the question of God and on a Christocentric approach, Lutherans and Catholics have the possibility of an ecumenical commemoration of the Reformation, not simply in a pragmatic way, but in the deep sense of faith in the crucified and resurrected Christ.'

'The LWF is approaching the Reformation anniversary in a spirit of ecumenical accountability,' said Dr Junge.



St Eric's Roman Catholic Cathedral, Stockholm

THE IMPORTANCE OF GOOD COFFEE AND CAKE

*Miles Pateman is preparing for ordination in the Church of England.
Here he shares some important lessons he learned from a Lutheran congregation in Austria.*

In another life, I studied German and had the most wonderful year abroad living in the small town of Murau in Styria, Austria. I was working for the British Council as a teaching assistant in local secondary schools. While in Austria, I joined the local Evangelical-Lutheran (*Augsburger Bekenntis*) congregation. Initially I was just seeking a Christian place of worship where I, as an Anglican, could receive Holy Communion regularly. Very soon I found myself actively involved in the life of the community at St Elizabeth's.



A snow-clad St Elizabeth's Church in Murau

The Lutheran population of Austria is particularly small (around 2% of the 8.5 million Austrians). Therefore, any hope I had of hiding in the congregation was very small! My initial reaction was to note how the people of this small community made me very welcome. This is a general part of the Austrian national character (or so I noticed). As my time in Murau progressed, I came to understand that this hospitality was much more than just a national trait, rather it was (and still is), the community living out Gospel principles. The ideals of the diaconate, prayerful service, pervade the community.

I suppose that this came to light most in the post-Sunday service coffee! After years of 'normal' Church of England post-Church coffee and biscuits – often a desultory affair with bad coffee and soggy biscuits (I'm sure many people have had this experience!) – I found the coffee and cake at St Elizabeth's very good (not to mention fattening!). The conversation was not just about the weather, and the fact that there was good coffee and fellowship allowed for a more natural engagement with one another (something that can be inhibited by standing around in a draught!).

That was just one experience I had of living in a truly engaged and Christ-centred community.

But as well as truly sincere hospitality, the church in Murau exhibits a depth of faith that is deeply humbling. During my time there I was privileged to meet people who had kept their faith through persecution (the Nazi-era Austria saw much greater persecution of Lutheran and Reformed Christians than in Germany), and people who remember the invasion of Austria by Allied soldiers and the actions of Russian troops in the 1940s. One member of the congregation said, 'Every day I thank God that the British occupied Murau. Twenty kilometres away people were starving in the Russian zone.' A community that endured both persecution and occupation and yet still thrives today shows a fidelity to Christ and to the truth of the Gospel, a faith grounded in the realities of life and yet open to the world (*Weltoffen*).

As I mentioned, this all happened in a 'former life'. I am now studying for ordained ministry in the Church of England at the College of the Resurrection, Mirfield. The engagement and commitment that I experienced in Austria is something that I hope and pray will continue with me into my ministry. Being in a college with a catholic tradition, there is a similar ideal of diaconal engagement (although seen broadly in terms of ordained ministry, rather than of every member ministry). But my experiences in Austria have, I believe, deeply influenced my path in faith. My time with the community of St Elizabeth's has left me in awe of the strength and durability of faith of the people who I met. I hope and pray that I can have even just a little of this to keep me nourished in my future ministry.

WORKING TOWARDS CHILD-FRIENDLY CHURCHES

The World Council of Churches (WCC), UNICEF and World Vision have joined forces on a project to develop child-friendly churches. But if they are to succeed it is essential that the ideas of children and adolescents are carefully listened to. So if you work with children or young people (up to age 18 years) you are invited to take part in an information gathering exercise to find out from children and young people what a Child-Friendly

Church should be like. Two guides have been produced to help people consult with children and adolescents, obtain their feedback and suggestions and report them back. These guides provide suggestions and background information and are available free of charge at www.oikoumene.org/en/press-centre/news/wcc-unicef-partnership-shares-two-child-friendly-versions-of-the-draft-201principles-for-child-friendly-churches201d



DANISH MINISTRY OF INTEGRATION INVITES COMMUNITY GROUPS TO PARTICIPATE

The Church has an important role in the integration of refugees into Danish society, as Søren Dalsgaard, Coordinator of the Christian Refugee Network (Council on International Relations of the ELC Denmark), and Pia Nielsen report.



Ahmad Majid, centre, his wife, Jamila, and their family eat a meal at a makeshift centre at a school in Padborg, Denmark. Photo Mauricio Limar

The many refugees currently arriving in Denmark raise issues for both public authorities and local community groups. Prime Minister Lars Løkke Rasmussen invited a number of community players to a summit at Marienborg last September, but the Church was not among them! The Council on International Relations of the Evangelical Lutheran Church in Denmark felt obliged to draw this fact to the attention of the Prime Minister's Office!

As a consequence, the Christian Refugee Network was represented at a follow-up meeting at the Ministry of Integration and also at an Integration Day held in December, where repre-

sentatives from different parts of civil society discussed their experiences, models of integration and forming new partnerships for the task. It became clear that, in many ways, the Church is ahead when it comes to integration and can contribute important insights gained from experience. People who are active in a church are more likely to volunteer for other types of activities, something which is well known from a number of studies.

The Integration Day came to certain conclusions. One was that direct contact between foreigners and Danes provides the foundation for any successful effort at integration. Another

was the necessity of using already established fellowships as starting points, rather than attempting to create completely new communities and activities. The churches provide many existing fellowships that refugees can join in naturally and with little help, such things as worship services, children's clubs, second-hand shops, Scout Associations and so on. The Church is present in all parts of the country so, no matter where the refugees are settled, they can easily get in touch with someone from a church.

A third conclusion was that the collaboration between municipalities and local community groups needs strengthening. The municipalities have not had much experience of collaborating with community group leaders, but it is vital that this should happen if refugees are to be integrated into society. And if the Church is to be part of that work, it must make contact with the municipality so that the authorities and the church players can collaborate at once.

With these conclusions in mind, the Christian Refugee Network, the Intercultural Christian Centre and the Churches' Integration Service have begun reinforcing coordination and collaboration between churches all over Denmark. If you want to find out how things are progressing just contact Søren Dalsgaard, Coordinator of the Christian Refugee Network, at sd@interchurch.dk

RELIGIOUS LEADERS HAVE CRUCIAL ROLE

People of different faiths working together in community is increasingly important in today's world where extremists are bent on using religion to create violence and division, says Bishop Munib Younan of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL). Reflecting on the annual World Interfaith Harmony Week observed during the first week of February, Bishop Younan said that religious leaders play a critical role of educating people to see 'the image of God in the other. This will help us to live in a better world - a world of acceptance.'

The week was observed by the United Nations for the first time in 2010. It helps highlight common values shared by humanity, the importance of interreligious dialogue and of mutual understanding. Bishop Younan, who is President of The Lutheran World Federation (and Patron of our Society), cited cooperation between LWF and Islamic Relief Worldwide since 2014 as one such effort. This joint humanitarian work showed how the 'cross and the crescent' supported both Syrian refugees in Jordan and people in remote areas of Nepal following the April 2015 earthquake.

INTERFAITH DIALOGUE IS A PUBLIC HEALTH PROGRAMME SAYS BISHOP AZARIAH

Our Editor, Dick Lewis, reflects on two recent happenings in Pakistan

It was Easter Sunday evening, the end of a bright spring day. It was a perfect time for families to gather in the Gulshan-e Iqbal Park in Lahore, Pakistan. There they were, Christians and Muslims side by side, giving their children rides, listening to their shrieks of joy and delight as they went higher and higher on the swings. Then, without warning, a bomb blast tore through the park, killing people indiscriminately. More than 60 died instantly and the shrieks of joy and delight turned into cries of agony and terror from more than 340 who lay injured. Many of the dead and injured were women and children, Christians and Muslims alike.



*Pakistani Christian women mourn the death of a loved one killed in the Lahore bombing.
Photo: KM Chaudary/AP*

But despite the fact that more Muslims than Christians died and were injured, there is no doubt that Christians were the suicide bomber's target. A Taliban faction, Jamaat ul-Ahrar, admitted instigating this act of terror. 'We carried out the Lahore attack as Christians are our target,' said their spokesman, Ehsanullah Ehsan. And a year ago, the same group bombed a Roman Catholic Church in Lahore when 15 people died and 70 were injured. This hard-line Muslim faction wants to see a strict interpretation of Islamic shariah law take precedence in Pakistan's legal system.

The blast was strongly condemned by religious and national leaders around the world, including the Prime Minister of Pakistan himself, Muhammad Nawaz Sharif, who is a native of Lahore.

Christians form just 2% of the population of Pakistan, which is approximately 140 million, and 97% are Muslims. The majority of Christians are Roman Catholics or members of the Church of Pakistan which was formed in 1970 when four denominations, Anglican, Methodist, Lutheran and Scottish Presbyterian, joined forces. The Church has eight dioceses with an additional Bishop for the Gulf Ministries, serving the needs of Urdu speaking workers in the Gulf

States. There is a presiding bishop, known as the Moderator, who is appointed for a three-year term.

The present Moderator is the Most Rev Samuel Robert Azariah. Immediately following the attack he sent a message to the world: 'Please keep us in your prayers, and may this time of Easter – a celebration of Christ's victory over death and the grave – be a meaningful and a consoling experience for many of our people who, at the moment, are in hospital ... God bless us and may the peace of the Lord Jesus Christ prevail amongst us.'

Christian scholars, teachers, social workers and lawyers are generally appreciated for the contributions they make to Pakistani life and culture. However, participating in the social and political life of the country is very difficult for them. Whilst there is no legal bar to evangelistic work, proclaiming the gospel is not always welcomed. And when the blasphemy law was added to the Penal Code in Pakistan in the 1980s, during the time of General Mohammad Zia-ul-Haq, life was made much more hazardous for the Christians. They have often been arrested simply on the basis of unfounded allegations and rumours and have been, terrorised and killed because of what is perceived as blasphemy against Islamic teachings.

It is particularly ironic, and very sad, that the attack in Gulshan-e Iqbal Park should have taken place just a few short days after a conference, arranged by the Church of Pakistan and hosted by the Moderator, had been held from 13th-15th March in Lahore. Entitled "Pilgrimage of Life towards Reconciliation" it brought together representatives from all the dioceses in Pakistan along with delegates from Churches



*The Most Rev Samuel Robert Azariah,
Moderator of the Church of Pakistan*



and international partners from the USA, United Kingdom, The Netherlands, Sweden, Norway and Finland.

'In Pakistan, Christians live in a stressful situation as minorities. It is therefore very meaningful to visit the Church of Pakistan to show solidarity and to learn about their situation,' said the Rev Einar Tjelle, Deputy Secretary General of the Ecumenical and International Council of The Church of Norway. He had spent the previous week visiting church and interfaith institutions with a delegation from Norwegian Church Aid and the Islamic Council of Norway. 'This visit confirms the importance of interreligious cooperation,' he said. 'Also, being part of a joint delegation consisting of both Muslims and Christians has been a very useful experience.'

Among the delegation from Norway was Gulam Abbas, leader of the Islamic Council of Norway. He shared with the conference delegates his experience of more than 30 years of dialogue with the Norwegian Church, and of what it is like being part of a Muslim minority in Norway.

People of goodwill in Pakistan know the value of open and genuine dialogue between people of different faiths. In 2004 the World Council of Religions in Pakistan (WCR) was established with the assistance of Norwegian Church Aid. Religious leaders from the majority Muslim main branches and religions in general are represented in this council.

The Chairman, Maulana Muhammad Hanif Jalandhari, insists that the WCR is not a platform to change anyone's religion or to preach any religion. 'It is striving to gather the followers of different faiths for the cause of peace and harmony in the society,' he says. 'Religious leaders of different faiths in Pakistan are the most powerful media tool. Who better to spread the WCR's peace message in their respective communities and localities? I urge the religious leaders to serve for this noble cause. If the religious leadership of Pakistan will strive practically for peace and prosperity, then Pakistan will become an ideal state of the world by preventing religious extremism and terrorism.'

The Vice-Chairman is Moderator Samuel Azariah. 'Interfaith dialogue is not an ambulance; it is a public health programme!' he says. 'If religious leaders will unite, peace will be possible.' Religious leaders should promote tolerance. 'We must respect and care for our neighbours, whether they are Muslims or of any other religion or school of thought. If we want to respect ourselves, then we have to give respect to others. We should forget our disputes and discover the similarities among us. This is our religious duty also.'

We pray that the call of these two leaders, and others like them among the Muslim and Christian communities in Pakistan, will be heeded, and that constructive dialogue of this kind will spread across our deeply troubled world so that the children in the parks will no longer cry out in agony or terror but rather with shrieks of joy and delight.



WCR's Chairman, Maulana Muhammad Hanif Jalandhari

NEW PERSPECTIVE ON LUTHER

Cardinal Walter Kasper has just published a small book which Gudrun Kaper highly recommends. Simply titled *Martin Luther*, it is published by Patmos Verlag, and is also available as an eBook. It only costs €8. There is to be an English translation very soon, to be published by the Paulist Press in the United States.

Gudrun Kaper says, 'I studied Roman Catholic theology with Kasper a few decades ago. I did not expect a book from him about the Lutheran faith at all, but I am very happy to tell you that he beautifully connects a basic introduction with an explanation of our fundamental Lutheran beliefs and suggests that all readers, Catholic and

Protestant and of any faith or none, will find studying these things very worthwhile.'

For the academic reader there are end-notes, but it is a very readable book that would make an excellent Pentecost gift for your family and friends, pastors and clergy.

CRY AND DANCE AT THE SAME TIME

Just before Christmas some Lutherans visited a Refugee Camp in Jordan

‘One moment you want to cry, the next you want to dance!’ That’s how Antje Jackelén, Archbishop of the Church of Sweden, summed up her impressions. ‘We have seen both the strength and the vulnerability of life, hope and many destroyed lives.’

With Elizabeth Eaton, Presiding Bishop of the Evangelical Lutheran Church of America and the LWF Vice President the Rev Dr Gloria Rojas Vargas, who is a former president of the Evangelical Lutheran Church in Chile, she visited the Peace Oasis in Za’atari Camp last December.

The Camp is home to almost 80,000 refugees from Syria and the Lutheran World Federation Peace Oasis has provided psychosocial support to 2,662 people since it was set up a year ago, offering a combination of activities such as sports, music, arts and crafts, as well as workshops for conflict mitigation, problem-solving and building of self-esteem.

They miss home

‘The Syrian refugees are incredibly resilient,’ Bishop Eaton said, recalling the visit. ‘We met a family where the father lost two of his sons in the Syrian war. He had worked 30 years to have his own farm and lost it all. A young girl was showing me images of burned bodies on her mobile phone. And yet the parents were doing everything to keep their children busy and out of trouble. Some have painted their houses, trying to bring some beauty to such a stark place. It’s incredible!’

The Lutheran leaders met Syrian families as well as three Imams from the refugee camp. ‘It was very important to listen and to see emotionally,’ said Dr Rojas. ‘I have seen people with hope and peace, but also with pain, because their families have been separated. In my home church we are not aware of this. When the media mention the Middle East they talk mostly about terrorism.’

Populists frame discourse of immigration

The three church leaders said how important it is not to let ‘populist groups frame the discourse about immigration,’ as Archbishop Jackelén put it. ‘In Europe, we have all these discussions about “streams of refugees”,’ she said. ‘What



Dr Gloria Rojas Vargas joking with Ahmad at the Peace Oasis in Za’atari Camp. Photo: LWF/C Kästner

we saw were ordinary families. It makes you think about the fact that Jordan with its infrastructure is receiving so many and, in spite of our wealth, our systems in Europe are not geared for this sort of challenge.’

Dr Rojas recalled the time when many people in Chile were themselves refugees during the time of the military dictatorship. ‘We should know how that feels,’ she said. ‘These people are not in a good situation, and they must be allowed to go home.’

‘The suffering of the people in Syria is real. Bombs are falling on these people who just want to live their lives,’ Bishop Eaton remarked.

Cross of life with those who are suffering

The visitors were very appreciative and took great pride in the work being done by in the Peace Oasis in the Camp by the local Lutheran World Federation staff. Many of them are Syrian volunteers from Jordan who are now devoting their spare time to help their countrymen and women in need.

‘I am especially thankful for their work,’ Dr Rojas said. ‘They have empathy, and they understand the pain these refugees must feel, and they are very committed.’

‘We believe that the cross of life is where there is suffering,’ Bishop Eaton said. ‘It certainly is in that camp in Jordan, and it’s our calling in God’s world to alleviate these people’s suffering.’

CONFESSIONAL ANGLICANS AND LUTHERANS GETTING ACQUAINTED

The Anglican Church in North America (ACNA), the Lutheran Church - Missouri Synod (LCMS), and Lutheran Church - Canada (LCC) have released an interim report on their ongoing ecumenical dialogue.

Entitled **'On Closer Acquaintance'**, the document marks the end of six years of regular discussions between the three Church bodies and highlights the extent of significant doctrinal agreement between the Anglican and the Lutheran participants.



ANGLICAN CHURCH
IN NORTH AMERICA



together as a gift of the Lord, and trust Him to use our findings to His glory and to the good of the universal Church. As we commend this report to the people and clergy of ACNA, LCMS, and LCC, we encourage Lutherans

Comparing Doctrinal Positions

It begins by describing the history of Anglicans and Lutherans suggesting that, while they are not as yet 'sister churches', they are 'the closest ecumenical cousins in Christendom.' The current divisions in world Anglicanism are mirrored in world Lutheranism, so confessional Anglicans and confessional Lutherans find they have much in common.

Each tradition has much to offer the other: 'We note that while Anglicans have been famous for their patterns of prayer and devotion, Lutherans have majored in more precise doctrinal definition and theological precision,' the report states. 'Both sides acknowledge the essential quality of both *lex credendi* and *lex orandi*, but it may be that Lutherans can assist the Anglicans toward more careful attention to the first and that Anglicans can help the Lutherans to deepen their practice of the second.'

The report reveals that the Churches have found strong agreement on a number of areas including the Trinity, the person of Jesus, the authority of Scripture, the creeds, original sin, justification, and good works. But the talks have also identified areas that require further discussion, among them 'the ordering of the ministry is the area where we have found the most work, study, and discussion needs to be done to reach a common understanding of the connection between our practices.'

To that end, Lutherans are encouraged to 'consider the ways in which the ministry of the bishop (as distinct from presbyter) is already at work among them' and Anglicans are urged to consider 'how recognition of the office of bishop can go hand in hand with acknowledgement of the unicity [the state or quality of being one single or united entity -Ed] of the office instituted by Christ.' Another topic that would benefit from serious discussion is the diaconate.

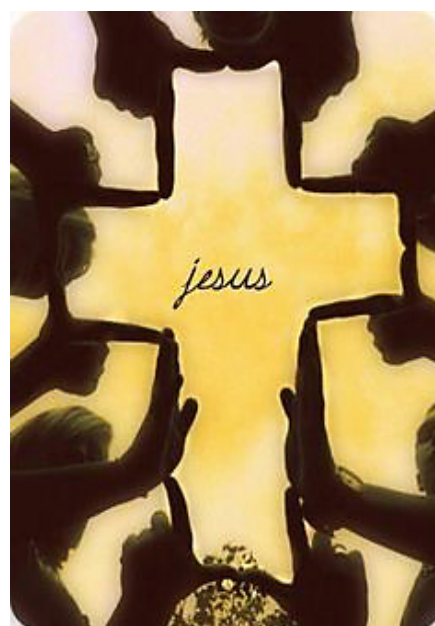
Both sides address the topic of female ordination. The LCMS and LCC both understand the ordained ministry to preclude women. So the report notes that while a majority within ACNA also hold this position they are 'engaged at the present time in a consensus-seeking discussion with the minority within [the Church's] midst that takes the opposite view.' The Report compares other doctrinal stances including the Church, Holy Baptism, Holy Communion, Holy Absolution, and the role of Christian rulers.

Moving Forward

'When our open-ended conversations began six years ago, some of the signatories to this report approached our task with a mixture of low expectations and a certain nervousness before the unknown,' the report admits in its conclusion. 'All of us are somewhat surprised to have discovered the deep common bonds between us in the Body of Christ, and to have registered the large measure of consensus that we have documented above. We regard these things that we have discovered

and Anglicans to remember each other in prayer, embrace one another in Christian love, to encourage each other to confess Christ boldly in our ever darkening times, and to support each other in mission and outreach in faithfulness to Him who has laid the same Great Commission on us all.'

In the meantime, the authors encourage all three Church bodies to 'consider the ways in which we can cooperate and come together in ways that fall short of full communion but do allow the greatest measure of cooperation while maintaining full theological integrity.' Their hope is that the report will be widely read, not only in private but also in Bible classes, clergy and theological conferences, and other appropriate forums of Christian education.



LIFE AT MSALATO

The Rev Canon Hilda Kabia, Principal of Msalato Theological College in Dodoma, Tanzania, brings us up-to-date with her work there

Here in Msalato the examinations at the end of the first semester went well. When the marking was completed staff and students had a little time away from college. We prayed that everyone would return enthused and ready to resume work.

We continue to thank God for our supporters, and donations from various sources during 2015 ensured that most of the 68 students we have enrolled are now supported. This is good news because it helps us with our budgeting and ensuring that our staff can be paid on time. Please pray for the remaining six Diploma in Applied Theology students who do not yet have sponsors for this year. The annual school fee is £640 which covers tuition and accommodation. If you know of anyone, groups or organisations that might be interested in helping these six please feel free to share this information and to give them my email address, hkmbahasi@yahoo.com

It rained in 2015, but not in the way we had anticipated. The rains were late and heavy and many areas were affected by flooding. People are anxious about the crops. If there is a poor harvest some of our students will find it hard to pay their contribution towards their fees. The college campus is currently very green because of the rain, and we are making plans for water harvesting and irrigation in an attempt to make ourselves more self-sustainable.

When the students returned on 8th February around 35 new students joined our accelerated secondary school course. It is being taught by part time secondary school teachers and the students will be with us for two years. Also, as a matter of priority, placements are being arranged for Catechists, Ministers and other Church Workers who need to upgrade their qualifications in order to join our diploma and degree programmes. In March we began another new diploma course for around 40 students. This course is to run in conjunction with the Christian Council of Tanzania and Tear fund and I will share more information as we discover how it will work out.

Another change in staffing at the college occurred at the end of last year with the appointment of the Rev Canon Emmanuel Madinda to St John's University as Chaplain. He will be greatly missed both by our students and our staff. At this stage no one has been appointed to replace him.

We wonder if any members of the Society might consider joining our staff. We have needs in both the Theological and the English Departments. In addition, we are always looking for people willing and able to volunteer to assist in teaching computer skills or to help with the maintenance work. You can find out more by contacting me by email at hkmbahasi@yahoo.com or by looking at our website, <http://www.msalato.com>



The Chapel at Msalato Theological College

With the anticipated increase in student numbers we are very aware that our library is coming under strain. The computer system encountered some major problems at the end of last year and at that stage we simply prayed that we would still have access to our data!

In this article I have given you just a few things to add to your prayers, which we greatly treasure. Above all, please pray that our staff may be united and be given servant hearts and that Christ Crucified is proclaimed to all our students and neighbours as our saviour for all eternity.

COMMON PRAYER FOR FRENCH ANGLICANS AND ROMAN CATHOLICS

The French Anglican - Roman Catholic Joint Committee (French ARC) has produced a document available in English as '*O Lord Open our Lips : For a Common Prayer between Anglicans and Roman Catholics*' and in French as '*Seigneur, ouvre nos Lèvres*'. In it, the Co-Presidents, Mgr Robert Gall, Archbishop of Toulouse, and Canon Matthew Harrison, recall their joyful experience of celebrating Morning and Evening Prayer during their meetings, using Anglican and Roman Catholic liturgies in turn. These liturgies became the subject of research and discussion as the Committee explored their historical, liturgical, theological and pastoral dimensions.

There are over 80 Anglican congregations in France, served by about 35 priests and many of these congregations use Roman Catholic buildings for their services. '*O Lord Open our Lips*' offers a range of practical suggestions to encourage a rediscovery of daily office liturgies and how such common prayer can bring Anglicans and Roman Catholics in France even closer in ministry and witness.

Copies of the document in English are available from St George's Paris, office@stgeorgesparis.com

Copies of the document in French are available from the office of the French Catholic Bishops Conference at <http://www.eglise.catholique.fr/conference-des- eveques-de-france>



A LUTHERAN IN LUDLOW

Until three years ago Pastor Brigitte Malik was working in the Evangelische Stadtkirche in Bad Reichenhall in the Lutheran Church of Bavaria. She moved to Ludlow in the Diocese of Hereford in the Church of England in November 2013 and has been serving with the Team Ministry there. One of her tasks has been to help strengthen the link between Hereford Diocese and Nuremberg.



Brigitte recently joined our Society and when the Motettenchor from her former church came to visit Ludlow several of our members went to meet her and to take part in Evening Prayer in the Lutheran Tradition in St Laurence's Church.

Brigitte told us that she grew up as a clergyman's daughter in the Roman Catholic part of Bavaria where Lutherans are in the minority. 'Surrounded by many Roman Catholic friends, ecumenical relations just came naturally,' she told us. While she was training to be a teacher of English and Religious Education she was given the opportunity to study in the United Kingdom, and she chose to go to Lampeter in Wales. 'I fell in love with the countryside,' she said, 'but did not return for many years because, living on the border with Austria, she and her family found it easier to spend their holidays in Italy!'

After teaching for a short time she decided to become a church minister. Returning to her studies she found herself living in very exciting times. The major Churches were recognising each other in Baptism, Eucharist and Ministry, the Church of England and the Lutheran Churches in Germany signed the Meissen Agreement, clergy exchanges started to develop and she enjoyed lectures in Anglican and Orthodox Theology.



Once ordained she served in parishes along the Austrian border until, having spent 15 years in Bad Reichenhall, in the Stadtkirche (left) she decided to seek new challenges.

The children had left school and her husband, who is a freelance translator, was willing to go with her wherever she went, so she approached Ivo Huber, head of the

Ecumenical Department of the Lutheran Church of Bavaria and asked if she could have a new ministry in ecumenical relations. He agreed and suggested Ludlow where Colin Williams, former General Secretary of the Conference of European Churches, was Rector.

In the Ludlow Team she has exercised a pastoral ministry, joining the Hospital Chaplaincy Team, visiting and taking services in homes for the elderly, and getting to know many

families through baptisms and funerals. Something that has really impressed her is the contribution of volunteers who take a share in ministry, in practical work and in leading worship. Among other things she has learnt have been the tremendous workload of churchwardens, how the National Health Service works, the wonderfully friendly attitude of the staff in care and nursing homes, how English education and school and university function, that you can teach your child at home, Health and Safety, and Safeguarding. 'There are so many things in society and church that are different from how things are in Germany,' she said.



Brigitte outside St Giles' Church, Ludlow, where she is based

From time to time she is invited to take a Lutheran Service in other churches or to speak about the Reformation in Germany at Deanery Synods. 'When taking services in Ludlow I usually use Common Worship or the Book of Common Prayer, as people are used to it and it is exciting for me. By now I know all the usual prayers by heart and struggle with the fact that people in the congregation never look at me, or just listen to prayers, but are reading their pew sheet all through the service. In the church where I take services more often they have learned to look towards the altar during Holy Communion, and not to read the prayers I am saying anyway. So they have made what I consider some progress!'

Among the many highlights of her time in Ludlow have been preaching in Hereford Cathedral, leading a Lutheran Eucharist in the Cathedral to remember Dietrich Bonhoeffer ('I was astonished that nearly 100 people attended!' she told us) and singing. 'As I enjoy singing I invite people to sing

German folksongs or carols from time to time - always well attended by people the majority of whom do not speak German! There have been some difficult days and services too, among them Remembrance Day and VE-Day. 'But it is always wonderful to hear that people forgive and want to move forward – though, in the case of some of them, not too far towards Europe!'

Brigitte is grateful to the Church of England for generously allowing a Lutheran to do everything an Anglican vicar would do (apart from weddings). 'Nobody has ever said a bad word about my grammatical mistakes (which might occur in funerals as well). English people are very polite, patient and friendly, especially in this very rural part of the country. Our children and friends love to come to visit us, and one of my daughters says she loves Ludlow "because people walk so slowly"! And if you climb Clee Hill near Ludlow it really gives you an Alpine feeling!'

Brigitte very much hopes that her contract might be extended so that she can help congregations in the area commemorate the 500th anniversary of the Reformation in October 2017. But that will largely depend on the Bavarian Church which pays her stipend!



Lutheran Evening Prayer in St Laurence's Church, Ludlow

As for the service in St Laurence's Church, it was wonderful! There was a large congregation, the *Mottetenchor* sang beautifully, their Pastor, Pfarrer Martin Wirth, preached a fine sermon and, when the service itself was ended, their Musical Director, Matthias Roth, treated the congregation to a short but brilliant concert of organ music featuring works by William Matthias, Mozart and Mendelssohn after which everyone was invited to enjoy a meal together.

ECKHARD VON RABENAU (1926-2015)

The Rev Jochen Dallas, now serving in Lemwerder near Bremen in northern Germany, was Lutheran Pastor in Cambridge, UK, from 2003 to 2012 and remembers a true gentleman and an upright colleague.

Eckhard was Cambridge and Cambridge was Eckhard - far beyond the borders of the German-speaking Lutheran congregations of East Anglia. If I wanted to find out something about Cambridge and the people living there, all I had to do was ask Eckhard and whenever I introduced myself in Cambridge as the German pastor, I was asked about him. I quickly learned that it was a badge of honour to know him.

As a Lutheran pastor, as a member of the *Synod Council*, and with a long term of office as *Senior Pastor*, he quickly made a name for himself. He was a knowledgeable theologian, who could listen, who knew how to knit people together, who lived and preached reconciliation, who gave clear information and, in all that, never forgot the 'matter of Jesus'.

Eckhard was a superb preacher as well as exercising constructive criticism as a member of the congregation by listening carefully to sermons. Thanks to his direct feedback after a service, he



Eckhard and his beloved Gretel

showed me how crucially important it is to preach about the gospel of Christ.

Not only did he know the members of his congregation well, he lived amongst them. He knew all their joys and sorrows, their history, their children and grandchildren. He christened many of them, confirmed, married and - as he neared the end of his time as pastor in Cambridge - buried them. He suffered

with them and laughed with them. Over the years many of them had become good friends.

Newcomers in the congregation were greeted in a friendly way, he was interested in them and gave them the feeling that they were in the right place at the right time. He was honest, friendly and very humble with a cheeky sense of humour ('My name is *Eck-hard*, like egg and *hard*' tapping his head whilst saying it).

Eckhard von Rabenau did a lot for his congregations and the *Synod of German-Speaking*

Lutheran, Reformed and United Congregations in Great Britain and to list it all or to try and give it all its fair due would make these personal memories far too long. Etched in my mind are memories of him as a good person, a true gentleman and an upright colleague who, even into old age, continued trying to work on himself, often accompanied by his beloved Gretel, and it was a joy and a privilege to be his companion on this path.

The Window

supports members of the Anglican-Lutheran Society in better understanding our different traditions and social contexts so that we can more faithfully proclaim God's love and justice together in the world

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COMMEMORATING 'REFORMATION 1517' IN ENGLAND

There are six Presidents of Churches Together in England who meet regularly to discuss matters concerning the Churches in England. They are the Archbishop of Canterbury, Justin Welby, the Archbishop of Westminster, Cardinal Vincent Nichols, the Free Churches Moderator, Dr Hugh Osgood, Billy Kennedy who is the President nominated by the New Churches, the Religious Society of Friends and the Lutheran and German-speaking Churches, Bishop Eric Brown representing the Pentecostal Churches, and Archbishop Gregorios of Thyateira and Great Britain, Orthodox.

Five of the Presidents, with the prayerful support of Archbishop Gregorios, have together issued a statement in which they express the hope that all churches in England will mark the 500th Anniversary of the Reformation in 2017 with sensitivity and acknowledge their unity in Christ. The unity achieved over the past century has grown through walking together, and growing in communion, friendship, reconciliation and healing, so 'during this anniversary we want to be able to listen to the truth that is in each other, to hear our different stories, and build bridges of deeper understanding and respect.'

They acknowledge the violence that accompanied the English reformation but feel able to rejoice that, by God's grace, we have learnt to look at that history through the eyes of each other's martyrs, and to appreciate their integrity, courage and self-sacrifice, and their faithful witness to God.

They urge churches in England to keep this anniversary together in the spirit of five 'Rs'

Rejoicing – because of the joy in the gospel which we share, and because what we have in common is greater than that which divides; and that God is patient with our divisions, that we are coming back together and can learn from each other.

Remembering – because all three streams of the Reformation have their witnesses and one church's celebration could be another's painful memory; and yet all believed they acted in the cause of the gospel of Jesus Christ for their time.

Reforming – because the Church needs always to grow closer to Christ, and therefore closer to all who proclaim him Lord, and it is by the mutual witness of faith that we will approach the unity for which Christ prayed for his followers.

Repenting – because the splintering of our unity has led us to formulate stereotypes and prejudices about each other's traditions which have too often diverted our attention from our calling as witnesses together to the mercy of God in proclamation and service to the world.

Reconciling – because the call to oneness in Christ begins from the perspective of unity not division, strengthening what is held in common, even if the differences are more easily seen and experienced.

The Presidents conclude by saying, 'In national and local events, whether together or separately, we pray that our Churches may honour each other and give thanks for our growing friendship and fellowship in the Gospel.'