

# THE WINDOW

THE QUARTERLY NEWSLETTER OF THE ANGLICAN - LUTHERAN SOCIETY

Number 30

Winter 1991

## ESTONIA: CHURCH AND PEOPLE FACE A NEW BEGINNING

*by Toomas Paul*

Among the seven new flags that are now flying in front of the United Nations building in New York are those of the Baltic states. On September 17th, the United Nations General Assembly admitted Estonia, Latvia and Lithuania as full members. The entry of the Baltic states into the UN marks their biggest achievement in finding their way back into the international community.

As a result of the Molotov-Ribbentrop Pact, the Baltic States of Estonia, Latvia and Lithuania were condemned to 50 years of Soviet control. They were provinces of a large state with a non-convertible currency, where prices for all raw materials and finished products were regulated from the centre and where no real economic integration with the rest of Europe was possible.

During the Reformation, Lithuania belonged to Poland and remained Catholic. In Estonia, as in the Scandinavian countries, the change to Lutheranism was peaceful, so that practically the entire nation converted to Lutheranism. In Latvia, there are both Lutheran and Catholic regions. The Protestant mentality has greatly influenced the way of life and education.

Foreign radio transmissions have always reached Estonia, and Finnish television, including political news, was transmitted to the northern part of the country. Still, for half a century there has been strict mental isolation. Totalitarian ideology attempted to avoid 'harmful' influences from any source. The church, which was the only form of dissent in legal existence during those decades, was forced to function under extremely strict and discriminatory conditions. Preaching was allowed only in church buildings. Church work with children and youth was forbidden, and community care prohibited, because, according to theory, the church was soon to perish.

In 1988 a great change took place. Students, soon joined by most of the Estonian population, began actively to protest Moscow's plans to establish phosphate mines in north-eastern Estonia. The phosphate deposits lie very deep in the earth and, if mined by the proposed technique would have

caused serious pollution to half of Estonia's underground water, which supplies much of the country's drinking water. The Lutheran church held an important position in that so-called second national renaissance, as church ministers, along with members of the intelligentsia, were the mouthpieces of new opinion. Repressive laws lost their power, independent newspapers - including religious ones - were established, Sunday schools were re-founded, young men refused to serve in the Soviet Army, and so on.

It is not possible to discuss all economic problems in this short review, despite their importance. Political and economic change takes much more time than mental liberation. After decades of the autocracy of scientific communism, all possible ideologies and religions have won their right for life. Estonia is now an earthly paradise for all kinds of foreign missionaries. In just one year, for example, 20,000 people joined the transcendental meditation movement out of a population of 1.5 million. All kinds of Christian sects and syncretistic religions are making successful propaganda. The ones who advertise most catch the most souls!

East Europeans are not accustomed to discriminate between facts and disinformation. They have been conditioned to believe in their leaders and in television and newspapers. So there is a great danger that people will accept without critical appraisal many outdated (and often failed) ideologies. If everything arrives overnight, it is impossible to find the criteria to differentiate right from wrong.

The Lutheran Church, as a nationwide organisation, may have a role to play among the Estonian people, even more so as it stood firm throughout the hard times. In fact, large numbers of people are joining the church even though there is no active missionary work. In 1990, four times as many children and adults were baptised as there were Estonians born. At the same time such a large increase causes problems. The number of pastors is quite low. Many of them are beyond normal retirement age and many new ministers are not yet fully qualified. Religious teachers and community care workers are only partially trained volunteers. The theology faculty at Tartu University was closed in 1940. It reopened this autumn.



In recent decades pastors were educated by correspondence courses from the theology institute in Tallinn, but very few actually followed such courses.

The church has received assistance from the Finnish Lutheran Church, which has sent Bibles and education materials and organised many training courses. Economic and material assistance has come from the North Elbian Lutheran Church in Germany. Recently links have been formed with Swedish parishes. Hopefully these contacts will help to maintain Lutheran identity in spite of the recent inroads of American success-theology.

Because of this process of rejoining Europe, it is crucial that we have contacts with more than one country. The support and assistance from the Anglican Church is highly valued. The Anglican church has invited Estonian and Latvian Lutheran churches to join discussions between the Church of England and the Nordic churches and to take part in a conference of Anglican and Scandinavian theologians and ministers in England. (The next conference will be held in Tallinn). Presently an Estonian theologian is studying in Cambridge, and the Anglican Bishop of Grimsby arranged a two week training course for lay workers in Tallinn. Such cooperation helps Estonia to find its place in a new Europe.

[LWI]

---

## DIARY DATE

The 1992 Annual General Meeting of the Anglican-Lutheran Society will be held on Saturday 14th March from 10.30am to 4.00pm, at St Mary's German Lutheran Church, Sandwich Street, London WC1. Further details will be sent to members nearer the date of the meeting.

---

The article  
**'Towards Unity - A Review of Anglican-Lutheran Relations'**  
is from *Compasrose*, September 1991.

---

## SUBSCRIPTIONS FOR 1992

Membership in the Anglican-Lutheran Society is renewable annually on 1st January. If a renewal form is inserted in this issue of THE WINDOW, your subscription for 1992 is now due. We hope that you will wish to continue your membership and will return the completed form with remittance as soon as possible. New members who joined in the last few months of 1991 will have their memberships extended to the end of 1992 at no extra charge.

*Subscriptions may be sent to the Society's address in London, or to:*

The Rt Revd Cyril Wismar  
342 Music Mountain Road  
Falls Village  
CONNECTICUT 06031 USA

Frau Gudrun Kaper  
Birkenstrasse 70  
D-7031 ALTDORF  
GERMANY

---

## INDEX TO ABBREVIATIONS

LWI	Lutheran World Information	L	The Lutheran
ACC	Anglican Consultative Council	CT	Church Times
AMM	Anglican Media Mailing	etd	edited
EPS	Ecumenical Press Service	ppd	paraphrased

The **Window** is sent quarterly to Members and Associate groups of the Anglican-Lutheran Society. Information about the Society and membership applications are available from the Secretary.

## ANGLICAN-LUTHERAN SOCIETY

### Co-Patrons

The Archbishop of Canterbury  
The President of the  
Lutheran World Federation

### Co-Presidents

The Rt Revd David Tustin,  
Bishop of Grimsby  
(Anglican)  
The Rt Revd Tore Furberg,  
Bishop of Visby  
(Lutheran)

### Vice-President

The Rt Revd John Gibbs  
(Anglican)

### Moderators

The Revd Tom Bruch  
(Lutheran)  
The Revd Dr Jonathan Draper  
(Anglican)

### Hon Secretary

The Revd Barbara Melaas  
(Anglican)

### Hon Treasurer

The Revd Stuart Currie  
(Anglican)

### Committee Members

Ms Gillian Court (Anglican)  
Mrs Marja-Liisa Morgan  
(Lutheran)

### National Correspondents

Frau Gudrun Kaper (Germany)  
The Revd Dr Ola Tjorhom  
(Norway)  
The Rt Revd Cyril Wismar  
(USA)

## THE WINDOW

### Editorial Office

Anglican-Lutheran Society  
30 Thanet Street  
LONDON WC1H 9QH

### Editors

The Revd Tom Bruch  
Ms Gillian Court



# TOWARDS UNITY

## A review of Anglican/ Lutheran Relations



*The signing of the Meissen Statement at the nave Altar in Westminster Abbey. (by kind permission, Thomas Jaski, photographer)*

For 400 years after the early days of the Reformation, Anglicans and Lutherans, largely for reasons of geography and language, went their separate ways. However, when Anglican-Lutheran dialogue began toward the end of the 19th century, there was one happy and important circumstance to ease its path: there had not been the alienating experience of condemning each other's teaching or practice of the Faith.

In 1909 the Lambeth Conference began dialogue with the Church of Sweden and the conversation expanded by the beginning of the Second World War to include the Churches of Finland, Estonia and Latvia. After the war the Churches of Norway, Denmark and Iceland also joined. These earlier dialogues brought Lutheran-Anglican relations to a degree of inter-communion which has encouraged and nurtured later developments.

### **In America**

In the last 20 years there has been a great leap forward in relations, particularly in North America, and other parts of the world where Lutherans and Anglicans have migrated from their traditional homes and built new communities. To a large extent Anglicans and Lutherans discovered each other as they learned the same language, lived on the same street and passed each other on the way to Church on Sunday. Perhaps more important, both Anglicans and Lutherans were moved by the call of the Gospel to a common life and mission in new and demanding cultural conditions. That same call compelled the many Lutheran Churches, separated by geography and cultural origin, into a movement toward Lutheran unity. It also called both Anglicans and Lutherans into structures of ecumenical co-operation where they discovered each other on a more formal level, in worship, theological dialogue, service and social action. In bilateral dialogue, both Churches fairly rapidly acknowledged their agreement in the Faith, and established Interim Eucharistic Sharing as

they looked forward to the possibility of Full Communion with an acceptance and interchangeability of each other's ministry.

At its final meeting earlier this year, the Lutheran-Episcopal dialogue in the USA (LED) put the final touches on a report *Toward Full Communion* and a *Concordat* to be offered to the two Churches for study and reception. The proposal will be considered by the Churchwide Assembly of the Evangelical Lutheran Church of America and by the General Convention of ECUSA, both this year. It is expected that the Lutheran Church will initiate a formal process of study for all its members to begin in 1993 and the Episcopal Church will follow suit. The *Concordat* is an instrument to effect Full Communion between the two Churches which will retain their structural autonomy and ethos. It will encourage planning and co-operation at all levels for mission and pastoral care, sharing of worship and sacramental hospitality, and full interchangeability of ministers. For many, both Lutherans and Anglicans, who have been together growing in communion, the *Concordat* will express what they in heart and mind are becoming and for others, especially in the midst of constant change in both Churches, it will call for a longer period of learning and growth.

### **In Europe**

Europe was not far behind. The growth of relationships accelerated as European economic union and closer social and political ties strengthened. Relationships between the Church of England and the Baltic and Nordic Churches progress, and those Churches hope to be able to declare a closer unity in faith and life in the near future. Earlier this year the Church of England and the Evangelical Churches in Germany celebrated the 'Meissen Declaration', by which they 'acknowledged each other as Churches in which the word is authentically preached, the sacraments of Baptism and Eucharist duly administered, the

ordained ministries are given by God and instruments of His grace, and personal and collegial oversight is exercised.' The Churches of England and Germany commit themselves to share a common life in mission and to strive together for full visible unity.

One of the delightful aspects of Lutheran-Anglican theological dialogue is that at every stage of dialogue there has been an energetic effort to celebrate the relationship in practical ways. At all levels of our life together, Anglicans and Lutherans are establishing structures for consultation, planning for mission and oversight, and regular ways to co-operate in worship and pastoral care.

### **In Africa**

Africa leads the way in the practical sharing of life and mission. The exigencies of daily life have been marked by poverty, poor communication and travel conditions. Until recently in Namibia, there has been violence and persecution. In the midst of that, in Tanzania and Namibia especially, Lutherans and Anglicans have recognised each other as sisters and brothers in the faith. Theological dialogue, though not considered unimportant, has taken second place to the need for mutual care and participation together in Christ's mission of reconciliation and peace. Reflection on that experience has followed, together with conversation about the traditional theological issues. Anglican and Lutheran Africans are planning a consultation next year to reflect theologically on their experience together of life in the Church, and identify the insights they have to share with the worldwide Church.

Anglican-Lutheran dialogue everywhere strives to hold together faith and life, orthodoxy and orthopraxis, theological dialogue and implementation: a model for all Christian life but especially bilateral dialogue.

*The Revd Dr Donald Anderson  
Ecumenical Officer*



## UNITY AND DISUNITY IN THE CHURCH OF NORWAY

by G.E.Cooke

I spent about a month in Norway in the Autumn of 1991. Part of my time was spent in meeting laity and clergy of the Church of Norway, including two of the eleven bishops and the Dean of Oslo cathedral.

The Norwegian Church is aware that its authority stems from Christian III of Denmark (who was by no means a virtuous character) and a Danish priest who ordained as the king instructed. Although bishops of other Nordic Churches (i.e. Denmark, Sweden and Finland) are invited to attend Norwegian ordinations, they do not take part, and *vice versa*. As Bishop Bjorn Bue of Stavanger pointed out, such involvement would lead to the complication of some priests claiming apostolic links, while others could not. Furthermore, many Church of Norway people would feel that such a move might in some way invalidate a four-hundred year old ministry which they know has been blessed by God. This was in spite of the fact that some priests question Swedish claims to apostolic succession anyway. German bishops, and those of other Lutheran churches in Europe, hardly ever came to ordinations in Norway. In any case, many of these bishops were, unlike the Scandinavians, simply elected for a fixed term, and were not bishops for life. One had the feeling that the situation was static and that the Church was conservative in this matter. Given too that the dioceses contain on average only about sixty clergy each, there is little chance of Norwegian bishops being given new insights by younger assistant bishops or retired bishops from abroad.

In the wider sphere of ecumenical activity, a Norwegian Council of Evangelical Churches has existed since 1977, and a Norwegian Free Church Council since 1966. The latter includes the Society of Friends but not the Pentecostal Movement or, of course, the Church of Norway. The Norwegian Council of Evangelical Churches does not, as its name implies, include the growing Roman Catholic and Orthodox Churches. Apparently a recent suggestion that it should do so resulted in some of the more protestant members threatening to leave. Coming, as I do, from a small English town where the Christian Council has had Pentecostal and Roman Catholic members sitting side by side for nearly fifteen years, I feel this is very sad indeed. One can, to some extent, understand the despairing view of the Anglican chaplain in Oslo that 'nothing ever happens here'. As the Bishop of Oslo, Andreas Aaflo, said to me, 'In Norway ecumenism is just beginning.' Someday things will change for the better.

[The Revd G.E.Cooke is a priest in the Church of England.]

## ANGLICAN-LUTHERAN SHARING IN URUGUAY

by Terry Ensor

The Anglican *Parroquia del Espiritu Santo* (Parish of the Holy Spirit) in Carrasco has, since its inauguration in April last year, celebrated the eucharist every Sunday in the German Evangelical Church, thanks to the generosity of the Pastor, Hartmut Winkler, and his congregation. However, we soon recognised that to develop the Anglican parish we needed to use their church building more frequently for our Sunday and weekday services, parish meetings and Bible and prayer groups.

Since my arrival in January I have found a good friend in Pastor Winkler, who is responsible for the German Evangelical congregations in Montevideo and Carrasco. His personal support was crucial when in March we approached the German congregation and outlined our ambitious plans for the use of their church building in Carrasco. They welcomed our request and very generously offered to share their church and adjoining buildings with us for a very nominal rent.

I am sure the offer had a lot to do with Pastor Winkler's personal support and 'lobbying' on our behalf. As he explained to me later, he felt that this gives the German congregation the opportunity to repay the debt to the Anglican Church when, at the beginning of the century, the German Evangelical Church held their services in the Anglican *templo ingles* in the old city of Montevideo before their own church was built in 1910.

However, it would be misleading to say our request was received with equal magnanimity from all the members of the German congregation in Montevideo and Carrasco. Some anti-British feeling still exists among the large German community in Carrasco, most of whom have not been touched by the *rapprochement* in Europe in recent years. It was here, of course, that the Battle of the River Plate was fought in 1939 and the battleship Graf Spee was scuttled in the River Plate estuary; that is still a personal memory to some members of both of our communities. The German congregation is very conservative and still uses the German language for its monthly service in Carrasco.

On May 25th, to mark the relationship between the two congregations, we had a ceremony of the unveiling of the *cartelera*: a large shared notice-board outside the church near to the pavement. Whatever its obvious usefulness, the notice-board is also an important sign of the work of the Holy Spirit in our midst. The sharing of the church building is also an important sign and symbol of our working together in mission in Uruguay. The ceremony was supported by both congregations as well as clergy from local churches, both Evangelical and Roman Catholic, including a Roman Catholic bishop. Unfortunately our own bishop was unable to attend due to illness. A few days before the event Pastor Winkler and myself, together with two lay representatives of our churches,



were interviewed on a national radio station. In the course of the interview Pastor Winkler said 'We think working together is very important, because we are two different congregations, using the same parish centre and now the same notice board, proposing an ecumenical message to Uruguayan people and showing that Christians, even though separated by denominations, can meet and work together in Christ.'

The support, goodwill and generosity of the German Evangelical Church in Carrasco has given us a church in which to worship and to celebrate the eucharist, and through which we can begin to develop the Anglican *Parroquia del Espiritu Santo* in Carrasco. We have much to thank God for already, not least of all our working together in mission and evangelism.

*[The Revd Terry Ensor is the Anglican priest in Carrasco. The above was excerpted from 'Project News', published by U.S.P.G..]*

## THE ECUMENICAL CANONS OF THE CHURCH OF ENGLAND AND THE LUTHERAN COUNCIL OF GREAT BRITAIN

by Eckhard von Rabenau

On the 16th of January 1991, 13 days before the 'Meissen Agreement' was passed by the General Synod of the Church of England (CoE), the Lutheran Council of Great Britain (LC), which represents 11 Lutheran churches and synods of various national jurisdictions or backgrounds, was accepted by the Archbishops of Canterbury and York as a body to which the Ecumenical Canons B43 and B44 of their church apply.

The Ecumenical Canons are the legal expression of the CoE's willingness to recognise the existence of other churches in the realm which for centuries it had considered exclusively its own, and to co-operate with them. The first such recognition was contained in Canon B15A, passed in 1974 after the failure of the Anglican/Methodist union scheme, which allows non-Anglicans to receive Communion at Anglican altars. By this time, 'other' churches had of course long been recognised in ecumenical dialogue, and day-to-day co-operation with them at parish level had far exceeded what was permitted by canon law. But a new situation had arisen when after the Nottingham conference of the British Council of Churches (BCC) of 1964, 'Areas of Ecumenical Experiment' - from 1973 onwards called Local Ecumenical Projects (LEPs) - had been established. How would LEPs fit into the Anglican parish system? Who would be allowed to minister in them? Who would have oversight? How would membership in them be defined in relation to the various traditional denominations including the CoE? For a time it was thought that all these questions would be answered by the so called Covenant Proposals for the English Churches; but when these

also failed, development of church unity at local level was accepted as the only promising way forward. A CoE Working Party under the Bishop of Derby was set up which, after rejecting various other possibilities of solving the legal problems ecumenism had brought with it, presented to the General Synod in November 1984 the draft of the two ecumenical canons. After revision by committee and consideration by the dioceses, the necessary legislation received final approval in 1987 and the canons were promulgated in January 1989.

The first paragraph of Canon B43 sets out what ministers and lay members of other churches are permitted to do in Church of England buildings and services, namely:

- conduct the liturgy in non-communication services
- read the scriptures
- preach
- lead intercessions and prayers
- conduct funeral services

provided they are permitted to perform these duties in their own church and they have been invited to do so by the person or body in authority, i.e. the incumbent, Parochial Church Council or Dean and Chapter. At baptisms and wedding services they may only assist; at Holy Communion services they may assist in the distribution of the elements. This last concession, just as any duty performed in connection with a service of ordination or confirmation, as well as other duties to be carried out on a regular basis, requires the permission of the diocesan bishop.

The other 11 paragraphs of this canon basically set out what Church of England clergy and lay workers may do in services of other denominations, namely all those things which belong to their office in their own church, the major exception being that a Bishop taking part in a non-episcopal ordination must not lay hands or do anything that could be interpreted as conferring Holy Orders in the Anglican sense. Only in most exceptional cases are Bishops and Priests permitted to preside at Holy Communion. Again, very definite rules have to be observed about the invitation to perform such duties and the granting of permission by diocesan bishops and local parishes.

It is Canon B44 on which the main emphasis of the new legislation lies and in which the CoE had to chart the difficult path between its own basic beliefs about legitimate ministry and full ecumenical involvement. The canon deals with LEPs.

The first three paragraphs speak about the setting up of an LEP. They emphasise the need for full consultation between the bishop of a diocese and the appropriate authorities of other churches involved before an LEP is started and also when an extension of it is planned.

Paragraph 4 of Canon B44 defines those features of ecumenical involvement which go beyond that which is possible according to Canon B43 and which are permitted only in the context of an LEP, namely that ministers of other participating churches can baptise in an Anglican parish church, that a priest of the CoE may preside at Holy Communion in any church building



within the LEP concerned, that a minister of another church may preside at Holy Communion in a CoE church building and that regular joint services, including services of baptism and confirmation, can be held; all this, of course, only with the authorisation by the bishop and after consultation with the parochial, deanery and diocesan bodies. The rest of the paragraph safeguards the CoE's ecclesial, doctrinal and practical emphases in its understanding of the sacrament of Holy Communion: when a non-Anglican minister presides at Holy Communion, it has to be made clear to the participants that this is not a CoE communion service, even when the Anglican rites are used. Other rites used must not differ essentially from the doctrine of the CoE. No leftover elements of Holy Communion must leave the church, except for use at a sick bed.

Paragraph 5 makes it a condition of Anglican participation in LEPs that there will be provision for Anglican services and especially Anglican Holy Communion services, i.e. services where an episcopally ordained priest presides, with reasonable frequency.

The other paragraphs apply the same principles to LEPs in which Anglican cathedral churches are involved and to the possibility of LEPs in extra-parochial situations such as schools and colleges, hospitals and prisons.

There are three conditions under which a church can be designated as one to which Canons B43 and B44 apply:

- A church must subscribe to the doctrine of the Holy Trinity.
- It must administer the sacraments of Baptism and Holy Communion.
- It has to be gazetted under 'Sharing of Church Buildings Act 1969'.

None of the congregations represented in the Lutheran Council of Great Britain so far is involved in an LEP and so the main emphasis of the canons does not apply to them. There is, however, always the possibility that such involvement will become possible in the future. In such a case the door is now open as far as the CoE is concerned, and the thinking and experience of the CoE in this field would be a valuable guide for Lutheran congregations and church authorities wishing to enter into an LEP agreement and having to lay down their own conditions.

In the area of sharing of church buildings and having joint services, Canon B43 seems to be no more than the legalising of practices for which many Lutheran congregations in England had long been invited by local Anglican parishes and which had been taken for granted. But it is a difference whether they rest on an individual vicar's or bishop's generosity and ecumenical interest or the will and commitment of a whole church. Legalistic and cautious through canons may read and sound, are they not an expression of the visible church as the outcome of 'the word made flesh'?

There are of course the well-known Anglican reservations in matters of presiding at Holy Communion and recognising of other ministries which Lutherans together with other non-

Anglican churches will regret, but the canons are a definite step in the direction of unity, and inasmuch as the LC as one of the smallest minority Christian communities in Britain is now included in the orbit of their validity, we cannot but rejoice.

*(Eckhard von Rabenau recently retired as pastor of the German Lutheran congregation in Cambridge and the Hamburg Lutheran Church in London.)*

## A TREE BEARS FRUIT

by Gillian Court

'All our readers know that in early days CMS was mainly dependent on Germany for its missionaries, as also were the SPCK and SPG', writes someone signing himself 'ES' in an article in *The Church Missionary Gleaner* dated January 1897. The article, written nearly a century ago by a British member of CMS, reflects longstanding links between missionary societies of the Church of England and the Lutheran Church of Württemberg.

The Church Missionary Society (CMS), the Society for Promoting Christian Knowledge (SPCK) and with it the Society for the Propagation of the Gospel in foreign parts (SPG - which combined in the 1960s with the Universities Mission to Central Africa to become the United Society for the Propagation of the Gospel, known today as USPG) are the Societies by which the Church of England has organised its missionary and literary work overseas. CMS, SPCK and SPG were founded in the 18th century. Broadly speaking, CMS is evangelical in tradition where SPG was more from the Catholic tradition of the Church of England.

### *'Visit to Some Veterans'*

In his article, which is illustrated with a group photograph, ES wrote 'Being in the Black Forest, in the south of Germany, this year for a short holiday, it occurred to me to pay a visit to Stuttgart, the capital of the Kingdom of Wurtemberg. My object was to see some old German missionaries of the Society, who in their retirement had taken up their abode in or near that city, whence a good many of them originally came. For Wurtemberg is in the main a Protestant country, though surrounded by Roman Catholic states; and what was known in the last century as the Pietist movement in Germany, answering in some respects to the Evangelical revival in England at the same period, was especially conspicuous there... The first bands of men sent forth by CMS came from North Germany; but about 1820 the famous Basle Missionary Seminary was established... Basle drew a large proportion of its men from Wurtemberg, and the connexion is still close. CMS has not taken Basle men for very many years, and in fact they are all wanted by the now vigorous Basle Missionary Society which has important Missions of its own, especially in Western Africa and Western India. But during the Society's (CMS) first half century a great many of its noblest missionaries were trained there... Some of them went out at first in another



connexion, but joined CMS in India; a few were accepted by the Society while students, yet went to the Mission-field direct, without coming to England; but the majority came to London, received further training at Islington College and were ordained by the Bishop of London. Among those who retired to Wurtemberg after years of labour, and died there, should be specially mentioned Krapf and Rebmann, the great pioneer missionaries of East Africa...

'It was very touching to see all these old veterans, and to hear from them many interesting reminiscences of their missionary careers.'

He met eight retired missionaries, four of them women, all of whom spoke English and some 'preparing Christian books, in the language of their Mission-fields.' The oldest person in the group had trained in the CMS College 52 years previously and had served in Bengal and Mauritius for 40 years. Others of them had worked in India, Egypt, West and East Africa and Palestine. One, the Revd F.A. Klein has the distinction of being the discoverer of the Moabite Stone, which commemorates successes gained by King Mesha of Moab against Israel in the 9th century BC.

#### *Renewed Relationships*

In September 1988 the General Secretary of CMS, Bishop Harry Moore, visited Stuttgart at the invitation of the Evangelical-Lutheran Church of Württemberg to renew the historical relationship and to exchange views of how best to enlarge the vision for evangelism and witness in the context of the world-wide church. A *Memorandum of Co-operation* was drawn up on that occasion, which was further developed in March of this year, when the present General Secretary of CMS, Bishop Michael Nazir-Ali, made another visit to Stuttgart. According to the CMS magazine YES, November 1991: 'An understanding was reached by which the German Church will send an annual grant to the Society for innovative ministries; and Albrecht Hauser, Württemberg's Mission and Ecumenical Officer, has been invited to attend one CMS Standing Committee a year.'

'Three proposals have been agreed for an interchange of mission partners: German Christians are to come to Britain and to be sent to other parts of the world through CMS, and UK mission partners from CMS are to go to Germany. The exchange of such mission personnel is seen as an extension of the recent Meissen agreement between the Church of England and the Evangelical Churches in Germany. The arrangement will place German Lutheran mission partners in largely Anglican contexts and provide Anglicans with experience of the churches in Germany.'

ES reports of his conversations with the missionaries in 1897: 'They were rather disposed to apologise to me for doing nothing for CMS in Germany; but I assured them that working for our own particular Society - much as we love it - is quite a secondary thing with us, and that the Committee would be just as pleased to know that they had other opportunities of furthering the great cause of Evangelisation of the World.'

They would no doubt be well pleased to know that their

legacy is bearing new fruit in Anglican/Lutheran understanding and exchange. In the words of the *Memorandum of Understanding*: 'We consider ourselves learners in the mutual relationship of giving and receiving from churches across the world. In order to share faithfully the Gospel in our time and age we are challenged to "reach the unreached" and will therefore seek under the guidance of the Holy Spirit practical ways to transform vision into God pleasing action... Since the questions and issues in our secular and post-Christian contexts are of similar nature, we believe that in facilitating visits to one another we could mutually help to share insights and find ways to encourage and challenge our churches to be learners together in the task of mission to reach people for Christ.'

(Quotations reproduced with permission of the Church Missionary Society.)

(Gillian Court is an Anglican lay member of the Anglican-Lutheran Society Executive Committee.)

## A MOVE TOWARDS ENTENTE

Closer relations between the Church of England and the French Protestant Churches are to be initiated at an 'informal meeting' near Paris in September next year. This was announced by the Archbishop of Canterbury when he welcomed the President of the National Council of the Reformed Church of France, M. Jean-Pierre Monsarrat, to the General Synod on Tuesday. Dr Carey added that M. Monsarrat would be joined the following day by Professor Marc Lienhard, Dean of the Protestant Faculty of Theology, Strasbourg University, coming to represent the Lutheran Church of Alsace and Lorraine.

It was 20 years since there had been any theological conversations between the Church of England and the French Protestant Churches, Dr Carey said. This development had followed from Dr Runcie's visit to Strasbourg in 1989. The standing council of the four French Protestant Churches had written to Lord Runcie expressing the desire to work towards an agreement with the Church of England similar to the Meissen Agreement.

[CT]

*The Anglican-Lutheran Society was established in 1984 with the following aims:*

- \* *to encourage a wider interest in and knowledge of our respective traditions and contemporary developments within them;*
- \* *to develop opportunities for common worship, study, friendship and witness;*
- \* *to pray for the unity of the Church, and especially between Anglicans and Lutherans.*



## NEW CHURCHES IN THE UNITED EVANGELICAL LUTHERAN CHURCH IN GERMANY

For the first time since the 1990 unification of Germany, the synod of the United Evangelical Lutheran Church of Germany (VELKD) has met as a pan-German organisation. The synod gathered in Königsplatz from the 13th to the 16th of October.

The VELKD, which now has seven Lutheran member churches since the churches of Saxony and Thuringia joined on October 1st, represents about 12 million Christians in some 6,900 congregations. In western Germany, the Lutheran churches in Bavaria, Brunswick, Hanover, Schaumburg-Lippe and North Elbia belong to the church. The churches of Oldenburg and Württemberg are not members although they are also Lutheran. In eastern Germany, the Evangelical Lutheran Church of Mecklenburg has not yet come to a decision on membership.

The VELKD was founded on July 8th 1948. It then had nine Lutheran member churches: Bavaria, Hanover, Brunswick, Schaumburg-Lippe, Hamburg, Schleswig-Holstein, Saxony, Thuringia and Mecklenburg - to be joined by Lübeck in 1949 and Eutin in 1967. After the division of Germany, the Lutheran churches in eastern and western Germany became separated in 1968. In the German Democratic Republic, the churches of Mecklenburg, Thuringia and Saxony formed the United Evangelical Lutheran Church, which gradually gave up its tasks to the Federation of Protestant Churches in the GDR and dissolved in 1988. In 1977, Hamburg, Eutin, Lübeck and Schleswig-Holstein joined with the North Elbian church.

The VELKD, whose member churches also all belong to the Evangelical Church in Germany (EKD), sees its special task as the preservation of its traditional declaration of faith which dates back to Martin Luther. The senior bishop of the VELKD is Bishop Gerhard Müller of the Evangelical Lutheran Church in Brunswick.

[LWI]

## LUTHERAN-EPISCOPAL ACTION IN THE U.S.A.

The Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) has approved the development of a study process for documents that grew out of a dialogue with the Episcopal Church in the U.S.A.. Formal study of the documents, which look forward to possible full communion, will begin after the 1993 Churchwide Assembly, with a report to be made to the 1995 Assembly.

At a meeting just prior to the Assembly, the Church Council authorised the formation of a joint Lutheran-Episcopal Coordinating Committee. It will oversee the continuation of a 1982 agreement that involved the two churches in eucharistic sharing and encourages other joint activities on a variety of levels.

The committee is to 'give special attention to dissent and concerns for caution within our two churches', especially in regard to a proposal for full communion that came from the most recent round of dialogues between the ELCA and the Episcopal Church.

The General Convention of the Episcopal Church approved an almost identical action in July.

Dr William Rusch, ELCA ecumenical officer, said the votes on Christian unity signalled 'an affirmation of a deep ecumenical commitment' on the part of the ELCA.

Several ecumenical guests spoke briefly. Representing the Episcopal Church, Bishop Edward Jones of Indianapolis said that talks with Lutherans "have changed us". Ecumenism and efforts toward greater unity with the ELCA are "suddenly stretching us, even to the point of being controversial."

[L]

*Best Wishes for Christmas  
and the New Year*



THE ANGLICAN-LUTHERAN SOCIETY  
30 THANET STREET  
LONDON WC1H 9QH