

TO LOVE AND SERVE THE LORD



Diakonia in the Life of the Church

The Jerusalem Report of the Anglican–Lutheran
International Commission (ALIC III)

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International Commission (ALIC III)*

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Cover:

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Photo: ACNS/ Neil Vigers

Design and Layout:

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ISBN 978-2-940459-24-7

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Preface

One of the joys of the work of co-chairs of ecumenical dialogues is to commend to our member churches and to the wider Church the completed work of a bilateral dialogue commission. In this case, we are especially pleased to present with this report a new phase in the maturity of relations between our Anglican and Lutheran churches.

There are several dimensions of this new maturity. Theologically, it is most important that our two church families no longer confront issues between them that need be church dividing. While important differences remain, of course, this third phase of our Anglican–Lutheran International Commission (ALIC) did not need to put these differences at the centre of its work. Thus it was able to pioneer in the presentation of this report: it is focused on *diakonia* and the fullness of its expression in the spirit of the prophets and the gospel of Jesus the Son of God (Isa 61:1–3; Lk 4:16–21). It engages its readers in its stories of the faithful ministry of our churches as well as in their ecclesial theology. It draws fully on perspectives from the global diversity that is transforming the lives of both our communions.

This report illustrates the crucial interaction at all levels of ecumenical engagement, from the congregational to the regional and international dimensions. In many parts of the world, missional collaboration between Lutherans and Anglicans is already firmly established. In several regions there are formal relations of full communion. Growth in these relationships present-

ed this ALIC with a reality different from that faced by earlier commissions; there was a growing wealth of experience on which to draw. At the same time, their work can now return to local and regional settings with a renewed invitation: come on further!

For these next steps, this commission found that this is the moment to focus first not on **how** to give more visible expression to the unity which exists between our two communions, but, rather, drawing on our growing experience with one another, on **why** growth in relations between Anglican and Lutheran churches is possible. It trusts to specific contexts the discernment of the most appropriate ways forward toward communion. Examples and shared wisdom can be inspiring and helpful for these efforts. There is, however, no proposal here for some unified formula for our two international bodies. Rather, this report speaks to the growth in faithful mission that growth in communion both encourages and requires. This report is intended for a wide audience. Its implications reach out to all of our churches as we seek to respond to God’s call to faithfulness. In many of our churches our worship concludes with the sending of the people to go “to love and serve the Lord.” These words, chosen as the title for this report, are also our hope and charge for our churches: let us go—**together**—to love and serve the Lord.

Archbishop Fred Hiltz, Anglican co-chair
Bishop Thomas Nyiwe, Lutheran co-chair

I. INTRODUCTION





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I. Introduction

You are my friends if you do what I command you (Jn 15:14).

The friendship to which Jesus calls us is to be one with him in his mission in the world. To be a disciple of Jesus is to live by his teaching given in Matthew 25:31–46, which calls us to feed the hungry, refresh the thirsty, welcome the stranger, clothe the naked, tend the sick and visit the imprisoned. Alongside such compassionate service is the call “to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free” (Lk 4:18).

In its journey from Moshi to Jerusalem, the Anglican–Lutheran International Commission has seen powerful images of such ministry:

- Moshi, Tanzania: Breaking the silence about HIV and AIDS
- Halifax, Canada: Pursuing truth and reconciliation with First Nations Peoples
- Chennai, India: Embracing the Dalits in communities of justice

- Alingsås, Sweden: Providing daily bread, advice and opportunities for self-help
- Columbus, USA: Taking courageous action to challenge slavery and human trafficking
- Jerusalem, the Holy Land: Healing the wounds of the present generation and educating the next generation of peace makers.

In all these places, people speak of their daily work as participating in the work of Christ, reflecting a commitment to his gospel. The Church calls this *diakonia*.

In Anglican–Lutheran discussions, the diaconate and diaconal ministry have long been identified as a fruitful area of discussion, although the regional agreements on (full) communion between Anglicans and Lutherans have made clear that differences of practice in this area are not church dividing. The 1996 *Hanover Report* of the second Anglican–Lutheran International Commission, *The Diaconate as Ecumenical Opportunity*, gave impetus to the discussion about the role of the diaconate in regional Anglican–Lutheran relations. The Porvoo Communion held consultations on the diaconate and diaconal ministries in London in 2006 and in Oslo in 2009. This, the report of the third Anglican–Lutheran International Commission, looks beyond the diaconate to *diakonia* itself. It explores the long history and diverse expressions of *diakonia* in our churches, and tells diaconal stories from around the world. These emphasise *diakonia* as the ministry of all the baptized, with the ordered ministries of the church as supporting them.

“*Diakonia* is central to what it means to be church,” as the Lutheran World Federation (LWF) report of its Johannesburg consultation in 2002, *Prophetic Diakonia: For The Healing Of The World*, pointed out (p. 6). ALIC III has explored what it means to recognise that *diakonia*

Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” Then he will say to those at his left hand, “You that are accursed, depart from me into the eternal fire prepared for the devil and his angels,” for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.” Then they also will answer, “Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?” Then he will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.” And these will go away into eternal punishment, but the righteous into eternal life” (Mt 25:31–46).

is an expression of *koinonia*, communion with and in Christ. In 1 Corinthians 11, Paul insists that Christian worship and Christian care for the poor are inextricably linked in the Eucharist. We gather for fellowship, teaching and sacrament and are sent out for service and witness. *Koinonia* and *diakonia* reinforce each other.

Building on the work of the *Hanover Report*, this report affirms that worship (*leitourgia*), service (*diakonia*) and witness (*martyria*) belong together. Furthermore, it highlights the essential place of *diakonia* as a bridge, holding worship and witness together in a faithful response to God’s mission. That mission is specific to its context, and so we argue that the form of diaconal ministry must also be appropriate to a particular

context. Therefore, differences in the forms of diaconal ministry are to be expected and are not church dividing. We hope this report will offer not only new insights into Anglican–Lutheran relations, but new impulses for the diaconal ministry of the whole Church.

Called to go out to love and serve the Lord, we pray:

Gracious Father,
your love knows no limits.
Fill our hearts with your compassion,
open our eyes to your presence in the world,
enlarge our minds to understand your will.
Take our hands and minister through them.
Speak through our words
and direct our feet in the path of peace,
that Christ may be revealed in us
and the world may believe.
Amen

II. DIAKONIA DEI/MISSIO DEI —THE SHARED IMPERATIVE





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II. Diakonia Dei/Missio Dei —The Shared Imperative

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn ... (Isa 58:6–8).

Diakonia is deeply rooted in Scripture. From the beginning it has been an essential part of discipleship and Christian identity (Lk 4:18–19). Diaconal ministry is grounded in worship, in the

sacraments of Baptism and Holy Communion, and lived out in discipleship. In the Early Church, diaconal ministry included service to the poor and the distribution of alms (Acts 2:44–5; 4:34–35; 6:1–7). As John N. Collins has shown in *Diakonia: Reinterpreting the Ancient Sources* (Oxford University Press, 1990), *diakonia* refers to the commission given to a person by someone in authority; essentially it denotes responsible commissioned agency. In the Pauline Epistles and the Acts of the Apostles, *diakonia* often refers to the ministry of proclamation of the gospel, of God’s revelation in Christ (e.g., 2 Cor 5:18; Eph 5:7). The imagery is that of a

herald or go-between who carries the gospel from God or Christ to those who are to hear the message of salvation. *Diakonia* is an apostolic ministry (Acts 1:25), as well as an expression of service. Through its ministry of *diakonia* the church offers a foretaste of God's kingdom. The revaluation of *diakonia* that Collins has pioneered has influenced two Church of England reports on the diaconate (*For Such a Time as This*, 2001, and *The Mission and Ministry of the Whole Church*, 2007), as well as the *Common Worship* ordination service for deacons.

Diakonia is a ministry that belongs to **every** believer because it is rooted in the apostolic commission that all receive in Baptism. In Baptism, every person is initiated into the ministry of the whole Church: "Incumbent upon all the baptized is the exercise of *leitourgia*, the worship of the Church, *martyria*, the witness of the Church and *diakonia*, the service of the Church" (*Hanover*, §24). Through Baptism, we have a part in Christ, a share in his work in the world and his vision of the kingdom (Rom 6:3–11; Eph 4:4–13). The question therefore is this, How do the people of God become conscious of and shaped for their diaconal ministry?

Diakonia takes the forms of prophetic witness, advocacy and empowering action, as well as compassionate care.

Diakonia means not only giving aid, but also confronting the concentration of power and wealth which is the cause of poverty. A diaconal church accompanies, bolsters and empowers the economically weak and vulnerable; with them a diaconal church resists abusive manoeuvres that deprive them of their basic human rights, including economic, social and cultural rights.

Diakonia is political in as far as it exposes structural injustice that affects people due to sex/gender, class, geography, religion and ethnic origin. The church empowers the voiceless to speak and speaks in solidarity with and for them when they cannot. "Speak out for those who cannot speak, for the rights of all the destitute. Speak out,

judge righteously, defend the rights of the poor and needy" (Prov 31:8–9). Here our communions can learn from and be inspired by the Latin American, African and Asian churches' courageous emphasis on *prophetic* and *political diakonia*.

Case Study 1: Latin America

During the last decades of the twentieth century, the commitment of many Latin American Lutheran churches who stood up to military dictatorships and state terrorism is an example of prophetic and political *diakonia*. Along with other churches, they boldly opted for the values of truth, dignity, justice and solidarity in the midst of violence, torture, murder and the forced disappearance of human beings.

There are many examples of such churches, among them: the Evangelical Lutheran Church in Chile during the dictatorship of Augusto Pinochet; the churches in Argentina during the military regime installed in 1976; the Evangelical Church of the River Plate in Paraguay as a part of the Committee of Churches during the dictatorship of Alfredo Stroessner, and the Evangelical Lutheran Church in El Salvador during the civil war.

The churches took the risk of being in solidarity with the victims, speaking in their favour, calling for justice and denouncing oppression at international forums. They accompanied families and, in many cases, provided meeting places, refuge and shelter in their churches. Their commitment to human dignity, truth and justice gave renewed hope to many people in their darkest time.



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Case Study 2: The Dalits

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Jesus Christ (Gal 3:28).

In India we saw Christian communities that had become agents of liberation for Dalits. As Augustine Jeyakumar, United Evangelical Lutheran Churches in India, told us,

I belong to a lower class which in my country, India, is regarded as an outcast. I am, however, thankful to the Lutheran church that proclaimed the gospel among my community and made us proud hu-

Diaconal ministry therefore has these essential aspects: to support individuals in particularly vulnerable life situations and also to address those conditions that **create** vulnerability and to work to change them. It is important to note that vulnerability takes different forms. It may be material, spiritual, social, or emotional. Hence, diaconal ministry has a different focus in each context.

The church's *diakonia* however is not just a ministry of repair or protection. It is also expressed in the ways in which the church helps build—from the start—communities that are gracious, that value people, because God values them without reference to their successes or failures. Constructive *diakonia* helps communities find the energy to move forward by pointing to God's saving action in their prior history. Moreover, it enables communities to hope that

man beings because now we belong to the order of creation; we, too, are created in the image of God. You cannot fully comprehend how important this is if you were never discriminated against for being a Dalit and told there was nothing you can do to change your position because you were born to this life.

The Church of South India also proclaims the message of God's inclusive love. In the arts programme at its cathedral in Chennai, youth sing and dance their commitment to marry without regard for caste. Advocacy for Dalits shapes the theological curriculum at Gurukul Theological Seminary and motivates development projects and political activism conducted by the churches. These provide an important witness in a society where, despite efforts at legal protections, there persists widespread consciousness of caste and such practices as "honour killings" of young women from higher castes who form relationships with Dalits.

The Christian community faced a test within its own worship life—and it came to the Table where Christ is host. There Christians had to confront the cultural influences of caste divisions even within their own communities and to honour in their practice an invitation which comes equally to all. The decision to share the body and blood of Christ—from the same altar and in the same vessels—truly provides a foretaste of the feast to come.

efforts to improve their common life can be successful, because their community is loved by a God greater than any destructive forces arrayed against it.

Ultimately *diakonia* serves the *missio Dei* (mission of God). What is God's mission? Isaiah 11 and Revelation 21 picture humanity and the natural world at the end of time (at the *eschaton*) as being saved, not just from the powers of sin, death and hell, but saved for the kind of community in which the wolf lies down with the lamb and the nations bring their gifts into the New Jerusalem to share with each other. These eschatological visions are visions of true community. They flow from the life of God, which the Bible shows us is communal, Three-in-One. The gospel writers allow us to see how Jesus interacted with the Father and the Spirit: in the river Jordan, at the bedside of the sick, in Gethsemane, on the cross,

and at Pentecost. This Trinitarian life overflows into our own lives and those of all of creation: the Bible envisions this saturating of all creation with the life shared within the divine community as the *missio Dei*. We read, for example, Paul's hope that ultimately "God may be all in all" (1 Cor 15:28) and Isaiah's vision that "the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isa 11:9). Jesus prays for that day: "As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me" (Jn 17:11). We can describe God's mission as the creation of communities that reflect the quality of life shared within the Trinity.

The life of the Trinity thus gives both real and ideal shape to diaconal ministry which nurtures in communities a spirit of mutual trust and love, of interdependent, empowering relationships like those we see among Father, Son and Holy Spirit.

Consequently, the church works to establish communities of healing, feeding and hospitality, where strangers are given respect, treated well and fully included. Such communities offer a foretaste of the new creation. In so doing, however, they often overturn existing arrangements, embodying the words from the Magnificat, "He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty" (Lk 1:52–53). *Diakonia* addresses the huge disparities that we see in life. Its vision is to create a society where humanity stands on even ground and where causes of injustice and exclusion are dismantled.

In their deepening relationship, Anglicans and Lutherans have come to recognise the call to serve the mission of God's suffering and vulnerable love. "The Church serves the mission grounded in and shaped by Christ's way of being in the world" (*Niagara Report*, §23). The whole mission of the Church is rooted in Christ. As the *Hanover Report* affirms (§10):

Christ is determinative for the ministry and ministries of the church. He is the basis for the *leitourgia*,

the worship, of the church, for he offers and gives himself in free obedience (Heb 9:14; Gal 2:20; 1 Cor 11:23–26; Jn 12:20–33, etc.). He is the basis for the *martyria*, the witness, of the church, for he is the foundational witness to the everlasting love of the triune God (Jn 3.16; Rom 5:8). As the incarnate



© Princess Basma Centre

Case Study 3: Jerusalem

In Jerusalem, the cross has been an ambiguous symbol since it was planted there: initially a symbol of scorn to some, of divine humility and forbearing love to others. For too many centuries it has also been a symbol of triumph and division. In the Holy Land, Anglicans and Lutherans have been working in the name of the Crucified One to bring about the reconciliation the cross originally proclaimed. At the Princess Basma Centre for Disabled Children, Anglicans work inside the wall that divides Israelis and Palestinians. They diagnose, treat and train mothers to care for disabled children from all over the West Bank and East Jerusalem. Their deep love and quality care for these weakest ones have drawn together Christians, Palestinians and Israelis for research and treatment. Outside the wall, in Bethlehem, the Evangelical Lutheran Christmas Church, and the Diyar Consortium of which it is a part, work to bring abundant life to divided peoples: through the arts (e.g., the most beautiful voice contest, dance, media training) trades (e.g., pottery making, tour guiding), health and wellness therapies and conferences on peace. These are just two examples of the many ways in which Lutherans and Anglicans are working for peace in the land where the Prince of Peace once walked.

Word sent by the Father, Jesus is the basis for the church's *diakonia*, the freedom to announce and act out God's eschatological salvation (Rom 15:8).

Diakonia takes its concrete model from the life of God made visible in the incarnate Christ. All are called to be co-workers with Christ in God's mission of loving, healing and restoring the world according to the design of God's great love for all of creation. Christ's diaconal character gives direction to the life and ministry of all his followers.

However, as Jesus' disciples, we not only imitate and work with Christ but, in the Spirit, are the living presence of Christ. "In Christ, who is the Light of the world, his followers are transformed to be light of the world" (LWF, *Diakonia in Context* [2009], p. 27). Jesus said he came "not to be served, but to serve" (Mk 10:45).

He exemplified this by washing the feet of his disciples (Jn 13:3–14). So, too, Christ calls his

followers to minister to one another. As St Teresa of Avila (1515–1582) eloquently articulated:

Christ has no body now on earth but yours,
no hands but yours,
no feet but yours,
yours are the eyes through which Christ's compassion
is to look out to the earth,
yours are the feet by which He is to go about doing
good
and yours are the hands by which He is to bless
us now.

The joy of this ministry is that those who become Christ to others in need also meet Christ in the other. "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (Mt 25:40).

Case Study 4: Shichigahama, Japan

Renta Nishihara of Tokyo (member of ALIC III) introduced the testimony of Seiko Mukai, a young Anglican Japanese woman, who volunteered in the areas ravaged by the 2011 tsunami. She participated in "Ashiyu," the traditional Japanese custom of soaking the feet in hot water.

Ms Mukai explained,

I have come to Shichigahama, Miyagi Prefecture, as a volunteer. About 500 homes in this area were washed away by the tsunami and 1,200 people are still living in shelters. My work involves caring for stress by giving a foot bath to those affected by the tsunami who cannot take an ordinary bath and lending a listening ear. Listening to their stories is very important. I don't ask questions or talk about myself. I sit close to the people who don't want to talk and remain silent while holding the hands and caressing the skin of residents who can't stop crying. I spend ten to fifteen minutes with each tsunami victim.

Washing the feet of the exhausted residents and listening to their stories reminds me of Jesus bathing the feet of his disciples in the Gospel of John.

I feel like I have come to understand something of the deep love of Jesus, who bathed the feet of his disciples in the expression of "the full extent of his love." On the other hand, although I have experienced such deep emotion, even if I feel the love in the stories and bodies of the disaster victims, I also wonder if I am able to love others in my own daily life. My usual self, who is unsympathetic, forgets to be kind to people the closer they are to me and is far from compassionate, continues to be constantly in question.

I pray that Jesus, who loves us supremely, holds the victims close to him and works miracles through the foot bathing volunteers.



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III. DIAKONIA, KOINONIA AND THE UNITY OF THE CHURCH





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III. Diakonia, Koinonia and the Unity of the Church

For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life... For he is our peace; in his flesh he has made both groups into one... (Eph 2:10, 14)

Diakonia and koinonia

A fundamental premise of the *Hanover Report* is that “the eucharistic assembly as *koinonia* (or fellowship) participates in and manifests the *leitourgia*

(worship), *martyria* (witness), and *diakonia* (service) of the Christ who is present to it and through it” (*Hanover*, §20). Diaconal ministry, that is the service of others, is an essential aspect of life in Christ. It concludes that diaconal ministries are “not only ministries of service (*diakonia*), but also of witness (*martyria*) and worship (*leitourgia*)” (*Hanover*, §52).

The church must be aware of the needs of the community it serves and respond to those needs in witness and service if it is to bring those needs authentically into worship. At the same time, its worship informs its service and mission. The two are linked together, as the *Hanover Report* suggests:

Diaconal ministry typically not only seeks to mediate the service of the church to specific needs, but also to interpret those needs to the church. The “go-between” role of diaconal ministry thus operates in both directions: from church to the needs, hopes, and concerns of persons in and beyond the church; and from those needs, hopes, and concerns to the church (*Hanover*, §51).

Out of its worship and witness the church brings a range of gifts to its service in community:

Hope: The church tells publicly the story of a God who raises the crucified, a God who loves communities and opens up a future for the homeless, displaced, exiled and demoralized. Such

hope allows a people to begin again, knowing that God is greater than the destructive forces arrayed against them.

Truth-telling: The church is called to look at the world’s problems from the **bottom up** rather than the **top down**. The church exercises a **hermeneutic of suspicion**. It is alert to ways in which social, economic and political powers justify or obscure their domination of others and the concentration of social goods into a few hands. It asks, Whose interests are behind what is said and done? It insists that the way things are is not always the way they are publicly presented, and helps the marginalized exercise a rebellious imagination.

Case Study 5: New Orleans, USA

On 31 August 2005, a category five hurricane swept in from the Gulf of Mexico and overwhelmed the dykes defending the City of New Orleans. Response from governments was slow and uncoordinated and the citizens pretty much had to cope on their own. There were many deaths and many are still missing. Residents, particularly from the poorest areas, were forced from their homes and were scattered through neighbouring states. Some were housed temporarily in appalling conditions in the leaky Superdome in New Orleans; later they were moved to the Houston Astrodome in Texas, hundreds of miles away.

The Lutheran Episcopal Services of Mississippi (LESM) is a visible expression of diaconal cooperation between the Evangelical Lutheran Church in America and The Episcopal Church. This collaborative aid agency was among the first disaster response teams deployed. Within days, LESM established relief camps on the Mississippi Gulf Coast, while initiating evacuee resettlement efforts in Jackson, Mississippi.

Hurricane Katrina has changed the organization’s focus and direction. The level of the devastation was so great that full recovery will take years. LESM has made a long-term commitment to recovery and rebuilding efforts.

Today LESM manages Camp Victor in Ocean Springs, Mississippi, offering volunteers who support recovery services in housing, case management and construction.

In Texas, Episcopalians and Lutherans together took on the task of providing food for tens of thousands of people who escaped Hurricane Katrina. About 23,000 people who took refuge at the Superdome in New Orleans were moved to the Houston Astrodome. The Red Cross did not have the capacity to provide food for people in the Astrodome and asked faith communities for help. It cost the churches USD 1 million to feed people for one week. Volunteers from the Lutheran and the Episcopal churches came forward to work together to assist with the food programme.



© Episcopal Relief and Development

Case Study 6: South Africa

But let justice roll down like waters, and righteousness like an ever-flowing stream (Am 5:24).

Human trafficking thrives because of the abject poverty that ravages many communities in the world. The perpetrators prey on the innocent by promising them lucrative jobs in South Africa and other developed countries. On arrival at their destination, the victims are usually handed over to their new masters who exploit them by either turning them to prostitution or child labour. The victims find themselves without their passports, if foreigners, and in many instances they find themselves trapped in debts that they cannot extricate themselves from. This is a gross violation of human rights. The church is called upon to be prophetic and denounce injustice, irrespective of who the perpetrator is.

It is for this reason that the Anglican and the Evangelical Lutheran churches in Southern Africa have joined hands in fighting the scourge of human trafficking. They run awareness workshops and make sure that

in their conferences they sensitize parishioners to be wary of this practice, which is perpetuated by both strangers and family members, most of whom claim poverty as the cause for their evil actions.

Nnyawedzeni, a survivor of trafficking, was trafficked by her aunt. She relates her story:

My aunt told me that a man named John had approached her and told her of abundant job opportunities in Johannesburg. She told me that she wanted me to go with him to Johannesburg as my employment would alleviate the family's poverty and hunger. I became a slave of this man who did not love me but used me both as sex slave and drug peddler. He cut me off from the world by confiscating my mobile phone. He would always lock me in whenever he left the room. I befriended him and won his confidence. He would leave the door closed but not locked and I would not run away. I must confess, I did not know where to go. I was busy mapping my way out in my own mind. I then plucked up my courage one day and ventured outside the room. I saw my uncle and dashed to him and begged him to send me home there and then. Fortunately he had money and he took me to his son who was driving home that very evening.

Protest: Jesus spoke about the unjust temple economy that branded some as outside God's favour, needing to buy their way in through the temple. But he also acted publicly in the temple, overthrowing the tables of those who committed that robbery. In his name the church is called to political *diakonia*, publicly confronting and working to change oppressive social structures.

Accompaniment: In the power of the Paraclete—the Spirit as Comforter and Helper—churches accompany strangers, the wounded and voiceless through the complex (and often corrupt) mazes of modern society's health, education, financial and justice bureaucracy.

Prayer and blessing: In their role as spiritual caregivers to the whole community, churches can publicly offer the liturgies that help their communities process devastating events (such as violence or natural and economic disasters). They

offer blessing on ordinary life and celebrate life's passages.

Yeast and light: The Report *Diakonia in Context* suggests that the church's diaconal initiatives "may be seen as pioneering examples of public responsibility" (p. 64). The church shows the world how healthy life can be constructed by establishing initial ministries that can serve as the seeds of longer-term, sustainable social services and structures. In this, the church's aim is not to monopolize these forms of ministry but rather to stimulate others to take them up.

Empowerment: The church seeks to help people develop their capacity to act and speak in their own and their community's best interests. Latin American churches have spoken of this empowerment as building citizenship (*construir cidadania*)—giving marginalized people a chance to assume new, more active roles in the life and governance

of their communities. The church listens and helps them to voice their needs. It speaks gospel words of value and encouragement and equips leadership for *diakonia*. In this it must be careful that professional leadership catalyzes and does not replace the diaconal ministry of the whole people.

Bridge-building: In a world, divided by greed and ancient hatreds, God has given the Church a ministry of reconciliation (2 Cor 5:18). It holds to a gospel that allows people of conflicting perspectives to engage each other with respect and openness. It offers the liturgies of confession and absolution. It provides enemies a hospitable space to talk to each other, helping them struggle together through the issues or events that drove them apart. Of course, there is no guarantee that reconciliation will happen in a particular case; grace must be grasped and forgiveness given.

Grace: Above all, churches can help build communities of grace, where people are valued according to the gospel, according to God's love and not their deeds. In this way, the church can offer sanctuary to the shamed, hope to victims and offenders, healing to the sick and vision to those in risky ventures. In this way, the church helps communities to become places where learning is possible without a paralyzing fear of failure.

Anglicans and Lutherans take seriously the gospel imperative to use these gifts to respond appropriately to the needs of the world, especially in times of crisis. Both communions can draw on global resources to make such responses possible.

Anglicans articulate this response in the *Five Marks of Mission* which include a clear emphasis on the serving, prophetic and political aspects of *diakonia* to:

- Proclaim the Good News of the kingdom
- Baptise and nurture new believers

- Respond to human need by loving service
- Seek to transform unjust structures of society



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Case Study 7: St Johannes Church, Gothenburg, Sweden

St Johannes Church is part of the Church of Sweden's diaconal work in the Stadsmissionen in Gothenburg.

The work of the Stadsmissionen covers abuse, psychiatric illness, care for the elderly, hostels for homeless, as well as support work for prostitutes and other vulnerable groups. The church of St Johannes has become a hub in the diaconal ministry of the organisation. The church building has been converted from a traditional church, with its nave, sanctuary and gallery, to a multi-purpose building. Today, the building is home to a coffee shop, smaller rooms for workshops and therapy as well as a worship area. The church is open for visitors seven days a week, as is the coffee shop, which serves both drinks and lunchtime meals. People come and go throughout the day. Some come for social reasons, a chat and some human contact; some come for the bread and delicious buns that are handed out; some come seeking advice—legal, social, or spiritual; some come as participants in the many self-help groups based on the twelve-step programme; some come as members of a painting group; some come to the many lectures; some come as choir members; and some stay for the eucharistic services just a few steps beyond the bread baskets and coffee pot.

- Strive to safeguard the integrity of creation and sustain and renew the life of the earth.

(*Bonds of Affection*, ACC-6, 1984; *Mission in a Broken World*, ACC-8, 1990.)

For Lutherans, *diakonia* and proclamation are central to the church's participation in God's mission to the world. As *Diakonia in Context* recognises: *diakonia* is "an intrinsic element of being church and cannot be reduced to an activity by certain committed persons or made necessary by

external social conditions" (p. 29). In its participation in *diakonia* the church learns more fully what it is to follow Christ.

The Church gathered and the Church sent out to serve are like a river and a lake: there is a rhythm of flowing in, gathering for fellowship, teaching and sacrament, then gushing out to serve the world. *Koinonia* and *diakonia* reinforce each other. Both Anglicans and Lutherans understand that *diakonia* is not just about transforming the world but about being transformed themselves.

Case Study 8: Nova Scotia, Canada

In November 2001, the 250-year-old St John's Anglican Church at the heart of Lunenburg, Nova Scotia, burned to the ground in a devastating fire. Fred Hiltz, bishop of Nova Scotia, and former rector of the parish, watched in horror, as did the whole town. Firefighters salvaged as much of the sanctuary furniture as they were able to, including the altar, carrying it up the hill to the parish hall. As Bishop Hiltz followed into the hall, some women of the parish anxiously said, "There's a bunch of youngsters in the hall. Do you



Photos © World Monuments Fund

know them? Should they be in there?" When the bishop went in he discovered a group of teens on their knees by the altar. He recognised them from his time as rector. They were all young people from the Zion Lutheran Church down the street. Without having been asked, they had simply gone to work, reverently cleaning the faces of the apostles carved into the smoke-singed altar. It was a diaconal moment forged by many decades of worship and fellowship between the two congregations. That altar, now fully restored, serves again at the front of the rebuilt sanctuary of St John's Lunenburg, a national historic site.

IV. HISTORICAL APPROACHES TO DIAKONIA AND THE DIACONATE





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IV. Historical Approaches to Diakonia and the Diaconate

When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” Then he began to say to them, “Today this scripture has been fulfilled in your hearing” (Lk 4:16–19, 21).

As indicated earlier, in different forms the care of the dispossessed and marginalised has been a feature of Christian discipleship throughout the church’s history. For instance, care of the needy is an important theme in the Acts of the Apostles (2:44–45; 4:35; 6:1) and the communities’ care for the poor and sick is assumed in many early Christian texts (e.g., *Didache* 13, *Apostolic Tradition* 24). Following the model of Acts (6:1–7), in the *Didascalia Apostolorum* (third century) the distribution of goods to the poor is part of the work of the deacon.

During the Middle Ages, monasteries were not only important places of hospitality, but also

primary providers of care for the poor, the destitute, the sick and the elderly. This tradition was affirmed and reshaped in the various expressions of the Reformation during the sixteenth century, and has continued to be a priority in the ministry of Anglicans and Lutherans ever since.

Lutheran approaches to diakonia and the diaconate

Luther believed that the gospel undergirded not just a personal sense of worth, but also the healthy functioning of society. He charged pastors to care not only for individuals, but for the well-being of the community as a whole: “For the world, too, [the pastor] does great and mighty works.” Pastors are to instruct people so that they may “do what is right before God”; they are to comfort and advise those who are troubled, mediate difficulties, advise those with troubled consciences and help to maintain peace (*Luther’s Works* 46, 226). He exhorts all Christians: “govern yourself according to love and tolerate no injustice toward your neighbour. The gospel does not forbid this; in fact, it actually commands it” (*LW* 45, 96).

For Luther, love of neighbour is part of the believers’ proper response to justification. The Lutheran Reformation, not only in the German lands but also in Scandinavia, was generally accompanied by reform of care for the poor and the sick, leading to the establishment of poor chests in parishes in the wake of the closure of the monasteries and convents that had provided much of this care.

In the Lutheran tradition—although in some areas pastors were still first ordained as deacon—in most places the title was dropped from use in the course of the sixteenth and seventeenth centuries. The Augsburg Confession (Articles V and XIV) sees the ordained ministry exclusively as a

ministry of Word and sacrament. Care of the poor was seen as being the responsibility of all believers, who were called to be neighbours to one another and take responsibility for one another. In practice, the organisation of care often devolved to the local ruler or to the mayor and the town council.



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Case Study 9: Hauge, Norway

The recognition of the relationship between mission and *diakonia* is not new. In Norway, Hans Nielsen Hauge (1771–1824) led a church reformation that also helped bring democracy to the country. It restored a voice to peasants who had been oppressed by a corrupt clerical and state hierarchy. In part as a result of his work, the participation of women in leadership was greatly enhanced. He also founded numerous communally shared businesses which supported the needs of the sick and the elderly.

In the course of the nineteenth century, the Lutheran diaconate re-emerged in the United (Lutheran and Reformed) churches in Rhineland and Westphalia as a response to the needs of the newly industrialised cities. By 1835, these churches had anchored the ministry of the deacon in their Canon Law, subordinated to the pastor’s ministry and modelled on the ministry of deacons in the Reformed churches in the Netherlands and Scotland. The first German deaconess house was founded in Kaiserswerth in 1835, primarily serving the needs of local communities in the industrial cities of the

Ruhr. A training programme for parish deaconesses was also established in Neuendettelsau, Bavaria, which trained women to serve both in Bavarian parishes and in the mission field. Training for men for the **inner mission** of the church also emerged in this period across Germany, focused in the industrial areas, although these **workers for inner mis-**

sion were not referred to as **deacons**. In the course of the nineteenth century, the deaconess movement spread to the Lutheran churches in Scandinavia and through emigration to the Lutheran communities in North America. Deaconesses might work as nurses, often in deaconess hospitals, as midwives, as social workers, as teachers, or in parishes.

The nineteenth century also saw Lutheran missions established in Africa, India, Indonesia and Latin America. Mission work included the founding not only of churches but of schools and institutions offering care for the sick and elderly. In the German Lutheran mission field, this work often included the establishment of deaconess institutes, some of which continue to this day. The association of mission with care for the people's social welfare was an important aspect of the church's complex relationship with colonialism.

In Europe, the flood of refugees and prisoners of war during and after the Second World War presented a challenge to the churches. During this period, European Lutheran churches worked with other churches, the fledgling World Council of Churches and other church-related organizations. The principle that *diakonia* must be an essential part of the preaching of the gospel was strongly influential in the establishing of the Lutheran World Federation in 1947.

Current patterns of the churches' involvement in *diakonia* across the Lutheran World Federation differ widely. In some parts of the world (for instance South Africa), the state has taken over much of this responsibility, but many Lutheran churches remain important providers of social work and health care. Lutheran churches have always been important influences in creating a social fabric of care.

With its beginnings so shaped by care for those who had experienced the sufferings of war, the Lutheran World Federation has maintained a central focus on diaconal work in its international activity. In 2002, in preparation for its Tenth Assembly, a consultation met in Johannesburg,



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Case Study 10: Deaconess order in Tanzania

Deaconesses play an important role in the Evangelical Lutheran Church in Tanzania, reaching out to both Christians and non-Christians through a variety of services. The Ushirika wa Neema (Community of Grace) Lutheran Sisters are a vivid example of the deaconess services within the ELCT. Founded in 1980, in Moshi in the Kilimanjaro region of Tanzania, they offer compassionate and faithful service to all people. The deaconesses serve in different parts of the country as teachers, accountants, social workers, pastors, medical personnel and agriculturalists. Some sisters continue to study as theologians, midwives or veterinarians. Their services are a blessing to many people.

Today, the sisters face a number of challenges, including a growing need for their services, a lack of new candidates and a shortage of funds to train new deaconesses. In the midst of these difficulties, they still plan to start a lay community known as Dorcas, for women who will live and work in the community according to their professional calling, but also meet for retreats and seminars.

Case Study 11: Health care in Africa

The Christian Health Association of Malawi has 171 member health facilities at 20 major hospitals, 30 community hospitals and 10 teaching hospitals. The facilities provide about 37 percent of the health care service delivered in Malawi, and 80 percent of such services in areas that are difficult to staff. In Tanzania, 43 percent of all medical care is delivered by the churches. The same applies in most parts of Africa outside South Africa.



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Case Study 11A: Social care in Germany

In Niedersachsen, Germany, there are discussions about how to restructure the work of the Diakonisches Werk, which includes social work, youth work, support for disabled people and much else, according to the motto, “*Diakonia* is lived faith.” An underlying theme is the question of how this work of social support and care can better be recognised as being an integral part of the work of the church, and not a separate institution. Local churches are being encouraged to share responsibility for directing and shaping the priorities of this work.



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South Africa, to “reconfirm *diakonia* as a constitutive dimension of the identity and mission of the church, and to articulate a renewed understanding of prophetic *diakonia*.” By 2010 the insights of the Johannesburg consultation had been further developed in the Lutheran World Federation’s handbook, *Diakonia in Context*.

Anglican approaches to diakonia and the diaconate

Anglicans can witness to similar developments. The 1536 Henrician Injunctions instructed that a poor chest be established in every parish, and in the years that followed monasteries were closed, removing any other sources of relief. Under Ed-

ward VI, the *Book of Common Prayer* (1549 and 1552) instructed parishioners to give generously of alms for the care of the poor, and parish registers of the poor were introduced in 1552. The 1550 Ordinal retained the threefold structure in the ordained ministry, providing for the ordering of deacons as well as priests and bishops.

According to the Ordinal, it was the particular responsibility of the deacon, “to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell,” to the Curate, and to assist in distributing alms to them. However, the closing rubric of the Ordinal made it apparent that the diaconate was envisaged primarily as a step on the way to priesthood. By the end of the century, local magistrates had been given the power to raise funds to support the poor thus removing responsibility from the parish church.



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Case Study 12: Community of the Resurrection schools in South Africa

In South Africa, schools run by the Community of the Resurrection offered important opportunities to African children in the early years of apartheid. Many church leaders, including Archbishop Desmond Tutu, received their formative education in one of these schools.

In England, as elsewhere, the rise of industrialisation brought with it a breakdown of measures to care for the poor. As parliament moved to reform poor law, churches increasingly began to see themselves as called to preach the gospel to the poor in deed as well as word. There was a spate of church building in industrial areas during the nineteenth century, and **settlement** work spread in industrial areas, seeking to work with the poorest of the poor. This might take a variety of forms. Evangelical groups worked to bring the gospel to the poor, promoted the improvement of working conditions and campaigned for the abolition of slavery. In Anglo-Catholic circles, the social gospel became an important inspiration. Religious orders were established whose work often had a strong social aspect, both at home (where their work complemented that of priests in slum parishes) and in the mission field.

The work of the deaconess orders in Germany caught the attention of both American and Eng-

lish Anglicans, leading to the establishment of Anglican deaconess orders: some were organised according to the *Kaiserswerth* model of residential communities; others trained and sent parish deaconesses. In 1886, the Church Army was formed, originally to train evangelists to work in the slums of Westminster. Like their Lutheran counterparts, Anglican missionary societies established schools and hospitals. Anglicans witnessed the establishment of a wide range of approaches to social action, all of which were closely related to the mission of the church, whether at home or abroad. Here too, the complex relationship between the church and colonialism became apparent.

A complicating factor for Anglicans in exploring diaconal ministry was the existence alongside deaconesses of deacons whose diaconal ordination represented a first step towards priesthood. Early deaconesses complained that the deacons were not really diaconal and that they had not grasped their responsibilities of care and social work. However, the question of whether or not deaconesses were ordained soon became central, to some extent distracting the church's attention from its call to *diakonia*. In many Anglican provinces, the reintroduction of a distinctive, vocational diaconate formed a first step on the way to the ordination of women. Many deaconesses became deacons, so that within Anglicanism the ordination of women to the diaconate and the presbyterate has been associated with the decline of deaconess orders. The discussion of the role of the ordained deacon has been the context in which much Anglican theology of the diaconate has been developed.

Perhaps arising from the range of contexts in which ministering to the needs of society were carried out, the language used by the Anglican Communion has tended to be that of "social and moral responsibility" rather than *diakonia*. A strong sense of the importance of lived witness and a commitment to social responsibility emerges from the resolutions of successive Lambeth Conferences. Most

recently this commitment has come to be expressed in terms of mission:

God's mission is holistic; its orientation is toward the redemption of the whole of creation. For Anglicans, indeed the whole Church, the Gospel is not just the proclamation of individual redemption and renewal, but the renewal of society under the Reign of God; the ending of injustice and the restoration of right relationship with God and between human beings and between humanity and creation. We recognise that social justice issues and global relationships are very complex and powerful (Lambeth Conference 2008, *Indaba Reflections*, §43).

This does not assign responsibility for mission to any particular ministry. Rather, building on nineteenth-century developments, a range of authorised ministries involved in this work have emerged within Anglicanism. These have included deaconesses, evangelists, members of religious orders, catechists, parish assistants, licensed lay ministers and parish workers.

Since the Second World War, Anglican liturgical renewal has emphasised the centrality of Baptism with the implication that every baptized person shares in the fullness of God's mission, as defined in the Five Marks of Mission (see §27). These include the call to respond to human need by loving service, to seek to transform unjust structures of society and to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Diakonia and the journey towards unity

When Jesus prayed, "That they may be one" (Jn 17:11, 21), he understood that unity would empower his followers in their mission to herald the kingdom of God. Both oneness and service,

unity and *diakonia*, serve the longing expressed in the second petition of the Lord's Prayer, "Your kingdom come!" (Mt 6:10; Lk 11:2).

Jesus said, "As the Father has sent me, so I send you" (Jn 20:21). We are called to serve God's mission by living and proclaiming the good news. The Lambeth Conference (1998, Section II) claimed, "It is not



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Case Study 13: Indian schools and the Anglican Church in Canada

The Anglican Church of Canada administered a number of Indian Residential Schools which were set up as a result of a Federal Government policy to assimilate First Nations, Métis and Inuit people into the Euro-centric culture associated with colonialism. Children were taken from their families and housed in these schools. They were forbidden to use their own language and denied their own culture. Many were also physically, mentally and sexually abused. The long-term effects on their lives and on the lives of their communities were catastrophic.

In the hope of taking a step towards healing and reconciliation, the Anglican Church in Canada has made a formal apology and has endeavoured to compensate survivors for the abuse they suffered. The church also funds a number of healing projects in indigenous communities, conducts anti-racism training and is deeply involved in supporting the work of Canada's Truth and Reconciliation Commission. These commitments reflect the works of *caritas* (active love) and *iustitia* (justice) associated with *diakonia*.

the church of God that has a mission, but the God of mission who has a church.” So the church seeks unity not just for its own sake but in order better to carry out God’s world-transforming mission.

In their thinking about ecclesiology, Lutheran theologians have recognised the need for churches to be “places and agents of reconciliation, forgiveness and healing,” and they “strongly emphasise *diakonia* as a central expression of the Church’s holiness” (*Münster Communiqué*, 2010).

Historically, the urgent need for shared witness and service in world crises has been an important stimulus for the ecumenical movement. The 1910 Edinburgh Missionary Conference began with a primary concern for unity in the service of evangelization. However, the horrors of the First World War helped direct the attention of the nascent ecumenical movement towards peace, and the economic challenges that followed inspired many churches to renewed social engagement.

These interests found their expression in the formation of the Life and Work Movement by the Swedish Lutheran Archbishop, Nathan Söderblom, and the Conferences on Life and Work in Stockholm (1925) and Oxford (1937) as well as the Faith and Order Conferences in Lausanne (1927) and Edinburgh (1937). The decision to found the World Council of Churches was taken in 1937 in Oxford and Edinburgh in the face of impending war, and the World Council of Churches was inaugurated in 1948 during the period of European reconstruction.

When the Lutheran World Federation came into being in 1947, it was during that same period of reconstruction. Consequently, *diakonia* has been fundamental to the self-definition of the LWF. This is different in the Anglican Communion, which came into being in the context of discussions of episcopal authority and jurisdiction. Nonetheless, *diakonia*—even if not referred to by that term—has been a fundamental theme for both communions in their ecumenical dialogues.

Diakonia in Lutheran ecumenical dialogues

For example, the Lutheran-Reformed Working Group report, *Called to Communion and Common Witness* (2002), recognised the importance of political *diakonia*:

Communion implies a call for mutual recognition and a commitment to justice. It is significant that both Lutherans and the Reformed have declared *status confessionis* with regard to racial discrimination and in particular apartheid. Spiritual discourse neglecting the dimension of justice in practice is misleading (§30).

Similarly, in their report, *Right Remembering in Anabaptist-Lutheran Relations* (2005), Lutherans and Mennonites affirmed together:

Because we confess that Jesus Christ has been exalted as Lord of lords (Eph 3:10), we acknowledge his ultimate authority over all human authorities (Eph 1:20-23). The church therefore needs to maintain a critical stance in relation to the state in order to fulfil its prophetic witness and service in the world (§24).

Considering *The Mystery of the Church* (2008), Lutherans and Orthodox saw an integral connection between the Eucharist and “God’s salvific embrace of the whole cosmos.” They concluded:

Because the Eucharist unites in Christ believers with each other and with all whom he came to save, the Eucharistic mission of the church focuses particular attention to political and social divisions wherever they appear in the world. . . . The Eucharist alerts the church to injustice and conflict, and calls upon the church to help establish justice and restore peace (§16).

These examples illustrate the way in which shared engagement in *diakonia* and God’s mission pro-

vide a lens through which Lutherans view the ultimate goal of their ecumenical relationships.

Diakonia in Anglican ecumenical dialogues

Anglicans too have identified the fundamental inter-relatedness of questions of Christian unity and those of justice and peace. This was underlined in the report of the Anglican–Reformed dialogue, *God’s Reign and Our Unity* (1984), which saw it as “wrong and delusive to propose ‘justice’ and ‘peace’ as goals to be sought apart from a shared life in Christ” (§18). “When the Church is understood as an end in itself and not as a sign and foretaste of the kingdom, then the quest for ecclesiastical unity is seen as irrelevant to the great issues of God’s rule of justice and peace” (§15).

The Anglican–Roman Catholic International Commission (ARCIC) affirmed in its report, *Church as Communion* (1990), that “to explore the meaning of communion is not only to speak of the church but also to address the world at the heart of its deepest need, for human beings long for true community in freedom, justice and peace and for respect of human dignity” (§3). This theme was taken up in the ARCIC report, *Life in Christ* (1993), focussed on questions of morality and ethics, which affirmed that the vision of life in Christ “is for everyone and embraces everyone” (§9). In its report, *Growing Together in Unity and Mission* (2006), the International Anglican–Roman Catholic Commission for Unity and Mission (IARCCUM) has also commented on the importance of “collaboration, particularly in action for social justice and joint pastoral care.”

The report of the International Anglican–Methodist Dialogue, *Sharing in The Apostolic Communion* (1996), followed the WCC document,

Baptism, Eucharist, and Ministry (1982), by including “service to the sick and needy” in its definition of the apostolic ministry as part of the responsibility of the whole people of God (§40, citing BEM, M34). The commission found that “churches in both communions have become increasingly aware of the everyday **needs of the world** and have already begun to find unity in joint service to people in distress; they have committed themselves in the causes of justice and peace” (§30).

Similarly, Anglican–Orthodox dialogues and the Anglican–Baptist dialogue have all confirmed that mission must include Christian social service. Moreover, Anglican and Baptist representatives in the African round of conversations felt that their churches at times were inhibited by the hesitations of their Western partners in making a prophetic critique of society (*Conversations Around the World 2000–2005*, §30). *The Church of the Triune God* (2006), the statement of the Anglican–Orthodox dialogue, affirmed that the gospel “obliges Christians to work for justice and peace in a world torn apart by oppression and violence” (§19).

In summary, although Anglicans have not used the language of *diakonia*, their ecumenical work is informed by an awareness of the need to participate in God’s mission by working to transform unjust structures and heal the wounds of the world.

Anglican–Lutheran dialogues

In their dialogue, Anglicans and Lutherans have also pointed to the urgency of participating in God’s mission in the world. The *Pullach Report* (1972) recommended that Anglicans and Lutherans engage in projects of joint social witness (§§105–106). The *Niagara Report* (1987) recognised that such action is not an added extra but an (perhaps, **the**) essential aspect of the church’s very being:

When the Church does not include “those who have nothing,” when it does not care about the world’s poor, then it no longer partakes of the Lord’s Supper. The Church not only profanes “the body and blood of the Lord,” it also denies its own identity as the people of the new age, the Messianic age (1 Cor 11:17–34) (§36).

The *Niagara Report* also identifies in Anglicans and Lutherans a shared commitment to engage in transformative work together:

We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace (§70).

The *Niagara Report* defines this shared commitment as one of the signs that Anglicans and Lutherans should together move forward towards communion.

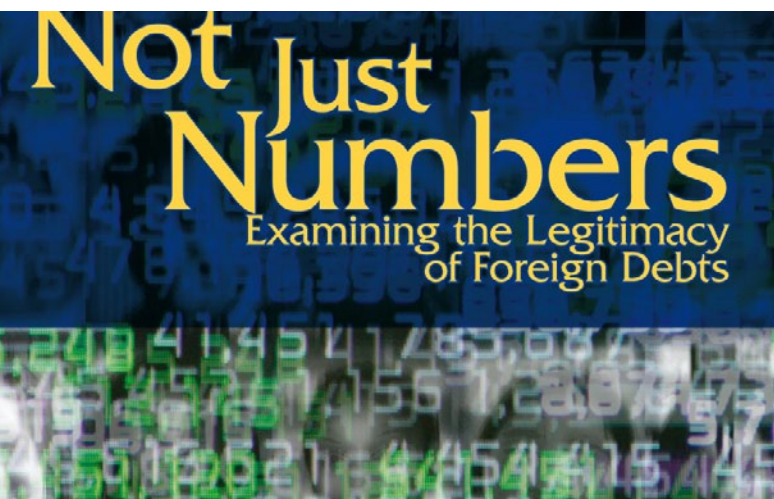
Similarly, the *Hanover Report* defines the church in terms of its engagement in the transformative work of the world:

The church is both designated and called to be the effective sign and instrument of the reign of God. The eschatological reign of God, inaugurated by and inseparable from Jesus Christ, is the goal and promise of God in history. The reign of God is being served wherever institutions, communities, movements, and individuals contribute to peace with justice, to compassion for the suffering, to preservation and care of the creation, and to admonition and conversion of sinners (§13).

As has already been seen, an important aspect of the *Hanover Report* is the exploration of the relationship between the ordained diaconate and *diakonia*.

Growth in Communion, the report of the Anglican–Lutheran International Working Party (2002), recognises that “the pressing needs of mission have made some churches more interested in getting on with common projects than in addressing questions of order” (§8). In Africa, “The tough realities that impact on the daily life of the churches” (§15), including poverty and HIV and AIDS, have been central to the churches’ commitment to common mission.

An Anglican–Lutheran consultation in Nairobi affirmed their conviction “that it is in taking these realities into account in a common, ecumenical way, that the churches will be strengthened, both in service and in witness to Christian unity” (§15). In a Latin American context, Anglicans and Lutherans in conversation are undertaking “not only a doctrinal dialogue, but a human dialogue about action on issues.” In particular, “The people of Brazil are not interested in asking for confessions of faith, but about how Christians live the faith. The call is to act for transformation of society” (§34).



Case Study 14: Programme against illegitimate debt

The impetus given by the Lutheran churches in Latin America to fight against foreign debt, mostly illegitimate, that burdens the countries of the region as well as most countries in Asia and Africa, is an example of the prophetic denunciation translated into political action (political *diakonia*).

Growth in Communion observes that agreements between Anglicans and Lutherans “speak concretely of mission as concerned with the healing of the world and justice; transforming society; addressing the needs of local and global communities; and sharing evangelism, witness and service” (§121).

Diakonia as a source of unity

Ecumenical agreements do not emerge in a vacuum, but in an exploration of shared mission. The All Africa Anglican–Lutheran Commission (2001) asserted that

The African project has from the beginning had the African context as its specific framework. The tough realities that impact on the daily life of the churches have been central in these discussions. Anglicans and Lutherans in Africa are convinced that it is in taking these realities into account in a common ecumenical way that the churches will be strengthened both in service and in witness to Christian unity.

Consequently, “The Anglican–Lutheran Dialogue in Africa, as reflected in its reports, has not simply imported ecumenical achievements that have been reached abroad.” The challenging realities of the African context focuses attention on the way in which shared action—shared *diakonia*—can function as a stimulus to unity.

In many parts of Africa, Asia and Latin America, Anglicans and Lutherans work together to address problems of poverty and social injustice. As they proclaim Christ in deeds of love and service, these churches find themselves in a deepening relationship. Even without official agreements, on the basis of their shared *diakonia* and *martyria* they often find themselves moving towards a shared *leitourgia*. Sometimes—but not always—this may be expressed, for instance, in



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Case Study 15: Breaking the silence, Evangelical Lutheran Church of Cameroon

The Lutheran World Federation has come to use the language of “breaking the silence” in relation to those living with HIV and AIDS. In 2002, the Norwegian Development Agency helped the church in Cameroon to launch the diaconal programme, “All against HIV and AIDS.” The programme intends to encourage people to open their mouths and speak about their situations of suffering. The first step was the sensitisation of people in rural villages. This was done by a team of church leaders, trained in understanding the challenge of the HIV and AIDS pandemic.

“All against HIV and AIDS” has helped the people of Cameroon to break the silence. In the beginning, HIV and AIDS were considered by many people as a kind of sorcery. Wicked people could give HIV or AIDS to their enemies. They did not connect the spread of HIV and AIDS with sexual behaviour. The programme has helped to clarify people’s understanding of HIV and AIDS. They no longer see HIV and AIDS in terms of sin, or seeing those who are affected as being cursed by God. No longer are people ashamed of having HIV or AIDS. This has contributed to a breaking of the silence amongst the people. “All against HIV and AIDS” has been integrated into the whole diaconal programme of the Evangelical Lutheran Church of Cameroon.

Table and pulpit fellowship, informal recognition of ministries, or mutual participation in episcopal ordinations/installations.



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Case Study 16: Joint theological education in the Río de la Plata, Argentina

For forty-two years the formation of Anglican and Lutheran pastors, along with other Protestant churches and denominations, has been performed at a single institution, the Higher Education Institute of Evangelical Theological Studies in Buenos Aires.

However, a similar pattern can be found elsewhere. Reflecting on the twentieth anniversary of the drafting of the *Meissen Agreement*, participants in that original meeting remembered that one important impetus towards the *Meissen Agreement* emerged from shared involvement in the Peace Movement during the 1970s, and the frustration of being able to work together for peace but not to gather in eucharistic fellowship. Theologically, the *Meissen Agreement* could then build on international and regional work amongst Anglicans and Lutherans. Moves towards authentic communion with its expression in shared mission often grow out of a deepening understanding of the church's call to proclaim the gospel in the face of the needs of a broken world.

Those agreements in turn shape the future relationship. In Canada, the USA and the Church of North India, Anglicans and Lutherans now live in communion. The experience of living out their theological agreements has led to shared *leitourgia*, shared *martyria* and shared *diakonia*. Their formal relationships have enabled a fuller participation in the common life of the body of Christ.

These experiences, and indeed the history of the ecumenical movement, show that churches enter into relationships from different starting points: shared projects of diaconal service, or shared witness, or agreements arising from formal dialogues between churches. The twin expressions, *Life and Work* and *Faith and Order*, always represent complementary ways in which the church's unity may be experienced and deepened. Our shared *diakonia* is an important place where these two strands of unity can be woven into one. What is crucial is that the relationship comes to be lived out in all areas of the churches' lives.

Where relationships of full communion exist between Lutherans and Anglicans, there is recognition that such *koinonia* calls for shared *leitourgia*, shared *martyria* and shared *diakonia*, served by one ordained ministry. In areas where such relationships do not exist or exist informally, the experience of mutual sharing in *diakonia* may offer an appropriate basis for establishing agreements or other means of fostering further growth in unity and witness. This recognition should encourage all those working for full visible unity to recognise ways in which churches are already working together, and to affirm such work as a profound witness to unity in Christ.

V. DIAKONIA AND MINISTRY





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V. Diakonia and Ministry

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ (Eph 4:11–13).

As has already been observed, the fellowship—the *koinonia*—of the deepening unity of the churches is closely related to the unity of the lived life—the *leitourgia*, *martyria* and *diakonia*—of those churches. For this reason, mutual recognition of ministries emerges out of a sense of shared mission and leads to a deepening of that mission.

The discussion of ministry in the World Council of Churches' document, *Baptism, Eucharist, and Ministry* (1982), revealed considerable consensus—

also between Anglicans and Lutherans—in the understanding of the form and responsibilities of ordained ministries of Word and sacrament. Anglicans recognise that all Lutheran churches have a form of ministry of oversight. Structures of *episcopé* may differ, but the Lutheran World Federation's Lund Statement, *The Episcopal Ministry within the Apostolicity of the Church* (2007), has done good work in articulating a shared Lutheran understanding of *episcopé*. Differences in understanding of ministry persist between Anglicans and Lutherans, particularly around the particular shape of *episcopé*. However, once the discussion shifted from the episcopate to *episcopé*, it proved relatively straightforward to envisage what mutual recognition of presbyteral and episcopal ministries by one another's churches can mean. On this basis, ALIC III has felt able to present illustrative protocols, including guidelines

for the recognition of ordained ministry, building on the experience gained in particular relationships and applying it more generally (see Appendix 3).

Where communion exists between Anglicans and Lutherans, the relationship was entered into by a common endorsement of an ecclesiology that holds that the ordained is the servant of the whole Church. In addition, communion was initiated on the basis of a presbyterate which is interchangeable between the traditions. In the *Porvoo Agreement*, the episcopate is also interchangeable (unless the bishop is a woman). In both Canada and the USA, the episcopates of the churches involved are in the process of being reconciled through mutual participation in the consecration/installation of each other's bishops. While the language particular to each tradition has been retained in every case, such ordination/installation of a bishop nevertheless takes place with prayer and the laying-on-of-hands by bishops.

In contrast, it has been harder to discern what kind of agreement should be reached over the diaconate.

As has often been observed in Anglican-Lutheran dialogue, the retention of the threefold ministry in Anglican polity has meant that Anglicans have many ordained deacons, but they often do not play a particularly clear role in the *diakonia* of the church. On the other hand, Lutheran orders of deacons may not have a distinct role in the worship of the church. It is important, as the *Hanover Report* recognised, to hold together these different roles.

The *Hanover Report* argued that two challenges emerge:

Lutheran churches without an ordained diaconate are challenged to consider whether such a diaconate [grounded in Word and sacrament] would be of value in the service of the gospel and, if so, whether a diaconal ministry more reflective of the practice of the wider church and Christian tradition could appear as a legitimate development for Lutherans.

Anglican churches are challenged to restore to the diaconate ... its character as a lifelong and dis-

Case Study 17: Rural Australia

In 2003–2004, the Anglican Church of Australia and the Lutheran Church of Australia entered into a Covenant for Mutual Recognition and Reconciliation by adopting a report entitled “Common Ground.” As a visible sign of this agreement, several small congregations were given permission to enter into agreements concerning shared eucharistic hospitality and shared pastoral care; some even prepared the way by entering into relationships sooner.

Tennant Creek has always been a place of community support and of people working together, likewise between the churches. As a result of good ecumenical relations, the Anglicans and Lutherans decided in 2002 to combine their congregations for worship and ministry—the first such official working and worshipping together between Anglicans and Lutherans in Australia. They established an historic covenant ratified by the Anglican and Lutheran bishops in September 2002. Since then, other communities around Australia have heard of the “Tennant Creek Covenant” and begun similar worshipping and ministry arrangements.

When people are brought together by harsh, isolated circumstances, with a bit of respect and goodwill, new things can happen. And, quietly, the Anglicans and Lutherans, living in one of the most isolated towns in the country, have built a bridge across 500 years of division—a task that the churches have found almost impossible in the last 2000 years. They led their respective synods to move beyond just talking about it and have spearheaded “bridge building” on the ground. Two denominations in one church, one service, at one altar, united fully in the sacrament of the Eucharist, bridging all the church rules and barriers.



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tinct form of ordained ministry, including with its liturgical function a pastoral focus on *caritas* [active love] and *iustitia* [justice] in church and society. Such a restoration would imply both a reconsideration of the transitional diaconate and the possibility of direct ordination to the priesthood (*Hanover*, §§66–67).

There is a real danger here that in responding to the call of *Hanover*, the liturgical function of the diaconate will be privileged over the call to the whole Church to live out its faith actively in justice and love. It is crucial that *diakonia* as lived out by Lutheran churches should not be allowed to be lost. The central role of *diakonia* in the churches in impoverished areas and the cooperation of churches in that work offers an important corrective to the discussion of *diakonia* and diaconate.

Moreover, in responding to the challenges of the *Hanover Report*, it is important to take seriously the fact that the very nature of *diakonia* is profoundly contextual. Consequently, the form of the diaconate or diaconal ministry in its two aspects—practical and liturgical—will need to be specific to the particular context of the church in any given situation. Indeed, the *Hanover Report* noted that “institutional and conceptual change in relation to the diaconate and diaconal ministry should be grasped as an opportunity to explore new forms of mission” (§5). New forms of mission—and with them specific forms of *diakonia* and diaconal ministry—will necessarily be particular to the specific needs of that context. As the second Porvoo consultation on the diaconate observed, “We envisage the prospect that our common understanding of the diaconate or of *diakonia* may not be expressed in a complete outward uniformity of practice” (*Oslo Communiqué* [2009], §7). Diverse manifestations of diaconal practice embody the myriad ways in which God’s love and care for the world is expressed through the church.

Consequently, *diakonia* will and must take different forms according to the context of a particular church. The training of presbyters/pastors already recognises this. For instance, in many Af-

rican, Asian and Latin American contexts, training for ordained ministry will include skills in areas such as agriculture and health care. This reveals the understanding that the church—and particularly the clergy—should work to improve the physical welfare of the people to whom they will minister. A North American, Australian, or European seminary would be less likely to teach agriculture, but might well offer training in community development.

The contextual nature of mission therefore gives rise to particular forms of ministry, both commissioned and ordained. Such ministries need to be affirmed as proper to the mission of that church, but it may be difficult to make any general recommendations about what that mutual recognition of such ministries might mean. Rather, it will be necessary for churches, who have committed themselves to shared mission, to work out how they will recognise the forms of commissioned or ordained ministry, which have emerged as a specific response to the challenges facing the church in that context as it engages in its mission. Different forms of diaconal ministry are therefore proper to different contexts.

It is apparent that (in part as a result of Anglican–Lutheran dialogue) diaconal ministries have been and are being renewed. In this renewal, deacons and those exercising diaconal ministries should be encouraged to bring to the gathered congregation the needs, hopes and concerns of the communities they serve.

Liturgically this will inform the congregation’s intercessory prayer and may also find its expression in proclamation of the gospel, assisting in the administration of the sacraments and sending the community out for its service in the world. As such, they are seen to be “liminal” ministers, who connect the life of the Body of Christ—especially in intercession—with its mission of service in and for the world.

What is important is that service, witness and worship are recognised to be deeply related: service and political *diakonia* flowing out of the liturgical and returning to inform and deepen the church’s prayer. In this way, the diaconal, the confessional

and the liturgical are brought together to be understood as aspects of the full calling of the church.

Faced with the challenge of reconciling Anglican preservation of the threefold ministry with the Lutheran conviction that there is one ordained ministry of Word and sacrament, the understanding that there is one ordained ministry in triplex form provided the way forward for Anglicans and Lutherans in the USA as they work together to implement *Called to Common Mission*. Other ways of moving towards reconciled presbyteral and episcopal ministries have been found in Canada and in the *Porvoo Agreement*. This further underlines the recognition that the question of the place of the diaconate within the one ordained ministry need not provide an obstacle to unity.

A cue may also be taken from contemporary ecumenical reflection, which has come to understand that unity may be conceived as a legitimate unity-in-diversity rather than as demanding or requiring uniformity of thought and practice. This would seem a particularly helpful way forward in considering the diaconate and *diakonia*. The unity expressed through *diakonia* will emerge through the development of the form of ministry needed to respond to particular needs, rather than in any attempt to come to a uniform understanding of the diaconate.

The diakonia of the whole Church

In contemporary discussions of ordained ministry, the term **servant leadership** has become popular. At one level, this term commends itself to a discussion of the church and *diakonia*, but like all language, it is capable of being misused. Without acknowledging that there is power attached to ordained ministry, which must be used with love and justice under the aegis of the gospel, **servant**

Case Study 18: Deacon formation in the Diocese of Maine, USA

Deacons in the Diocese of Maine function both in the world and in the church. They serve in hospitals, social service agencies, businesses, prisons and schools. A deacon's formation involves a two-year programme, including academic and experiential components, in addition to spiritual formation. Study areas include Scripture, church history, theology, liturgics, ethics, issues of contemporary society, preaching and practice of ministry. Most applicants participate in an Education for Ministry (EfM) Programme or its equivalent. All are expected to complete a programme of Clinical Pastoral Education (CPE). Deacons bring the needs of the church to the heart of the liturgy, assisting the priest, proclaiming the gospel, organizing the prayers of the people, attending the Lord's Table before and after Communion and sending the congregation out into the world.

The special ministry of a deacon is to represent Christ and his church, particularly as a servant of those in need, nurturing and supporting the ministry of all Christians. The deacon is a bridge between the church and the world, demonstrating the gospel to the world and interpreting the hopes, needs and concerns of the world to the church.

leadership may become a euphemism, simply disguising old practices associated with clericalism. Even so, it is clear from ecumenical discussions—including those within ALIC—that ordained ministry ought to be characterized as **servant leadership** exercised in an authentic manner.

Contemporary Christianity is rediscovering the insight that ordained ministry finds its rationale in a service of equipping all the baptised for their ministry in the gospel, rather than either dominating the laity or providing a kind of chaplaincy service to it. Considered in this way, the ordained ministry becomes a symbol of—and an impetus to—the *diakonia* of the whole Church.

In the church's liturgy different aspects of servant leadership can be seen. In the celebration of Word and sacrament, the leader, normally a pastor/presbyter, encourages the congregation to take on Christ's diaconal character. Deacons and diaconal

ministers bring the needs of the community into the church's worship. Those who exercise *episcopé* serve the church's participation in the mission of God by ordering and overseeing its life and mission. In all of this the congregation is nourished for its life and mission through being empowered by grace.

Deacons and diaconal ministers, whether ordained or not, embody the *diakonia* of the whole Church in a particular way. As Rosalind Brown observed in *Being a Deacon Today* (Norwich, Canterbury Press, 2005),

If the incarnation is central to diaconal ministry, one of the consequences is that deacons will find themselves in the most unlikely places simply because God is there. The margins are God's territory (p. 31).

The diaconate therefore offers a reminder that God is present in the most forlorn and forgotten places—and that the followers of Christ are called to be there too.

Deacons and diaconal ministers will have a particular role in ensuring that the needs of the world and the community are brought into the worship and the minds of God's people. They will also have a particular role in helping God's people to respond to the challenges of diaconal ministry. In its true manifestation, then, the diaconate stands on the cusp between the church and the world, serving the needs of the world and proclaiming the kingdom even as Christ did, and empowering and encouraging others in their exercise of *diakonia*: "Go in peace to love and serve the Lord."

Case Study 19: Diocesan pastoral assistants in the Anglican Diocese of Clogher, Church of Ireland.

In the Diocese of Clogher, a group of lay women and men have been trained as diocesan pastoral assistants (DPAs). The intention was to respond to a need that had arisen due to vacancies in several groups of parishes. The DPAs would provide pastoral work in va-

cant groups and parishes until the appointment of an incumbent. Their work has two chief components: pastoral visiting and nurturing of faith (e.g., by leading Bible study).

The candidates underwent a selection process (under the auspices of the diocesan ministry panel) and those selected participated in a training programme over sixteen weeks. The course was based on the Church Army lay training course, Learning to Share. Candidates explored the leadership of small groups, listening skills, hospital visiting and relating and ministering to the bereaved. They also considered how to approach Scripture through exegesis and hermeneutics. After their training the DPAs were commissioned by the bishop. The DPAs are incorporated into the diocesan structure and sent to different parishes by the bishop. Parishes with incumbents may request the bishop to allocate a DPA to work in that parish, although the DPA remains under the authority of the bishop and is not paid directly by the parish. The introduction of DPAs in the Diocese of Clogher was groundbreaking in the Church of Ireland. Their ministry has enriched the life of vacant parishes in the diocese and moved the agenda from static maintenance to engaged mission.



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CONCLUSION





Conclusion

This report has considered not the *diaconate*, which was been discussed in detail in the *Hanover Report*, but the church's call to *diakonia*, which gives rise to varied but specific forms of diaconal ministry, proper to their particular context. This recognition is similar to the realisation that *episcopé* may be exercised in different churches in different forms: a recognition which has been significant in the establishing of regional relationships of (full) communion between Anglicans and Lutherans.

Future Anglican–Lutheran dialogues, at local, regional and international levels, will need to explore further the implications of a deepened understanding of *diakonia* for the diaconate and find ways to implement their insights institutionally. We want to remain open to the likelihood that a strengthened grasp of *diakonia* will change the way in which our churches use and understand the diaconate.

We believe that it is important to recognise that, just as the sacramental nature of the whole Church as a visible sign of an invisible grace focuses in the sacraments, and the priesthood of the whole Church focuses in the ministry of priests, so, too, the *diakonia* of the whole Church is focused and channelled through the ministry of deacons and diaconal ministers. The Church's *diakonia* offers one important way in which the whole Church participates in God's mission to the world and witness to God's Word in God's world. We hope that all Anglicans and Lutherans will, with their other ecumenical partners, share in this call to *diakonia* by considering together how they might best respond to the call, "Go in peace to love and serve the Lord."

RECOMMENDATIONS





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Recommendations

Preamble

ALIC III has been meeting annually since 2006. We are a diverse group of women and men, pastors and theologians, bishops and primates, Anglicans and Lutherans from Africa, Asia, Australia, Europe, North America and South America. Over the years, while acquaintance has grown into friendship, we have met in a variety of places: Moshi, Tanzania (2006); Nova Scotia, Canada (2007); Chennai, India (2008); Alingsås, Sweden (2009); Columbus, Ohio, USA (2010); and Jerusalem in the Holy Land (2011). In our consideration of *diakonia* we have learned much from each of these contexts about the life and

mission of the church. This experience, related in illustrative stories throughout the document, has informed the theology of our report, as well as the supporting references we have made to previous ecumenical work.

Most urgently, our recommendations seek to address the attention of our churches, at all levels of their lives, to the diaconal work in which they can join together. *Diakonia*, as we have said throughout this report, is inseparable from discipleship and belongs to the whole people of God.

To strengthen the church in this aspect of its mission, we offer these recommendations:

A. For parishes and other local groups

Anglican and Lutheran congregations could invite one another, and other ecumenical partners, to work together in discerning the diaconal work appropriate for their local contexts and then strengthening one another in engaging in that work.

- i. To seek ways to work together to strengthen local congregations in their diaconal ministry
- ii. To gather groups from Anglican and Lutheran parishes to study this report (which was written in part with that audience in mind)
- iii. To prepare for confirmation, a natural place to challenge each confirmand to see vocational and life choices as one means of participating in God's diaconal mission. This could be done collaboratively.

B. For dioceses, districts and national or regional churches

- i. To craft contextually appropriate responses to the call of *diakonia*
- ii. To develop means for supporting and resourcing local parishes and congregations in their shared *diakonia*
- iii. To explore creatively the implications of *diakonia* for a revitalization of the church's diaconate.

C. For institutions of theological education and formation

- i. To emphasise throughout the curriculum the role of ordained ministry in **equipping the saints** for the diaconal work that belongs to the whole people of God
- ii. To recognise that this preparation is important for all who lead Christian communities, but belongs in a special way to those preparing to be deacons or diaconal ministers, and also those working with them who will have the role of mentoring and challenging their communities of faith in their development in ministry
- iii. To provide for an education and formation of deacons/diaconal ministers that includes both theological study and community action.

D. For the Anglican Communion and the Lutheran World Federation

- i. To commend this report to the churches of each communion for study
- ii. To encourage our churches to pursue common development of a wide range of ministries and for the building up of Anglican and Lutheran relationships at all levels of ecclesial life and mission
- iii. To challenge member churches to find ways in which they may do more together at all levels for disaster relief, and to advocate on issues relating to climate change, illegitimate debt, HIV and AIDS and other pressing social concerns of peace, justice and the integrity of creation

- iv. To encourage churches not in a relation of communion with each other to begin conversations around the invitations to shared *diakonia*, especially as it is developed in this report, and simultaneously to consider cooperation in diaconal projects
 - v. To encourage, in particular, the All Africa Anglican–Lutheran Commission to move to the formal signing of those agreements on full communion that have been agreed in various consultations since 1992, but not yet endorsed
 - vi. To encourage ways to be with one another in decision making (following the model of the 2013 joint meeting in Canada of the Evangelical Lutheran Church’s National Convention and the Anglican Church’s General Synod)
 - vii. To encourage churches to revisit and continue to consider the recommendations from *Growth in Communion*, especially Recommendation 6, §214, concerning “mutual visits and common action by church leaders”
 - viii. To commend to the churches the appendix on transitivity
 - ix. To continue regular joint meetings of staff, and to include a focus on possibilities for shared *diakonia*
 - x. To seek opportunities to participate reciprocally in each other’s networks and programmes
 - xi. To establish a Coordinating Committee to aid in taking the next steps.
- time the establishment of an ALIC IV but rather a Coordinating Committee.
- We suggest that their remit could include:
- i. Acting as a catalyst for the development of Anglican and Lutheran relations and, in particular, for agreements of communion where these do not yet exist
 - ii. Monitoring and encouraging the growth of life and mission where there is full communion
 - iii. Coordinating Anglican–Lutheran collaboration in the observance of the 2017 Reformation anniversary.
- Seeking theological consultation where and when this is needed. This might concern:
- i. Continuing questions of transitivity
 - ii. Examining confirmation practices, with a particular emphasis on preparation for lives of faithful *diakonia*
 - iii. Continuing reflection on *diakonia*
 - iv. Cooperation among institutions of theological education and formation (as noted above)
 - v. Consultation on the continuing significance of deaconesses, a shared gift in our two communions
 - Continuing to monitor and advise on the development of Anglican–Lutheran relations around the world, giving attention to their consistency with each other and with the self-understanding of the two communions, giving attention to the impact of different ecumenical methodologies and clarifying questions of transitivity (i.e., the consequences that an agreement reached in one ecumenical relationship may be seen to have for other relationships)
 - Inviting other ecumenical partners as appropriate to join in their work.

E. Coordinating Committee

In our work we have discovered a number of theological topics which require further exploration. However, we consider that, at this time, the priority for Anglicans and Lutherans at the international level is to promote closer relations at all levels. Thus we do not recommend at this

APPENDICES





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Appendices

Appendix 1: Regional reports

The 2002 report of the Anglican–Lutheran International Working Group, *Growth in Communion*, contained a detailed analysis of regional relationships between Anglicans and Lutherans. It is available online at, www.anglicancommunion.org/ministry/ecumenical/dialogues/lutheran/docs/growth_in_communion_report.cfm

That report looked at existing relationships under the headings of:

- i. Context
- ii. Origin of the dialogue
- iii. Agreement in faith and ecclesial recognition

- iv. Current state of development
- v. Commitment to common mission
- vi. Definition of proximate and ultimate goals
- vii. Particular issues arising from the context
- viii. Mutual accountability within the agreements.

This report provides an update on developments in existing relationships and will use these headings to analyze new relationships which have developed since 2002.

Developments within established relationships

Africa

Stimulated by the first meeting of ALIC III in Moshi, Tanzania, the All Africa Anglican–Lutheran Commission met in Johannesburg in 2007, co-chaired by two members of ALIC, Bishop Trevor Mwamba of Botswana and Bishop Ndanga Phaswana of South Africa.

The commission affirmed the goal of seeking a relationship of full communion between African churches belonging to the Anglican Communion and to the Lutheran World Federation. This goal had been identified by earlier meetings of the commission and after a hiatus in activity since 2001, this renewed commission affirmed this purpose with enthusiasm.

The All Africa Anglican–Lutheran Commission is seeking ways to bring bishops together in regional meetings, and similarly to have meetings of women, youth and theologians. It has undertaken to map developments between the churches and to reflect theologically on them.

In South Africa, Anglicans and Lutherans collaborated on a project to stop human trafficking, and there is ongoing collaborative work in several regions regarding HIV and AIDS.

Australia

The *Common Ground Agreement* of 2001 was adopted by the Lutheran Church in Australia in 2003 and by the Anglican Church of Australia in 2004. By these actions they entered into a Covenant for Mutual Recognition and Reconciliation. As a visible sign of this agreement, several small congregations were given permission to enter into agreements concerning shared eucharistic hospitality and shared pastoral care.

Brazil

A dialogue committee has been reactivated and is developing an agreement.

Canada

In 2011, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada marked ten years of full communion. There is increasing collaboration at the national level: the two executive councils met in 2011 and, in 2013, the national gatherings (National Convention and General Synod) will meet in Ottawa. There are annual meetings of senior national staff and of the bishops of both churches and a commitment has been made to speak together on societal issues. Every two years there is a joint national youth gathering. Plans are underway for joint work in communications, stewardship, education and political *diakonia*.

There is regular participation in the other's ordinations of bishops and priests/pastors. In some places there are joint congregations and joint church plans are underway.

Europe: Porvoo

The relationship of communion between the British and Irish Anglican churches and the Nordic and Baltic Lutheran churches through the *Porvoo Agreement* (1996) continues to flourish, though there have been tensions, both Anglican–Lutheran and intra-Lutheran, over policy on human sexuality. These have been addressed constructively in a series of consultations and conferences on the nature of communion and on responding to conflict, culminating in a consultation in November 2011 on the member churches' teaching and policy with regard to marriage. Meanwhile, regular Primates' meetings and church leaders' consultations contin-

ue, while activities under the *Porvoo Agreement* are coordinated by the Porvoo Contact Group. There are regular exchanges of bishops to take part in episcopal consecrations although, in the case of the Church of England and the Church in Wales, the extent of participation is currently impaired when the Lutheran bishop to be consecrated is female. The Church of Denmark signed the *Porvoo Agreement* in 2010, leaving only the Evangelical Lutheran Church of Latvia among the churches that took part in the original conversations as a non-signatory observer. In 2011, the Estonian Church Abroad and the Church in Estonia were reunited, bringing the Estonian Church Abroad into Porvoo. The Latvian Church Abroad and the Lutheran Church in Great Britain became observers in the Porvoo process in 2010, and in 2011 the United Evangelical Lutheran Church of Germany (VELKD) became a guest.

Europe: Meissen

On the basis of the *Meissen Agreement* (1991), the Meissen Commission oversees relationships between the Church of England and the Evangelical Church in Germany (EKD, which includes not only Lutheran but also Reformed and United churches). Under its co-chairs—from the Church of England, Nick Baines (formerly Bishop of Croydon, now Bishop of Bradford) and from the EKD until 2009, Jürgen Johannesdotter (Bishop of the Evangelical Lutheran Church of Schaumburg-Lippe), from 2009 Friedrich Weber (Bishop of the Evangelical Lutheran Church in Brunswick)—the commission has engaged with questions of ministry, confirmation, visitation and *épiscopé*, the challenges to the churches of living in a multi-faith and multi-cultural contexts and (in England) the teaching of German and German history in schools. The Meissen Commission has also followed the reform processes within the EKD with interest, as the German churches seek to respond to the challenges of restricted resources and

growing secularisation. Celebrations to mark twenty years of the relationship took place in London and in Meissen/Dresden, with seminars and conferences, and services at Westminster Abbey and at the Frauenkirche in Dresden. A considerable range of productive local exchanges and partnerships exist, and the relationship continues to deepen and flourish at many different levels.

Europe: Reuilly

The implementation of the *Reuilly Common Statement* (1999) between the British and Irish Anglican churches and the French Reformed and Lutheran churches continues in a low-key fashion, overseen by the Reuilly Contact Group. At the 2011 meeting of the Contact Group, the Bishop of Guildford handed over to the Bishop of Colchester as the Anglican co-chair. The French Protestant churches are continuing to unite more closely themselves.

USA

The Lutheran-Episcopal Coordinating Committee is overseeing the following work:

- Finding ways to regularize in both partner churches the existence and life of joint congregations/parishes and shared ministries
- Developing means of joint communication such as common web sites and ways of gathering, collating and sharing data (e.g., how many joint congregations, etc.)
- Common development of cooperation for respective relief and response to disaster agencies
- Giving attention to constitutional issues and making the necessary amendments to rules

in order to give representation on national and synodical/diocesan bodies of clergy of one tradition serving in another and/or of laity in joint congregations

- Planning for retreats and conferences involving national and synodical/diocesan staff of both traditions in ecumenical sensitisation, especially with regard to implications of the full communion relationships
- Addressing questions of transitivity between the churches of the *Waterloo* and the *Called to Common Mission* agreements.

New relationships

Ecuador

A. Context: Two small churches: The Episcopal Church of Ecuador and the Evangelical Lutheran Church of Ecuador (German-speaking congregation, Spanish-speaking congregation and English-speaking congregation).

B. Origin of the dialogue: Unknown.

C. Agreement in faith and ecclesial recognition: Explicitly based on the *Meissen Agreement*:

- That the two churches belong to the One, Holy, Catholic and Apostolic Church of Jesus Christ and both are participants in the apostolic message of the whole people of God
- That in both churches the Word of God is preached genuinely and the sacraments of Holy Baptism and the Lord's Supper are administered properly

- That their ordained ministry are functions granted by God as a tool of God's grace and with hope and joy look forward to the time when the two churches will be in complete harmony and also achieve the full interchange of ministries
- That the personal and collegial oversight is represented and takes place in both churches in a variety of ways as a visible sign of church unity and the continuity in apostolic life, in the apostolic message and in the apostolic ministry.

D. Current state of development: The agreement was signed in Quito on 3 April 2009. (ALIC only became aware of it after its adoption.)

E. Commitment to common mission: The churches commit to finding "appropriate ways to share a common life in mission and service, pray for one another and work with the goal of sharing human and spiritual resources."

F. Definition of proximate and ultimate goals: Ultimate: "Both churches commit themselves on the basis of the Meissen Declaration to have the common objective of full and visible unity." Proximate: Through this agreement they commit to:

- Find appropriate ways to share a common life in mission and service, pray for one another and work with the goal of sharing human and spiritual resources
- Mutually welcome the members of the respective churches to worship and receive pastoral ministries
- Welcome, in a reciprocal way, the members of each of the two churches to be part of the congregational life of the respective churches

- Promote shared worship. If eucharistic worship is felt to be appropriate, it will be according to the rite of one of the churches, with eucharistic hospitality offered to individuals. The participation of ordained ministers of the two churches would reflect their close union in faith and Baptism and demonstrate that they are engaged in the attempt to make even more visible the unity of the One, Holy, Catholic and Apostolic Church. (However, such participation is still not achieving the goal of full interchangeability of ministers.) The presiding minister will be an ordained pastor, priest or bishop
- Welcome ordained ministers of both churches to serve in each of the churches, according to the discipline of the respective church, going forward according to the choices made possible by the agreement
- Follow the development of theological discussions, as have been agreed in Meissen, Porvoo, Reuilly and the agreement *Called to Common Mission* and make them fruitful for their mutual relationship.

G. Particular issues arising from the context:
None noted

H. Mutual accountability: Not addressed

Japan

The Nippon Sei Ko Kai (NSKK) and the Japan Evangelical Lutheran Church (JELC) entered into a covenant in 2002. It is of the Meissen type. The first official joint Eucharist was held on Pentecost Sunday, 11 May 2008. The achievement was marked by the publication of a common study resource, *Called to Common Mission: Dialogue and Vision of Anglican and Lutheran Churches*.

A. Context: Two small churches who owe their origins to the missionary efforts of the nineteenth century. An indigenized Christian minority with an impact on society beyond their numbers.

B. Origin of the dialogue: NSKK and JELC have been in dialogue since 1989 through the NSKK–JELC Joint Ecumenical Committee. In 1994, the 46th General Synod of the NSKK adopted the “mutual recognition of Baptism.” In 2002, the 53rd General Synod of the NSKK and the Synod of JELC, which was held in the same year, adopted the Concordat of NSKK and the Japan Evangelical Lutheran Church (JELC).

C. Agreement in faith and ecclesial recognition: Both churches recognise each other as belonging to the “One, Holy, Catholic and Apostolic Church.”

D. Current state of development: There is close collaboration and an annual joint event between the seminaries of the two churches.

E. Commitment to common mission: The Dialogue Committee has taken a new step in ecumenical relationship from theoretical discussion to a more concrete, common journey or “synodos” in this mission land. At this stage, the emphasis is on educating congregations about the other church so that mission can flow from relationships.

F. Definition of proximate and ultimate goals: Ultimate: Full visible communion. Proximate: Under the Concordat, the commitments are to these steps:

- Both churches will inform our congregations of the meaning of “mutual recognition of Baptism” (1994)
- Both churches will promote “eucharistic hospitality” until such time as we are able to confirm full communion in the future
- We will encourage common worship, with the exception of the Eucharist

- We will publish textbooks for our congregations, including translations of international agreements, e.g., the *Niagara Report*, the *Porvoo*, *Waterloo* and *Called to Common Mission* agreements
- We will encourage our seminaries to approve each other's academic credits and to share faculty resources.

G. Particular issues arising from the context:

The Anglican Communion and the Lutheran Communion each have a different tradition of organisation, government, liturgy and in particular of order and ministries.

H. Mutual accountability within the agreements: The Dialogue Committee promotes and monitors the agreement.

New Zealand

The Lutheran Church of New Zealand is a District of the Lutheran Church of Australia and as such a party to the Lutheran agreement with the Anglican Church of Australia. The Australian covenant between the Anglican and Lutheran churches was adapted for local use and was presented for adoption to the Anglican Church in Aotearoa, New Zealand and Polynesia, and the Lutheran Church of New Zealand. In 2006, the Anglican General Synod/te Hinota Whanui of New Zealand/Aotearoa endorsed the proposed covenant, as did the Lutheran Church in New Zealand in the same year. Since the Australian agreement was analyzed in *Growth in Communion* there is no need to repeat it here.

The introduction says:

Covenanting for Mutual Recognition and Reconciliation is a plan for the future on the basis of common confession and practice. It is not a declara-

tion of church union but a solemn pledge to walk together towards that goal. It is hoped that the churches can affirm the stated agreement in faith and practice as a sufficient basis for negotiating a national covenant for eucharistic hospitality and a recognition of each Church's ministry. This agreement would first be implemented at the local level for the pastoral care of our members. The final goal is a concordat for full communion and reconciliation of ministries.

An Anglican–Lutheran consultation has met regularly three times a year to seek to implement the agreement. The group has prepared Guidelines for Eucharistic Sharing and for encouraging local cooperation between Anglicans and Lutherans, especially in situations where one of the denominations does not have the ability to provide pastoral care for its own members. These papers have been received by both the Anglican Council for Ecumenism and the General Synod Standing Committee and by the Lutheran church authorities.

It is planned to prepare information and guidelines in areas such as Baptism, the similarity and differences between significant rites, and the role of the priest/pastor where there is a mixed congregation. The dialogue group is currently exploring the implications of the two traditions' understanding of the nature of the episcopacy and ordained ministry and their understanding of the place of women in ordained ministry.

Peru

A dialogue commission is to be appointed.

Appendix 2: Transitivity

The relationships between Anglican and Lutheran churches have been developed at the national and regional levels because of the nature of our two communions. There has been a desire that the Anglican Communion and the Lutheran World Federation move toward a relationship of (full) communion at the global level. However, the particularities of our ecclesiologies and historical developments in some regions make it difficult to envisage at this stage how that might happen; some of the theological and practical issues were raised in the Anglican–Lutheran International Working Group’s report, *Growth in Communion* (2002). Nevertheless, given the global nature of much of modern life, there is inevitably some movement of lay people and clergy between places where there are agreements of communion to other places where there is no such agreement, or a different agreement. Additionally, in some cases congregations belonging to a church which has an agreement can exist in another region which does not have or has another agreement. Thus the question has arisen as to how Lutheran churches from one region of the world might recognise Anglican churches from another region, and *vice versa*.

Growth in Communion noted that it is often not satisfactory to ask churches from one region simply to sign onto the agreement of churches from another region. This recognises the fact that such agreements are contextual. The specific ways in which Anglican and Lutheran churches in one area are reconciled relate to the history and the characteristics of the churches in the region. Moreover, the commitments associated with each agreement include undertaking to engage in common life and mission, something which is not possible outside the local context.

However, given the fact that people move around the globe, appropriate ways, which are sensitive to the local situation, need to be found to

receive Anglicans or Lutherans who have experienced living in particular relationships with each other when they move to another region. In such situations, it is important to operate on principles of trust and hospitality. For lay people this is no longer a major problem, since in many places Anglicans and Lutherans offer each other mutual eucharistic hospitality, even if no formal agreement exists. The situation is different for clergy.

In the case of clergy, ALIC invites all member churches of the Lutheran World Federation and the Anglican Communion to honour the work that has been done in those regions which have entered into relationships of communion. Each pair of Lutheran and Anglican churches that has developed an agreement has done so in consultation with the communions. Encouragement for the development of these agreements has come from the Anglican Instruments of Communion and from the governing bodies of the Lutheran World Federation. Moreover, while there are differences in some particulars with respect to the ordained ministry, the principles by which ministries are recognised are the same for each agreement. ALIC therefore suggests that on the basis of an agreement entered into by a sister church, and reviewed by international bodies, those who come from a church of that region might be considered in communion with all other churches that have the same kind of agreement. For example, a pastor of the Church of Finland who moves to Canada could be recognised as a presbyter by the Anglican Church of Canada, on the basis of his or her recognition under the *Porvoo Agreement*, without the Anglican Church of Canada being required to become a signatory to *Porvoo Agreement*, or the Church of Finland needing to become a signatory to the *Waterloo Declaration*.

Of course, the recognition of ministries by churches is not a guarantee of status for individual clergy. Anyone seeking to serve in another church must meet the criteria for serving in

ministry in that church, be qualified to exercise it and receive a call from that church. Nevertheless, churches are urged to be generous and hospitable, not putting up unnecessary obstacles but welcoming as sisters and brothers those who are already in a relationship of *koinonia* with members of their own communion elsewhere.

Appendix 3: Recommendations for Anglican–Lutheran pastoral relations

Hospitality and exchange

Following a study of current practices in a number of Anglican provinces and Lutheran churches, and noting the close cooperation between Anglicans and Lutherans in areas of the world where no formal agreement is in place, ALIC recommends the following steps to Anglican and Lutheran churches:

Churches in agreements of communion or “full” communion

Although various guidelines and regulations have been developed according to each church’s canon law, there are certain common features which it is recommended that churches contemplating such arrangements address. It is furthermore recommended that these be implemented to the greatest extent possible amongst and between **all** those churches which have entered into agreements of (full) communion.

- **Lay people:** While more work needs to be done on the status of confirmation in both
- **Bishops:** Bishops from churches in (full) communion agreements may as appropri-

our communions, it is recommended that lay people from anywhere within the other communion be received with the same status they have in their own communion. Unless they are seeking ordination in the other communion, those confirmed in one communion in areas where there are (full) communion agreements should not normally be confirmed in the other communion.

- **Diaconal ministers and deacons:** While more work needs to be done on the equivalency of diaconal ministers and deacons, in principle Anglican and Lutheran churches in areas where there are (full) communion agreements should be able to permit diaconal ministers and deacons from other churches in (full) communion agreements to perform any diaconal liturgical role that they would normally perform in their own church.
- **Presbyters:** Ordained Lutheran pastors from churches with which Anglican churches have (full) communion agreements should be recognised in other Anglican churches in areas where there are full communion agreements in the same way as priests from other Anglican provinces. Similarly, Anglican priests from churches with which Lutheran churches have (full) communion agreements should be recognised by other Lutheran churches in areas where there are (full) communion agreements in the same way as ordained pastors from other Lutheran churches. They should be invited to participate in the laying on of hands at ordinations of pastors and priests as appropriate in local custom. Subject to their qualifications for a particular appointment, they should be eligible for positions in ministry.

ate be invited to participate in the laying on of hands at the ordination of bishops in any other diocese of the other communion which falls under a full communion agreement. Such bishops may also be invited to perform other episcopal duties in such dioceses, subject always to the approval of both local bishops and under the jurisdiction of the bishop of the church in which they are asked to serve.

Churches in Anglican–Lutheran (sometimes also with Reformed involvement) agreements which permit limited exchange

All Lutheran and Anglican churches which have entered into an agreement are encouraged to recognise clergy and lay people from those regions where churches have any type of formal agreement, in the following ways:

Clergy and lay people of the other communion may be invited to perform all or any of the following duties if the minister or lay person is authorized to perform a similar duty in his or her own church.

- To say or sing Morning or Evening Prayer
- To read the Holy Scriptures at any service
- To preach at any service
- To lead intercessory prayers
- To assist at baptisms, marriages and funerals
- To assist in the distribution of Communion.

When an episcopally ordained Lutheran pastor is visiting an Anglican congregation where such an agreement pertains and suitable shared commitment to mission is present, provision may be given by the bishop for that pastor to preside at an Eucharist according to the regulations of the receiving church. Similarly, Lutheran churches are encouraged to offer pulpit fellowship to Anglican clergy.

They are also encouraged (if this is not already the case according to the agreement) to take the steps listed below.

Churches which have not entered into a formal Anglican–Lutheran agreement

Anglican and Lutheran churches are invited (where they have not already done so) to take at least these steps:

- To recognise the validity of the baptisms performed (by water and in the name of the Father, Son and Holy Spirit) by each other's churches
- To admit the baptized to the Eucharist in each other's churches, according to the communicant status they have in their own church
- To permit lay members of the other church, when in some regular attendance, to perform such liturgical tasks as they are permitted to perform in their own church
- To allow clergy of the other church, on occasion, to participate in the liturgy of the receiving church in an appropriate way and to preach.

Churches in each category

Churches in agreements of communion or “full” communion

The Anglican Churches of Great Britain and Ireland and the Nordic-Baltic Churches (*Porvoo*

Agreement): the Church of Ireland, the Church of England, the Church in Wales, the Scottish Episcopal Church, the Evangelical Lutheran Church of Iceland, the Church of Sweden, the Church of Norway, the Evangelical Lutheran Church of Estonia, the Evangelical Lutheran Church of Lithuania, the Evangelical Lutheran Church of Finland, the Evangelical Lutheran Church of Denmark.

The Episcopal Church and the Evangelical Lutheran Church in America (*Called to Common Mission*)

The Anglican Church of Canada and the Evangelical Lutheran Church in Canada (*Waterloo Declaration*)

The Church of England and the Evangelical Lutheran Church of Latvia have an agreement of **intercommunion** including mutual participation in episcopal consecrations; this is effectively an agreement of communion.

Churches in agreements which permit limited interchangeability of clergy (formal or otherwise)

- The Church of England and the Evangelical Church in Germany (*Meissen Agreement*)
- The Church of England, the Church in Wales, the Church of Ireland and the Scottish Episcopal Church, and the Church of the Augsburg Confession of Alsace and Lorraine and the Evangelical Lutheran Church of France (*Reuilly Common Statement*)
- The Anglican Church of Australia and the Lutheran Church of Australia (*Common Ground*)

- The Anglican Church of Aotearoa, New Zealand and Polynesia and the Lutheran Church of New Zealand (*Common Ground*)
- The Evangelical Lutheran Church of Jordan and the Anglican Church in Jerusalem and the Middle East
- Nippon Sei Ko Kai and the Japan Evangelical Lutheran Church
- Episcopal Church of Ecuador and the Evangelical Lutheran Church of Ecuador

In some areas, activity has already gone beyond formal agreement and we encourage those regions to proceed to develop such agreements; these guidelines are not intended to restrict activity.

Churches which do not yet have a formal agreement between/among them

All Anglican and Lutheran churches not listed above. However, some of these churches have the practice of interchangeability without a formal agreement. We recommend that such churches move to develop such a written agreement.

Guidelines for appointing those from the other communion in the context of an agreement of (full) communion

Episcopal agreement: The bishop of the sending and receiving jurisdictions must agree to the appointment, and the sending church needs to certify that the cleric is in good standing.

Contextual education and processes of orientation: Both the cleric and the congregation need to have appropriate education to understand the ethos of the other church. It is advisable that the cleric be offered some specific training where such is available, and that in all cases the cleric have a mentor from the receiving church. Orientation should include an overview and relevant details of church law, sacramental practices, pastoral guidelines and theological emphases of the receiving church. Where cultural differences are significant, cultural awareness training would be helpful. The receiving church should be prepared to offer assistance with the practical details of settling in a new place, especially if it is a different country.

Terms of appointment: The duration of the appointment, the means of terminating it prematurely on either side and details such as remuneration, pension, housing, travel should be specified. In most cases, the cleric stays on the pension scheme of the sending church, while remuneration, travel (within the area of ministry) and housing are the responsibility of the receiving church. Participation in the governance of the receiving and sending churches should be specified (does the cleric have voice and/vote in convention or synod, deanery, council, etc.). The relationship between the cleric and their sending church should be clarified: normally they would be considered on leave and thus would continue to receive clergy mailings, etc.

Accountability and evaluation: Agreements need to be made as to who has supervision of the cleric, how the ministry is evaluated, and who exercises discipline should the need arise. Normally episcopal oversight should be undertaken by the receiving church, but both the sending and receiving church should have access to personnel records. The cleric must abide with whatever canons and regulations apply, including, for example,

submitting to a police records check or abiding by sexual harassment policies. He or she must also agree not to teach anything contrary to the doctrine and discipline of the receiving church (they may also be required by the sending church not to teach anything contrary to that church's doctrine or discipline). Provision should be made for periodic review of the ministry, of both cleric and congregation, and for exit interviews when the period of service is over.

Electronic Documents

Previous Anglican-Lutheran reports are available at, www.anglicancommunion.org/ministry/ecumenical/dialogues/lutheran/index.cfm

The LWF report *Prophetic Diakonia: For The Healing Of The World* is available at, www.lutheranworld.org/LWF_Documents/EN/Consultation_Diakonia-2002.pdf

The communiqué from the LWF consultation on ecclesiology, Münster 2010 is available at, www.lutheranworld.org/lwf/wp-content/uploads/2010/07/OHCA-Church_MuensterCommunique0610.pdf

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The Rt Revd Musonda T. S. Mwamba, Anglican Church of Botswana

The Revd Professor Renta Nishihara, Nippon Sei Ko Kai (Anglican Episcopal Church in Japan [from 2007])

The Very Revd Prof William H. Petersen, The Episcopal Church, USA (to 2010; guest in 2011)

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The Right Revd Dr Thomas Nyiwe, Evangelical Lutheran Church of Cameroon (co-chair)

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Guests

The Rt Revd Dr Sebastian Bakare, Anglican co-chair of the All Africa Anglican–Lutheran Commission (2006)

The Rt Revd Suheil Dawani, Anglican Bishop in Jerusalem (2011)

The Rt Revd Dr David Tustin, former Anglican co-chair of the Anglican–Lutheran International Working Group (2006)

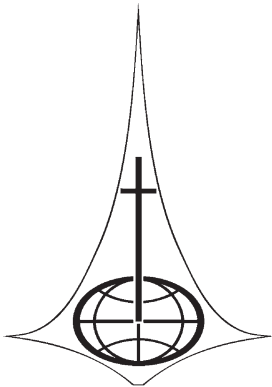
The Rt Revd Dr Munib A Younan, bishop of the Evangelical Lutheran Church in Jordan and the Holy Land (2011)

Administrative support

Ms Sybille Graumann (The Lutheran World Federation)

The Revd Terrie Robinson (Anglican Communion Office, 2006–2008)

Mr Neil Vigers (Anglican Communion Office, 2009–2011)



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ISBN 978-2-940459-24-7